NATICK DICTIONARY

By

JAMES HAMMOND TRUMBULL

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ANNOUNCEMENT

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 This authorization was superseded by the law providing for the public printing and binding and the distribution of public documents, approved January 12, 1895.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

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

In August, 1886, the Director of the Bureau was authorized by a joint resolution of the Congress to begin the publication of a series of bulletins, which were issued in octavo form; and in July, 1888, the continuation of the series was authorized by a concurrent resolution. When the public printing law was drafted this series was omitted, and the issue terminated in 1894. Up to this time there had been published twenty-four bulletins, each under a special title.
In the law making appropriation for the ethnologic work, approved June 4, 1897, the title was changed to "American Ethnology"; the designation of the Bureau was modified conformably, and the Sixteenth report (for 1894-95, issued in 1897) and those of later date bear the modified title. From 1895 to 1900 but a single series was issued by the Bureau of American Ethnology, viz., the annual reports.

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

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

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

It is a pleasure to acknowledge the courtesy of the American Antiquarian 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 29, 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 1839, 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 grammatical correspondences among the native tongues, possesses a meaning well worth the interest of the pioneer student and his later interpreters, Trumbull and Hale. The place and date of John Eliot's birth are not recorded, but he was baptized in Widford, Hertfordshire, England, August 5, 1604. He matriculated at Cambridge in 1619, and took a degree in 1622; he subsequently took orders, and, accepting a call to Roxbury, Massachusetts, emigrated in 1631. He remained at Roxbury in pastoral work throughout the remainder of his life; he died May 21, 1639. 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, however, edited critically; it was, on the other hand, aimed to print the matter substantially as it left the author's hands, with only those minor changes in
punctuation, alphabetic arrangement, cross references, etc., which the author would necessarily have made had he lived to revise the copy; and a list of abbreviations was prepared. Still, the task of proof revision proved arduous, and much credit is due Mr F. W. Hodge, who began, and Mr H. S. Wood, who completed, this work. Grateful acknowledgment is made to Mr Wilberforce Eames, of the New York Public Library, for aid in interpreting abbreviations.

July 10, 1902.
INTRODUCTION

By Edward Everett Hale

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

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

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

Even in circles of people who should be better informed, we frequently hear it said that the Bible of Eliot is now nothing but a literary curiosity, and hardly that. Such an expression is unjust to Eliot's good sense, and it is quite untrue. Reverend J. A. Gilblan, 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 wadbeh (mountain) of Eliot becomes in Mr. Sherman Hall's translation nijuiui, the one letter a 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 1829 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 grammatical 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, say every Sabbath after the evening exercise in the public meeting house, where the elders will examine their remembrance that day of any fit point of catechise. Secondly, that our female youth should meet in one place (on Mondays) 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 Illustrius' 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.

Elliot's first religious service among the Indians was on October 28, 1643. When King Philip, in 1675, united the Indian tribes of New England in almost simultaneous attacks on the English settlements, the excitement in the seacoast towns turned against Elliot'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 Elliot 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 Quine-bequin; this would seem to mean Long river, from the root quin, it is long (compare Quinnehtukquit, the Connecticut); or, quite as probably, it means the river which turns about, from quinqupe, 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
England. 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.

E. A. E., Bull. 25—II
ABBREVIATIONS

Abn.=Abnaki.
a=active.
adj.=adjective.
adv.=adverb.
Afghan. See agent.
Algonquin (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.
AS.=Anglo-Saxon.
Assembly Catechism. See Quinney.
augm.=augmentative.
aux. =auxiliary.
A. V. =Authorized version.
Bar., Baraga =Baraga, Re. Frederic.
Dict. (or simply Bar.) =A dictionary of the Ojibaw 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 Ojibaw language. Detroit, 1850; Montreal, 1878, 1879 (with dictionary), 1882 (with dictionary). References are to the edition of 1850.

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.

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 Eliezer. Several works on ichthology, 1782-1801.


Brebeuf = Brebeuf, Jean de. Relation de ce qui s'est passé dans le pays des Hurons en l'année 1636. With Le Jeune, Paul, Relation de ce qui s'est passé en la Nouvelle France en l'année 1636, Paris, 1637; in Relations des Jésuites, vol. 1, Quebec, 1858; The Jesuit relations and allied documents . . . edited by Reuben Gold Thwaites, vol. x, Cleveland, 1897. The Quebec edition was the one used.


Cant. = Canticles (The song of Solomon).


Catechismo Algonchino = Catechismo dei missionari cattolici in lingua algonchina, pubblicato 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.
ABBREVIATIONS

2 Chr. = The second book of the chronicles.
C. M., C. Math., C. Mather = Mather, Cotton.

Family religion excited and assisted. *Indian heading: Teashshinmeongane peantamoonk wogkoommanm kah anumunwontamun. Boston, 1714.

Wusukwhonk 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.


Dan. = The book of the prophet Daniel; Danish.
Danf. = Danforth, Samuel.

Masukkenukeeg matcheseaenvog weqnetoog kah wuttooanatoog uppeyaonont Christoh kah ne yeuyeu teamuk, 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 "Oggus-smash kuttosookash." Boston, 1710.

Also a manuscript vocabulary of the Massachusetts language, in the library of the Massachusetts Historical Society, Boston.

Del. = Delaware.
derog. = derogatory.
Descr. N. Netherland, 1671. See Montanus.
Deut. = Deuteronomy.

dict. = dictionary. See Bar.; Grav.; Rasles.
dimin. = diminutive.

Notes on El. Gr. See El.
est. = eastern.

XVIII

BUREAU OF AMERICAN ETHNOLOGY


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: Manasse wunmeetpananawee up-bihyaum God nanesewee wukk-one testament kah wusku testament, etc. Cambridge, 1663 (also with Indian title only), 1685, (with Indian title only). References are to the 1663 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 F. S. Duponceau and an introduction and supplementary observations by John Pickering); issued separately, Boston, 1822.


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: Wasku wuttestamentum mih-lordimmum Jesus Christ moppusoudwuswunanennamum. Cambridge, 1661 (also with Indian title only), 1680 (with Indian title only). References are to the 1660 edition.

S. Q., Samp. Quin., Samp. Quinup. = Sampwuttacthe quinumpompumanicin ... mache wunshughuman ut English-mine unumantamwe nashpe ... Thomas Shepard, quinumpemutumun en Indian unumontawangun nashpe ... John Eliot. Kah naihuchet aiyenouka muchseowen wuttestaum 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, 1680.

Also several other translations.


Mass. Ps. = Massachusett psalter: asuh, Ukkutuvoohonangash David weche wunmaunchee-nookoak ne anunkhugap John, ut Indianah kah Englishhe neputuhanangash, etc. Second title: The Massachusett psalter: or, Psalms of David with the Gospel according to John, in columns of Indian and English, etc. Boston, 1769.
E. M., Exp. Mayhew=Mayhew, Experience—continued.


Gen. = Genesis.


Germ. = German.

Gookin=Gookin, Daniel.


Goth. = Gothic.

Gr. = Greek.

gr., gram. = grammar. See Bur., El., Howse, Maill., Zeisb., and others.
Grav., Gravier = Gravier, James. A manuscript dictionary of the Illinois language, belonging to Dr. Trumbull.

Hab. = Haïakakuk.

Hag. = Hagaz.

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, 1829. Contains Cree linguistic material.


Heb. = Hebrew; The epistle of Paul to the Hebrews.

Hib. = Hiberno-Celtic.


Hkw. = Heckewelder, John Gottlieb Ernestus.


Also manuscript vocabularies of Chippewa, Delaware, Mahican, 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 Chippewa dialect. London, 1844, 1845.

i., intr., intran. = intransitive.

i. e. = id est, that is.

III., Illin. = Illinois.

M& Dict. = See Grav.

imp. = impersonal.

imper., imperat. = imperative.

inan. = inanimate, inanimate object.

indef. = indefinite.

Incl. 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.
ABBREVIATIONS

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 Chippeway 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.
Several other manuscripts in the library of the American Philosophical Society.
John = The Gospel according to St. John. For Chippewa Bible quotations see J.
Josselyn = Josselyn, John.
Judd = Judd, Sylvester.
1 K. = The first book of the kings.
2 K. = The second book of the kings.
K. A. = See Osmun.
Contains vocabularies of Sauk and Chippewa languages.
L. = Linneé (or Linnéus), Karl von. Several works on botany.
Lah., Lahontan = Lahontan, Armand Louis de Béneordce, Barom 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, 1763, 1765.
Various editions in French, Dutch, and German.
Lat. = The lamentations of Jeremiah.
Lat. = Latin.
l. e., loc. cit. = loco citato, in the place cited.


Lescarbot = Lescarbot, Marc. Histoire de la Nouvelle France, etc. Paris, 1669, 1611, 1612, 1618, 1806; London (translated by P. Erondele), 1609, [1612?].

Le Sueur = LeSueur, Charles Alexander. Several works on zoology.

Lev. = Levitical.


loc. cit. = See l. e.

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, Shawnee, 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 Algie, 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.


Mail., Maillard = Maillard, Anthony S.


Also a number of manuscripts, preserved chiefly in the library of the Archbishop of Quebec, and several published letters containing Miocene words.

Mail. = Malachi.


Mar. Vin. Rec. = Manuscript deeds, etc., in the Indian language of Massachusetts, formerly in possession of Reverend D. W. Stevens, Vineyard Haven, Martha's Vineyard (?). Or, possibly, manuscript records of Martha's Vineyard in the custody of the town clerk at Edgartown, Massachusetts.


Mass. = Massachusetts.

Mass. Hist. Coll. = See M. H. C.


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 1647], 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
2, vol. iii, part 1, New York, 1857.
Menom. = Menomini.
Mex. = Mexican.
Ser. 1 (1 M. H. C.), 10 vols., Boston, 1792-1809. Ser. 2 (2 M. H. C.), 10 vols.,
Boston, 1814-1823. Ser. 3 (3 M. H. C.), 10 vols., Boston and Cambridge,
1825-1849. Ser. 4 (4 M. H. C.), 10 vols., Boston, 1852-1871. Ser. 5, 10
vols., Boston, 1871-1888. Ser. 6, 10 vols., Boston, 1886-1899. Ser. 7, 10
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, 1881 (translated from
De nieuwe en onbekende weerd; of, Beschryving van America en’t Zuid-
land, Amsterdam, 1671).
Morton, N. E. Canaan = Morton, Thomas. New English Canaan; or New Canaan,
containing an abstract of New England. Composed in three bookes. Amster-
dam, 1657; Boston, 1883 (Publications of Prince Society); in Force Tracts,
MS = manuscript.
Muh. = Muhhekaneew, Mohegan.
mut. = mutual.
N = noun.
n. agent., n. agentis = nomen agentis, noun (or name) of the agent.
Nah. = Nahum.
1815-1902.
Narr. = Narragansett, or, in citations from Roger Williams, more properly Cowesêneck
or Cowesit.
Nav. Col. = Navarrete, Martin Fernandez de. Coleccion de los viajes y descubri-
mientos, que hicieron por mar los Españoles desde fines del siglo xv, etc.
5 vols. Madrid, 1535-37.
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, Awn-
sham 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.
Num. = Numbers.
Nutall = Nuttall, Thomas. The North American sylva. 3 vols. Philadelphia,
1842-49.
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Obad. = Obadiah.

obj. = object.

Oggus. Kutt. See Danf.

Ojib. = Ojibwa, Chippewa.

Onond. = Onondaga.

Osunk. = Osunkhirine (or Wzokihain), Peter Paul.

K. A. = Wabanaki kinzowi awighikan, P. P. Wzokihain, 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.


part., particip. = participle.

pass. = passive.

Peg. = 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.

Phillem. = The epistle of Paul to Philemon.

Phil. Trans. See Winth.

Pickering = Pickering, John.

Introd. to El. Gr. See El.


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. = pret. past.

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. = Quinnipiac (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.
ABBREVIATIONS

Rand = Rand, Silas Tertius—continued.
Also many translations into Mienac, and other works containing Mienac linguistic material.
Rawson = Rawson, Grindal.
See also El., Samp. Quin.
recpr. = reciprocal.
redupl. = reduplicate.
rel. = relative.
Rev. = The revelation of St John.
Rom. = The epistle of Paul to the Romans.
Russ. = Russian.
1 Sam. = The first book of Samuel.
2 Sam. = The second book of Samuel.
Sansk. = Sanskrit.
Sax. = Saxon.
Say = Say, Thomas. Several works on American zoology.
S. B. (Del.). See Zeisb.
se. = silicet, namely, to wit.
Sch. = Schoolcraft = Schoolcraft, Henry Rowe.
Ind. Tribes = Historical and statistical information, respecting the history, condition, and prospects of the Indian tribes of the United States, etc. 6 parts. Philadelphia, 1851–1857; 1869; 1884 (partial reprint; 2 vols.).
Also several other works containing Indian (chiefly Algonquian) linguistic material.
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Shaw. = Shawnee.
Sing. = singular.
Smith, Capt. J. = Smith, Captain John.
Virginia, Hist. of Va. = The generall historic of Virginia, New-England, and the Sommer isles, etc. London, 1624, 1626, 1627, 1631, 1632, 1769 (in Harris, J., Collection of voyages, vol. 1); 1812 (in Pinkerton, John, A general collection of voyages and travels, vol. xiii); Richmond, 1819 (The true travels . . . of Captain John Smith, etc., vol. ii); Birmingham, 1884 (Arber edition; see above).
1631 = Advertisements for the unexperienced planters of New England, etc. London, 1631; Boston, 1865; Birmingham, 1884 (Arber edition; see above); in Massachusetts Historical Soc. Coll., ser. 3, vol. III, Boston, 1833.
St. Q. = See El.
Stiles = Stiles, Ezra.
Peq. = A vocabulary of the Pequot, obtained by President Stites 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.
Subj. = subject.
Suff. = suffix, suffix form.
Sum. = Summerfield, John. Sketch of grammar of the Chippeway language, to which is added a vocabulary of some of the most common words. By John Summerfield, alias Sahgahjewagahbahweh. Cazenovia, 1834.
Suppos. = suppositive.
Sw. = Swedish.
s. v. = sub voce, under the entry; also same verse.
Syr. = Syriac.
T. 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.
Trans. = See t.
V. = verse. See also s. v.
V., vb. = verb.
ABBREVIATIONS

vbl. = verbal, verbal noun.

Vespuccius = Vespucci, Amerigo (Lat. Vespuccius, Americanus).


Voc. = vocabulary.

Von Martius. = See Martius.


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.

Winslow = Winslow, Edward. Several works on American ornithology.


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


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; 1863.

Wun. Samp. = See Lawson.

Zeich. = Zeisberger, David.


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
*Abbamocgo. See *ambah; *Hobbamocoo.

*abockquəin-ash (Narr.), n. pl. 'the mats of the house' (with which the wigwam was covered), R. W. See appalghuquis; appalquous.

abohquas, n. a mouse. See wishahbhoquas.

abohquos, n. a covert; — sokamon, a covert from rain, Is. 4, 6. See appahquos; appalahquos.

*aacawmen (Narr.), on the other side of, beyond. See anykowme.

*aclmowunk, vbl. n. news, C. See ancehemakun.

adchaɪ, v. i. he hunts, is hunting. Vbl. n. adchéuónk, adchéuonk; hunting, what is taken by hunting, Prov. 12, 27. N. agent, adchéuñ, a hunter, Gen. 10, 9 (adchéu-how, a fowler, C.). With an.

obj. adchéuñ, he hunts (him, live game); pl. -adqué, Mic. 7, 2; supposes. achawuñ, when he hunts, when hunting, Lev. 17, 13; infin. achaman, to hunt. C. From achtu, he strives after, is diligent or active to secure.

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

adchaubuk, in comp. words, root, or roots. See wachtanbuk.

adchuwompagn, 'in the morning watch', just before light, Ex. 14, 24; Judg. 16, 2. Supposes. of adchuwompagn (it-dawns, light comes), q. v.; no peyák adchuwompagn, 'until the day dawn', 2 Pet. 1, 19.

adt, át, prep. in, at, to, El. Gr. 22 (sometimes written: ahut; at that time, upon the four corners, Ex. 38, 2; [byewank] adt sepahmat hashab, [a place] for spreading nets upon, Ezk. 26, 14 (ahut sepahmat, ibid. 47, 10).

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

adt, át—continued.

't) is apparently related to oktom, he has; okton (see habet), it is; ohbun, belonging to, or possessing (a quality, attribute, etc.). So, in the Cree, according to Howse (Gr. 21), no prefixed, or, before a vowel, a, "shows that the subject possesses the noun—he has, i.e., owns, or possesses (it)," as 'osis, a snowshoe; on-asshaw, he has snowshoes.'

[Vineyard Rev. 11, 14, 19, 21, 26.]

adtahashe [adth-hahshe], adv. as often as, as many as, Rev. 3, 19; attache, Rev. 11, 6; ahkot tahshe, 2 K. 4, 8; attache, 1 Cor. 11, 25, 26. See bahshe, tahshe.

[Narr. ahche, as often as. Cree itahshe-un, they are so many; kō itahshe-chel, as many as they are. Del. ahchehi, so much as, as many; echehen, so often as, Zieb.]

adtahtou, v. t. he hides (it), Matt. 25, 18; an-adtahtoun, I hide it, Ps. 119, 11; Jer. 13, 4; imper. 2d pers. adtahtou, hide it, Jer. 13, 4. This is a cans. inam., from a primary not found in Eliot. See *wahshe (Narr.), an apron, *adon, he hides. See also altahshe.

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

adтаннегитоевау, v. i. he plants (lays the foundation of) his house; supposes. adтаннегитоеват quawquawat, when he built (founded) his house on a rock, Matt. 7, 24; — wajawat, — in the sand, v. 26. With inam. subj. adahtanneitau, attac—, the house is planted, or founded, v. 25. See wikeeau.

[Cree kih-t-ow, he hides it; kih-t-taugoo, he hides him. Abn. née-kidésqui, née-kwa-shaikii, je le lui cache; ne-kidésqui, je cache cela.]

ad'toái, adtaaal, òt'óaí, v. t. he acquires possession of, makes his own; (used by Eliot for) he buys: imperat. adtaaak, buy then (it), Jer. 32, 7, 8; adtaag, buy yo, Is. 55, 1; suppos. neh adtaalii, . . . neh maguk, he who buys, . . . he who sells, Is. 24, 2; act. akh-óo. 'of great price', 1 Pet. 3, 4; anoodtu râbânâ, she is of price above [is worth more than] rubies, Jer. 32, 8; adj. and adv. adlaâa, of or relating to purchase, Jer. 32, 11, 12, 16. Cf. adlahkox, he pays (him).


ad'toeki, suppos. of hohtâi'gin ('?), she is next in growth ('?); nah ad'toeki, she who comes next, a 'second course'. Job 42, 14. Cf. hohtëen.

[Abn. sâk'kanur, son frère cadet.]

adtonkqs—continued.

er's daughter, or my father's sister's daughter (dict. mullet).]

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

áetâi, aestaue, aestawa, éhtâi, adv. at both sides. Ezek. 47, 7, 12; Ex. 25, 19; — vobl, on both sides of the river, Rev. 22, 2; éhtäi-kvong, sharp on both sides, 'two-edged', Prov. 5, 4.

[Abn. šâ-âââ, or é-âââ, au bout, aux deux bouts de quelque chose.]

agkemut, supps. of ogkwaan, v. t. an. he counts. See ogkemut.

agqueneunkqooq, suppos. as n., likeness, resemblance, Dent. 4, 16, 17, 18. See ogqu; agqueneunkqooq.

agquit, agût, suppos. of hoskgo, he is covered or clothed with, he wears (as clothing); se agquite, se agût, that which he wears, Gen. 37, 23; 1 K. 11, 30. Adv. agvere, for wear; 'to put on', Gen. 28, 20. See hoskgo.

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

agwe. See ayeyn.

agwonek, under a tree. 1 Sam. 31, 13. From agwone and -mek, formative. See wetnik.

agwu, agwe, ogwu, (it is) underneath, below. Dent. 35, 27; Josh. 15, 19; Ex. 20, 4. The contracted form of okwégi, earthward (El. Gr. 21); okkwi, C.

[Del. akwu, Zeish.]

ahámaquésulik ('?), ahámógqq suppos. as n.), a needle, Mark 10, 25; Luke 18, 25; okbomaquesul, C. Adv. and adv. -ogquëe, made by the needle, of needlework, Judg. 15, 10. Cf. nökkiowi.

[Abn. tamaalke, aiguille pour faire des nattes ou des maquettes; tsâãkkiâi, aiguille française.]

ahanechtam, v. t. he laughs at (it). See bahanechtam.

ahánu, v. i. he laughs. See bahânu.

ahánsukqwe. See hânskwe.

*ahâ'sãwqwut (Peq.), a bear, Stiles.

ahceu. See aheh.

ahchewontam, v. t. he is very desirous of (it), covets (it); ahcheu-nilam, he is earnest-minded: imper. 2d pl. ahece-
NATICK—ENGLISH DICTIONARY

abhewontam—continued.

\textit{wanausk}, covet ye (the last gifts), 1 Cor. 12, 31; imperat. of prohibition, 
\textit{ahchevonk}, thou shalt not covet, or 'desire' it, Deut. 5, 21; suppos. \textit{ahche-
\textit{wontam}, he who is covetous: pl.-\textit{ag}, the covetous, Luke 16, 4. Vbl. u. --- \textit{tum-
\textit{vsk}, coveting, covetousness, Hab. 2, 9

(\textit{ahchevonk}, Man. Pom. 86). Cotton has nat-\textit{ahchevonk} (?), I procure; \textit{watatehakehcout}, I get (?).

\textit{ahchu, ahcheu}, v. i. he is diligent, makes effort, exerts himself (cf. \textit{ah-
\textit{chau}, he hunts). Used by Eliot only as an adverb, in the sense of diligently, 
earnestly, exceedingly, very much, etc.: \textit{ahchu mankusaq}, they 'had a mind to
work' (worked 'with a will'), Neh. 4, 6; \textit{ahcheu tophekou}, (probib.), 'labor not to
comfort me', Is. 22, 4; \textit{ahche minke kut-
\textit{arkaptam}, 'thy exceeding great reward', Gen. 15, 1; \textit{ahchii punmpl-
\textit{shan}, he must needs go through

---'), Mass. Ps. This verb may be regarded as, in some sort, an intensive of \textit{man}, \textit{um}, which expresses animate action, he moves, he does (Lat. agit), 
while \textit{ahcheu} denotes action for a pur-
pose or directed toward an end.

[Cree '\textit{akeh-oo (ch=tek) or ag-oo
\textit{(g=dy)}, he moves (quasi, Lat. age-
\textit{ahnoits}, de plus en plus; --- \textit{aniku-
\textit{boi}, surpass-toi de plus en plus.

Del. \textit{ahckoo} (when prefixed), very.
\textit{Hkw.} --- \textit{ahchow}, hard, painful, Zeisb.]

\textit{ahchung} (?), n. a corpse, the dead body of 

\textit{namingu}, Mass. Ps.) he 'inclines
his ear' to (it); he gives attention; \textit{nat-
\textit{tadehssittam}, I incline my ear to it, Ps.
49, 4 [=\textit{nak-kakohsittam}, El.]; imperat.
2d sing. \textit{ahchevuk}, Ps. 45, 10 [=\textit{kak-
\textit{keuhtam}, El.; see \textit{kakkhitoan}].

\textit{ahenit}, supps. of \textit{hunaat}, q. v.

\textit{ahhahomooonk.} See \textit{awahhahomooonk.}

\textit{ahhut.} See \textit{adt.}

\textit{ahkheetaunat.} See \textit{okkheetaunat.}

\textit{ahkeeteamuk}, an herb, C. (that which is 
planted). See \textit{okkheetaunat.}

\textit{akhkon, -uhkon, ogkon}, the characteristic 
suffix of the imperative of pro-
hibition, 2d sing. Its force is equiva-
lent to that of \textit{ahqu} prefixed: \textit{akhe-

-\textit{ahkon, -uhkon, ogkon}—continued.

\textit{ahkon}, do not remove it, Prov. 23, 10; 
\textit{knunt-ahkon}, do not steal, steal not, 
Ex. 20, 15.

\textit{ahkuh}. See \textit{ohk}k (an earthen) pot.

\textit{ahpappin.} See \textit{awyappo}.

\textit{ahpeth.} See \textit{appeh}, a trap.

\textit{ahpotonau, uppoteau}, v. i. it withers,
Ps. 90, 6; Is. 40, 7, 8; i. e. becomes
dry, dries up: \textit{mawutkpohtam} (=\textit{man-
\textit{nuk-kodina}) tam, he maketh (it) dry, Hag.
1, 4. From \textit{appoun, ohk}, it is dried by 
heat, parched. Cf. \textit{awpo}, \textit{man-
\textit{nwutkpohtam, mawutkpohtam}. See \textit{appon}.}

[\textit{ahquantam}]. \textit{ahquantam, ahquon-
tam,} v. t. he forgives (it), pardons 
\textit{[ahqu]taton, refrains from thinking
of]}, 2 Chr. 7, 14; imperat. 2d sing.
\textit{ahquantam}, forgive thou (it), 1 Sam.
23, 23; --- \textit{taniquottam, forgive thou to
us (our sins), Matt. 6, 12. With an.
2d obj., --- \textit{tiiuquantam}, he forgives (it)
to (him); act. intrans., \textit{ahquantam}, he 
exercises forgiveness, pardons, for-
gives. Vbl. u. --- \textit{owutk}, the ex-
ercise of forgiveness, Ps. 130, 4; ---
\textit{tanbok}, a forgiving, forgiveness (e. g.
of sins, Col. 1, 14). Cf. \textit{ahtquantam}.

\textit{ahquanuau, ohquan}, v. t. an. he 
forsakes, abandons (keeps away from,
\textit{ahqu}) him; pl. ---\textit{tiiog}, they forsake
(him), Judg. 2, 13; suppos. ---\textit{tiog, if
ye forsake}, Josh. 24, 20. Cf. \textit{ahtquan-
numuau (intens.)), he abhors, forsakes or
abandons with bitterness.

\textit{ahque}, v. i. he leaves off, desists, re-
frains: --- \textit{kakkhosisu}, he left off
(when) talking with him, Gen. 17, 22; 
\textit{matta ahqu uwaansouk}, he leaves not off
his kindness, Ruth 2, 20. More com-
monly used as a negative-imperative or
prohibitive particle—answering to 
\textit{Greek αφέω}; Fr. \textit{ne pas}, \textit{ahque rebis}-
\textit{he}, 'fear not', do not fear, ien. 15, 1; ---
\textit{wnontowak}, take ye not thought, leave 
off thinking, Matt. 10, 19; --- \textit{hettsh},
do not call (it), Acts 10, 15; --- \textit{upes-
uk}, 'when she could not longer', etc.
(when she left off being able), Ex. 2, 3.
Sometimes it receives the regular verbal
inflections: \textit{ahpeh}, have thou patience 
with me, refrain thou to me, Matt. 18, 
26 [=\textit{ahkewak}, v. 29, a more question-
ahque—continued.


[Narr. sqaqi, leave off, do not: aqul oshkīsh, he not foolish, R. W. 30, 41.
Qui. ma'tta rakuqo, it ceaseth not, Pier 15, 40. Cree "cyqui [~iški], subordinate, neg. not; used with subj. and imperative": "it-, or arkt-, and ākoor-, privative and intensive" prefixes. Abn. c'kš, cessationem significat; weh-kšip-pi, je cesse de mauger; c'kštua, demure en repose (ditton à celui qui se fâche, lâche, etc.).]

ahquednē, as n. an island; kishkā ahquednē, near an island, Acts 27, 16; pl. nush yapuahush (1s, 40, 15).

[Howe (Cree Gr. 132) gives a "verb expressive of a state of rest": "a'kown, he sits (a bird, in a tree); a'kown-ko, he suspends, sits (e.g., a duck in the water); a'kowan, man, subj. its suspends, is situate, e.g., an island in the water." Micum. aqett, it is in the water: Eppōpet, it lies in the water (name of Prince Edward island), Dawson's Arctic Geology, app. p. 673.]

ahqucheutauk, quchteauk, v. t. (can.) he refrains from (it), leaves it off; imper. 2d pl. ahqucheutank, refrain, refrain from doing, 'take heed that ye do not'. Matt. 6, 1. With the characteristic of forcible or disastrous action, ohyheu, he is compelled to refrain, unwillingly refrains, or the like, Is. 33, 8.

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

ahquqōkin, n. i. inan. subj., it ceases to bear, or produce, becomes barren, Ps. 107, 34. From ahqē, with the formative of verbs of inan. growth, -een.

[ahquēmē.] See *aqūne, peace; a trace.

ahquyeuhtefū, v. i. he refrains from fighting, Jer. 51, 30. From ahqē and ayqitauk.

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

[Abn. c'kšrami, (la pluie) cesse.]

ahquonntum. See ahquonntum.

ahquompi—continued.

time, at the time when; we aqunompē, at that time, Josh. 11, 10. In his Grammar (p. 21), Eliot classes "ahquompi, when", with "adverbs of time". With verb subst., ahquompi, time is, there is a time, Ecles. 3, 2, et seq. (aqousahquompi, a little time; kus-kūtūw ahquompi, daytime, C.)

ahquompi. See ahquompi.

ahtauumāt. See ahtauumāt.

*ahson (Pq.), a dog, Stiles. See *iuni.

ahtsuk. See ohtsuk, a (cultivated) field, ahtinosuk, when she 'flutters over' (her young), Dent. 32, 11.

ahtmp. See ohtmp, a how.

ahțonk. See ohtonk, a possession.

ahtotapogudut, 'beside the still waters', Ps. 23, 2.

ahto. See ohto, a how.

ahțonk. See ohtonk, a possession.

ahτuk, n. a deer; pl. ohtukyag, El. Gr. 9; ohtunagyag, 1 K. 4, 23 (atūk; C. 'roe', 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 ukkunatuk (old deer) for 'hart' (Dent. 12, 15); and more often, aqunmp or iqiqmp (Ps. 42, 14; Cant. 2, 17), also trans. 'roe' (Prov. 5, 19; 6, 5; Cant. 8, 14). Of the several names applied by Eliot to deer-kind:

- ahtuk, in New England, appears to have been the common name of the fallow deer, Cervus virginianus. Appears. ahtuk and wiwandoth, Peg. manituk, manigk-ich, deer; waughtigipek, 'deer, i.e., wet-men'; manigk oonwako, a great deer (Abn. manisōk, 'cerf'; 'manrose' of Jessodin); maniskakaguk manisikhoa 'the biggest deer' (moose?), Stiles MS. Eech. ahtuk. Del. ahtuk. Abn. awntuk, chevreuil. Old Alg. awntsk, Lah. Chipp. awntskshi, waroarskesh, red deer; atuk, reindeer, Cervus sylvestris. (See what Schoolcraft (Ind. Tribes, 11, 520) says of the tradition that at the first deer were the hunters of men, and his statement that the mythic "A不断地 was a famous hunter of the North", etc. Look for the possible relation of Mass. ahehi, 'he hunts', ahehi, 'he strives after', etc., and ahtuk (attack), 'deer'.]
ahtuk—continued.

a·gump, a·gump, c·gump, 'hurt', 'roce',
is Abn. ak'ilhe, the male of deer or
deer-kind, a buck. Narr. bus·tioomp [kelt-
ciump], 'a great buck'; and so, pauc-
cita·uwau, -tai·uwau, a buck. Del. aguyi,
Zeisb. East. Chip. aguerbe aywaskak, male
deer, Long.
ciumpáquó·we, pl. -suyoe, 'young hart',
Cant. 8, 14; 'young roce', Cant. 4, 5;
dimin. of c·gump.
qunqyk, pl. -qyó·yog, -qyog, 'hind',
Gen. 49, 21; Cant. 2, 7; a doe, the female
deer. Narr. awá·u, quimké (the former
term corresponding to Abn. ne·r, fe-
male of deer-kind); quimqué·we, a
young doe.
maqyog, 'fallow deer'. See mas.

ahtúshkouwá·u, pl. -suyog, 'nobles',
principal men, Num. 21, 18.

[Narr. ak·shkwé·u, kou·yog, rulers,
lords. R. W. 120, 133.]
shunou. See shu·nu. 

*aianná·u, v. t. an. he imitates (him);
muttannó·u, I imitate, C. See ć·ták-
kówonon, wáen.

*aiám, C. See évé·n. 

*a·ontokó·komp, n. a knife, C.

aiypánehe·tou, v. caus. he maketh
calm (mi·hí·shkíné·we, the storm), Ps.
107, 29. See awus·pín.
ált, suppos. of ayog, q. v.

ái·kuwítawá·u. See a·nuwíkítawí·u.

aiusko·íntam, v. i. he repents, is sorry;
muttaiusko·íntam, I repent, Jer. 18, 10;
imperat. 2d sing. usko·intam, re-
 repent, thou be sorry for, Acts 8, 22.
aiump, a buck. See ahtuk.

*a·ké·su·o·g (Narr.), they are counting.
See ñé·kakónáw. 

akó·dú, v. i. he is ashamed; mut-akó·di
(mut-á·kó·dú, C.), I am ashamed, Luke
16, 3; muta akó·dú, they were not
ashamed, Gen. 2, 25 (mut-á·kó·dú, C.),
Cf. muta akó·dú, it ashamed me. C.),
Vld. n. -chenk, shame, Prov. 18, 13 (ágókó-
dia, C.). Caus. an. akó·dú, he
shames (him), makes him ashamed;
ku-ta-a·kó·dú, thou puttest them to
shame, Ps. 44, 7. Imperat. 2d + 3d
pers. uh·qe akó·dú, put me not to
shame, Ps. 119, 31.

amáèi, amáèi, v. i. he departs, goes
away, withdraws himself, Job 27, 21;
Gal. 2, 12 (without reference to the
male or to the act of going, but simply
to the separation or removal of one per-
son or thing from another); imperat.
2d pers. sing. amáèi, depart, go away;
suppos. amá, amá, when he went
away; with an obj. amá, when he
went away from him; amá·wok, amá·wok,
he went away from him, Judg. 6, 21 (?),
more commonly, amá·kínna·wok, he de-
parts or goes away from (him), 1 Sam.
16, 14; imperat. 2d - 1st sing. amá·kín-
tah, depart thou from me, Luke 5, 8;
suppos. part. amá·kínna·wout, when he de-
parts, when departing, from (him), Jer.
17, 5.

-ámag, -ámag, pl. -a·mqyog, n. gen.
for 'fish taken by the hook.' See
*amá, *amá.

[amakompáu, v. i. he stands away;] 
imperat. amá·wok, stand thou away, C.

ámá·qonkau, v. t. an. he drives (him)
away; pl. -kán·dú, they drive away,
Job 24, 3.

-ámag. See -ámag.

ámánu·u, v. t. he takes (it) away, Job
29, 19; Judg. 8, 21; imperat. amánu, 
take-thou (it) away, Prov. 25, 4. From
amánu, with characteristic (-wok) of
action by the hand. Cf. *amá, *
[Narr. amá·nu, take it away.]

amaushá, v. i. he departs secretly or
with evil purpose, or the like; he 'slips
away', 1 Sam. 19, 10. From amá·nó, 
with ak of derogation.

amáyvenk [amávénk], vbl. n. de-
parture, going away, 2 Tim. 4, 6.

*amisique [amisiny], Muh. a beaver, 
Edw. Cf. tunamok, a name which was
applied properly only to the living
adult animal. (Abn. tenické, castor
vivant.) Amisik, a generic name for
beaver-kind, has been retained in the
principal Algonquian dialects: Abn.
pepá·wensik, nipew·wensik, winter
beaver, summer beaver; kówensik, great
beaver, or beaver skin; atúb·wensik (or
wa·jih·wensik), male, wá·msé·wensik (or
st·wensik), female beaver. Cree wá·mik.
Chip. amik. Shaw. a·wé·k werh. Miami
mákhkwá·n. Del. (Minsi) amokk, Zeisb.
anántam, unánntam—continued.  

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

[Burl. 25

anákau, v. i. he works; he labors, 


anámakésesuck (Narr.), this day, today (=yén kekók, El.); anamakésé, tonight, R. W.  
[Abn. érma-késé, samedi, the day; érni, sign, the continuation d’une action; érmii, qui va bâissant, coutant]. Del. elip-esé, today; ele-máshók, this spring; elemi-shamk, this summer, Zeisb.]

anántam, unántam, v. i. he thinks,  
purposes, wills; is mind-ed, Luke 12, 17; Acts 19, 21; ne amantam (pret.), that which I thought, Is. 14, 24; suppos. ne anatog, what he may think, or will; ‘according to his will’, Iam. 4, 35 (anatog, ‘if he permit’), Heb. 6, 3. With an. obj. amantam, he wills to (him), he permits (him); suppos. amantam, if he permit (me), 1 Cor. 16, 7. Vbl. n. amantam, thought, purpose, opinion, will; amantam, permission, will or thought (in relation to an an. obj.), Job 12, 5. Adj. and adv. amantam, amantam, willing, ly. Judg. 5, 2.  

This is the intense, or augment, form of the primary verb antam, he is mind-ed, has in mind (with an an. obj. amantam), which is not, perhaps, found separately in Eliot, but is the base of all verbs of mental action and of emotion. Mailharp (Micsmac Gr. 91)
anaqushâi—continued.
[Narr. anaqushâin (they trade), 'traders'; monaqushâinôq, or monaqushâinôq, 'chapmen'; anaqushâiôt., let us trade, R. W.]
anaqshâm, v. i. he digs, hoe, breaks the earth, Luke 16, 3 (kâma, as infinitive).
[Narr. anaqshâm, to hoe, or break up; pl. anaqsh-bâmôq, they hoe. Abn. silôqshômêc, il le bêche.]
*anaškiğ (Narr.), n. (a digging instrument), a hoe, pl. -qamôsk, R. W.
[Abn. arâkihpin.]
*anaqshâmînâsh (Narr.), n. pl. acorns, R. W.; anaqshâm, nut, pl. -mâqsh, C.
[Del. wuqshâmîq, Hkw. Abn. anaqshêm, pl. -sar, glands; anaqshâmîsi, chêne qui porte des glands.]
-anê, of the kind of, etc. See ânêe.
anêa, adv. further, Luke 24, 28 (= oq-kone (?)). Cf. âne, more than.
[Narr. ceâvîk, further; wîvêkistinguôn, a little further.]
*anêqûs (Narr.), n. the ground or striped squirrel, or chipmunk (Tamias lyysteri). Cf. ânunâqsh, (aut).
[Abn. ânânâqsh. Cf. Abn. mînâqsh, il est léger.]
anêuham, v. i. he has advantage, gains [goes beyond, anêm-ân]. With inan. obj. — hamâtî, he profits or is profited by (it); toh âne anêhamâmân anâtîmômp, what is a man profited, etc., Matt. 10, 26; suppos. (t. inan.) anên-hamâtîf, if he gain (it), fâdî; suppos. pass. or inan. subj. anên-hamâtî, what is gained; pl. yecum anêhamâmân-îsh, these things are gained, Phil. 3, 7; nat-
ânîyömmê, I overcome or conquer, C. Vbl. n. anên-âmôkdon, gain, advantage, profit; and pass. anên-âmâmîqdon, 1 Tim. 6, 6.
anepâqâ. See ânmpêqâ.
ânîn, anun, v. i. (1) it exceeds, goes beyond, is more than. (2) it rots, corrupts. From ânêm, more, beyond, with the formative of verbs of growth; it goes beyond, exceeds (the good or normal); with an. subj. anunôm, anunôm, he rots ('stinketh', John 11, 39), pl. anômôq,ânin, anun—continued.
'they are corrupt', Ps. 14, 1; Is. 50, 2; anâqshâm avîl at aqyq pâqshêkîth, 'the seed is rotten under the clods', Joel 1, 17; suppos. an. ne anîtik, 'a corrupt thing', Mal. 1, 14; 'rottenness', Prov. 12, 4; suppos. an. neh anîtîk, he who is rotten or is corrupt; corrupted or putrefied flesh or an, being (sometimes used by Elliot for anêtîk, after an inan. substantive, as Prov. 10, 7). Vbl. n. anunâmâq, decay, rottenness, Prov. 14, 39; anunâmâq, rottenness (of flesh, or an. obj.), putrefaction, Lev. 22, 25; Job 17, 14; suppos. pass. (inan. subj.) anunâmâq, when it is rotten, rottenness, Hos. 5, 12.
The primary signification, it will be observed, is to exceed, to pass beyond; hence neh anîtîk, 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, nehânik (somebody or something that exceeds), became the name of supernatural being or agency, which is usually translated 'God'.
[Del. âfêtt, rotten, Zehsb.]
[Note — It was the intention of the compiler to rewrite the foregoing definition.]
aninnuhrko, it is a help or support (= akh marking continuance or permanence); as n. a support, 'a stay', 1 K. 10, 19.
aninnun, v. t. he gives (with the hand), he hands (it), presents (it). From aninnun (q. v.), with the characteristic (anun) of action of the hand. Imperat. 2d pl. aninnunâq, âninnunîq, give ye (them) food, Matt. 14, 16. With an. 2d obj. aninnun, he gives (it) to (him); imperat. 2d + 1st sing. anin-înun, give thou (it) to me, Matt. 14, 8 (aninnun), help thou me, Ps. 22, 10; 38, 22; kemânnunâm, give thou me, C. ; aninnunâti, he gives (him) assistance, helps (him); uninnun wîhâmînavonqîmî, he helped the woman, Rev. 12, 16; kemâmam-ânik, I help thee, Is. 41, 10. See uninnâmî.
[Narr. kut-înun-î, will you help me?; aninnun, help me.]
*anishamog, n. shellfish, C. See *prangamog.
anisheau. See *amuschwam.
anitchewan, anitchuan [anitchewan], v. i. It overflows, flows abundantly, Ps. 78, 16, 20. See *amischwan.
anittue, adj. corrupted; pl. -ish. Ps. 38, 5; Prov. 25, 26. See ainin.
*anania, n. a shell, C.; shell-fish. See hogki.
[Narr. (pl.) anunwack, shells. Abu.
Is., pl. essok, esquilles; anunwack, j'amasse coquillage pour manger.]
*annachim, n. a nut, C.; an acorn. See *annachimwachi, min.
nuneganhutuk, n. a fish spear, Job 41, 7.
ninnimungquot, n. a stench, Is. 3, 24; bad smell (from corruption or putrification, anuw, aumwadi, the formative of verbs of smelling, or emitting odor).
anin. See annin.
ninimoniick, annun-, vbl. n. corruption, Job 17, 14; Lev. 22, 25.
anoke. See anniikki.
annosau, annosau, v. i. he hopes, trusts, is hopeful, 1 Cor. 13, 7 (nun annosau, C.); nat-annosau, I hope, 2 Cor. 1, 13; suppos. annosau, when, or if, he hopes. Vbl. n. annosauwak (annosauwak, annom, etc.), hoping: hope, expectation; of good, Rom. 8, 24; Ps. 62, 5.
anu, annua. v. t. an. he says to, tells (him). See annua and cf. annowat. Pret. annosau, annosaw, he said to him, he told him; war annua, what is commanded (said), Ex. 34, 11; suppos. noh annua, he who tells or says to, 'commands', or directs; toh annua, what he commands (may command), 'his commandment', Prov. 8, 29. With inan. obj. annuwoi (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: annuwoi, when he gave this decree); toh annua, 'his commandment', 1. c. his commanding, word-giving; annowat, 'when he appoints', commands (it). Elilio's use of the several forms and derivatives of this verb does not enable us to distinguish them accurately. The annua, annua—continued.

primary specification of the root is, perhaps, to send (cf. annomau, annomau); to commission, to direct, to tell.

[Cf. Abn. nel-l- màin, j'ai contumue de lui dire; arès, fléche [i.e. a missile]. Del. alhaua, go along; alhaua, arrow, bullet; alhaua, to throw; plak- Oume [round missile], bullet, Zeb.]

annomau, v. t. an. (1) he commands, directs (him); nat-annomau, I command or tell (them), 1 K. 17, 4; suppos. annomau, that which I command you, Dent. 4, 2. (2) he hires, employs (him); nat-annamauwak, he hires me, Judg. 18, 4; suppos. noh annomauwak, he who hires, Matt. 20, 1; suppos. per, annomauwak, when he is hired, Neh. 6, 13. (3) he sends (him), Ex. 24, 5; nat-annomau, I send, Matt. 11, 10; imperat. 24—1st pers. send thou to me, Is. 6, 8. X. agent, annomau, one who serves for hire, Ex. 12, 45; one sent, a messenger, Prov. 17, 11; annomauwak, a commander, Is. 55, 4.

[Narr. annua, annau, a missionary, hire him; kut-annau, I hire you.]

annosau. See annosau.

annotoat (?) suppos. inan. (that which) is ripe, or seasonable, Hos. 9, 10; Jer. 24, 2. Cf. antoat; kawomau.

annomau, v. t. an. he sends (it), Lam. 1, 13; imper. 21 pl. annowak, annowak, send you, 2 Sam. 17, 16. Vbl. n. annowak, a sending, a command, 2 John 4.

annomau, v. t. an. (1) he gives word to, commands (him): annumauwak wa annumauwak, the task which he (supposes) gave (to them) to do, Eccles. 3, 10; annumau, when he gives (to the sea) his decree, Prov. 8, 29. See annosau. Cf. annumau. (2) he helps, assists (him); wat-annumauwah, he helped them, Acts 18, 27; kut-annumauwah, he helped us, 1 Sam. 7, 12.

annun, annin. v. t. he lays hold of, puts hands on; seizes; with an obj. annu (?) In either form the verb signifies to take hold of an an. object, in the inan. form, to seize (him) by a part, a limb, the dress, etc. (inan. obj.: wat-tawak annumauwak, if he took her by the hand, Mark 1, 31; kut-tawak, thou holdest me up, Ps. 73, 23; wat-annuwa, annowat, she caught him by the feet.
annin, annin—continued.

2 K. 4, 27; imperat. main enantoiun-nt, take (him) by the tail, Ex. 4, 4; suppres.
^, annin-nt announ wrating-nt, he
who dog takes by his ears, Prov. 26, 17.

annuens, n. an ant, pl. -sog, Prov. 6, 7;
30, 23. Cf. *anouks (Abn. anikones),
chipunk.
[Del. e le es, pismire, ant, Zeisb.
Mod. Abn. al-ik, pismire.]

annuensk. See annnuent.

*annuonk. Vbl. n. sneezing. C. Cf. *
annongkwenk, "sneezing", C.

annoju, v. i. he paints (beautiful?) him-
self, 2 K. 9, 30:ntongk, thou paintest
thyself, Ezek. 23, 40 (not-anongkunan, I
paint, C.). (Vb). adj. an, annongk, 
annoju, he is painted, appears fine.)

[Narr. (v. adj. an.) anokken, he is
painted; pl. anoukwenk, they are
painted. Abn. anongkias, if he fMt a
macher, painterer, etc.; nek-og-hi, je
me mache; rongs, if be mache.]

anogks, n. an. a star; pl. anogpas, El.
Gr. 9; 1 Cor. 15, 41; Job 22, 12; mis-
hongkia [miske anogg, great star], the
morning or day star, 2 Pet. 1, 19. For
anogpas, he appears, shows himself.
In distinction from the sun, which rises
or comes forth (propok) and sets
(goes away, sogn), the stars appear in
their places when the absence of the
sun and moon makes them then visible.

[Narr. anongkias, pl. anoukwenk; mis-
hongkia, morning star. Chip. anoung,
Bar.: (St Mary’s) mi-sogn. Del. azonk
(Camp.); anok (Zeisb.). Modern Abn.
anokxes, A.]

anokhe, annoke, n. ordure, dung, Job
20, 7; Zeph. 1, 17 (anokhe, C.)
[Abn. anikken, d'une odeur forte,
comme de pourri.]

anóme—continued.

mec, sous l'arbre. Chip. anowir or
anum, under, underneath, below. Bar.
460 (piatpí, piatf), in, within, inside
of). Del. allani, hige, therein, in there,
Zeisb. Gr. 175.]

anochom, v. t. he sings (a song); imperat.
21 pl. anognomok... anognomok, sing
ye a song, Ps. 149, 1. With an.
21 obj. shonum, he sings to (him); sup-
poses. iomont, when he sings, he singing,
Prov. 25, 20. Cf. etkennom. From
mon (amnno), he tells, and an, he goes on
telling, he narrates.

anokque, 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. we-ame, to be like in kind,
of the same kind.) As an adv, it is
variably translated 'as much as', 'as
far as', 'as large as', 'of the like manner',
etc.: n. aokque... .n. aokque, as
much as, . . . so much, Rev. 18, 7;
neh ne aokque used, he who so does
('thath so done this deed', 1 Cor. 5, 3;
unipersonal: ne aokque kishkay, the
length of it corresponds with the
breadth, 2 Chr. 3, 8; suppos. inan. ne
aukwenk, peak ne aukenk, 'of the one
size', one in extent, 1 K. 6, 25. See
aogque.

[Narr. ton anokkeque, how big?; yó
aokkeque, so far; him. yó aokke-
quique, so little way (hence); tanakke-
quique, how far? Abn. anisí, 'avec
resemblance d'une chose à une autre'.]

anotai (?, v. i. he revengeh himself,
takes revenge, Nah. 1, 2; with an.
obj. same, he takes revenge on (him),
ibid. Vbl. n. anodati, revenge, 2 Cor.
7, 11.

anotawanshtenunk, suppos. of shu-
tum, when he takes revenge (by blood)
; an avenger of blood, Num. 35, 19, 21, 24.

anotawanshtéen-in, n. agent, an
avenger, he who revenges (by blood); 
anatak, Rom. 13, 4.

-antam, the characteristic and formative
of verbs expressing mental states and
activities. See anisí. [In the
Delaware, shubam, in verbs which
"express a disposition, situation, or
operation of the mind", Zeisb. Gr. 89.]
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[bulletin 25]

antowshau, v. i. he falls backward, violently or by mischance; pl.-toy, Is. 28, 13. See onanau.

anitchuwan. See amitchewan, it overflows.

ánue, (it exceeds, surpasses) as adv. 'more, rather', El. Gr. 21; the sign of the comparative degree: amue amirgen, (it is) better, Matt. 18, 8; amue okh na (object), more than me, Matt. 10, 37.

[Quir.] arce, arche, ariche, Pier.; arche meris, the greatest, p. 40; archi, 'chiefly', p. 40; in compos. arce, arce-woamost, more noble; arce-woaner, more excellent, p. 10; arce-kittanoe, most merciful, p. 41. Del. alloweri, Zeisb., and for the superl. degree clawn, most.

aníhkaan, v. t. he is superior to, better than, surpasses, Nah. 3, 5; sau kat —, art thou better than? Nah. 3, 6.

[Quir.] arcekawak and arrekanaw, Pier. 4, 15.

ánim, n. a dog; pl. anímarog, Matt. 7, 6 (Narr. aníma, Nipm. aníma, Quinlip. aríma, El. Gr. 2; R. W. 107). From annimoi, he holds with his mouth (annim-a, with--nil the characteristic of action performed by the mouth). [The Peq. akthak (Abn. atí), is related to adehu, he hunts. Cf. Engl. hound (Gothic, hundu) and hunt.] [Abn. atí, pl. atíak; arceási, ñsak. Peq. n'áthak, (my) dog, Stiles. Etch. allonam. Del. aluan. Chip. (St Mary's) san'na-č; (Sau.) are we now, dog (sau); ánim, 'mean dog', Bar. Miami lín tać. Menom. ah níam.]

anumwusukup, -sikkup, -kuppe, n. a willow tree, Ezek. 17, 3; Is. 44, 4; Joth. 40, 22 (-sikkup, Mass. Ps.).

anuw. See ánim.

ánupá, anee-, as adj. and adv. overflowing, Is. 28, 18; with sakanam, an 'overflowing shower', Ezek. 13, 13; nok pish andepito, 'he [it] shall overflow', Is. 8, 8. See amitchewan.

ánussehheau, anisheau, v. caus. an. he corrupts, makes corrupt. From ánue, or ánin (q. v.), it rots, becomes corrupt, with -sh of derogation: ánuske-wo-kanam, they corrupt themselves, Ex. 32, 7; suppes. 2d pl. anishe, when you are corrupted, corrupt yourselves, Deut. 4, 24. With inan.

ánussehheau, anisheau—continued.

subj. anisheau, (it) corrupts (it), 1 Cor. 15, 33.

ánitchuwan. See amitchewan.

ánuwodt, as adv. too much, more than enough, Ex. 30, 7, —ánue woh ant, Ex. 36, 5.

ánuwuchuwan (=amitchewan), it overflows, Ps. 78, 20. See amitchewan.

anwohow, n. a staff, 1 Sam. 17, 40; Is. 10, 15; pl.-sawath, 1 Sam. 17, 43.

[Narr. wathkno, (his) staff. Abn. wóbkwi, baton (not 'áwbéki'), Je m'appuie sur (quelque chose) en mar- chant.)

anwóhsin, v. i. he rests himself, takes rest, Ex. 20, 11; 31, 17; [wóhsuwoam] wóbwo-ñnt, I rest myself, C. (bad); imperat. 2d pl. sínwóhsin, rest ye, Mark 6, 41; attoh ant abwóhsin (suppes.), whereas he resteth, Job 24, 23; Vld. n.-síwóhsin, resting, rest, a resting place, Num. 10, 33.

[Abn. wóhsin, il se repose, aint travail.]

ánkheomó[s], n. a hornet, Josh. 24, 12; ákózémman, bee, Ps. 118, 12 (but 'hornet' is transferred, Deut. 7, 20, and 'bees-o', Judg. 1, 8, etc.); akkom-woam-og, bees, C.; akkom-woam, Mass. Ps. Cf. akkomwóssak (okkomwusuk, C.), a needle or pin.

[Del. awok, a bee, wasp, Zeisb.]

ánosuhqueaué. See hóskkán.

nongkoue. See ongkoue.

ánque, aöqué (?), v. i. he is against, or opposed; he is an adversary; hówon wasp, who is my adversary? Is. 50, 8; suppos. nok aqóqite, he who is ad- verse, an adversary; pl.-qogiy, Neh. 4, 11. See aqókan; aqókconaw.

apehtunk. See aphpetk, it remains or rests in.

*apome (Narr.), n. the thigh; pl. -mash. See mequqan; nhpep.

[Chip. (St Mary's) buam; (Mack.) baum, Sch. ii. 458, Del. bu wah po, me, the middle of the thigh, Zeisb.]

appahquoé. See appahquose.

appappin, áhp-, v. i. he sits upon it; watyahappin, she sits on it, Lev. 15, 20; suppos. or appap, that whereon he sits, Lev. 15, 22, 23, 26. Angm. of appin.

[Chip. ákikbi, a saddle, Sam.]
appêh, ahpêh (-han), n. a trap, a snare; Is. 8, 14; 24, 17; Job 18, 10; pl. -honog, -honog, 2 Sam. 22, 6; Job 22, 10. From pêkhceiver, it waits for (?); n’uppah, I wait for him, Ps. 130, 5. Cf. abpêh.

[Narr. apê; pl. apêhâna, traps; wâk-ahpêhâna, new traps. Cf. Cree appit, ‘toleacco bag’.]

appesetûkquassin (?), he kneels; caus.- bêh, he made them kneel, Gen. 24, 1; (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. 21 pl. appesetukquassumuk, bow the knee, Gen. 41, 43.

appin, n. a bed (a place to sit or rest on), Lev. 15, 26; Is. 28, 20; wâtpappin, his bed, Cant. 3, 7 (as a verb, wa’dap-papin, he sits down there, Ruth 4, 1). See appapin, âppu.

[Abn. âsâkabâna, lit., élevè de terre; apùn, 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 akhabâna.’—Sch. n. 63. Del. ach pì ney, a place to.

appohteau, it remains or rests in.

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

apposu, appwòsu, op-, v. i. he roasts, bakes; pass. it (an subj.) is roasted, Prov. 12, 27; Is. 44, 16; 1 K. 19, 6 (apprón, roasted; appôsik, òwam, roast the meat, C.). See appón.

[Del. ach pas si, Zeisb.]

áppe, v. i. (1) he sits; nat-ap, 1 sit, Ezek. 28, 2; pl. appoje, they sit, Ps. 119, 3; suppos. ken āpam, thou that sittest, Jer. 22, 2. (2) he rests, remains, abides (pêrâ), Ps. 10, 8; 1 John 3, 14; imperat. apêh, pl. apêk, apêk, Gen. 22, 3; 1 Sam. 19, 2; Matt. 10, 11; suppos. teh apê, he that abideth, who remains (ô nêrâva), 2 John 9 (watta apê, ‘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 kâpêh, where art thou? Gen. 3, 9; me kwappin, thou art there, Ps. 138, 8; im-

áppe—continued.

perat. nu apêh, ‘be there’ (remain there), Ex. 24, 12; cf. 1 Sam. 19, 3; suppos. ne apêh, where he was, Ex. 20, 21; pl. part. ne apêrhôy, they who are, Ex. 20, 21, 20; Luke 5, 7; mutta pîsh mut-áppe, I shall not be, Job 7, 21. With âppe (he is at rest, or inactive) cf. apêu (he is in place, posited), akheu (he has himself, or is in possession; habet, sec habet; see ohkhanu), nasa (he acts, is doing, agit), and anun, wat-anun (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’âppitc eô, let him sit here; nat-apêh, he is not at home. Abn. nef- ápi, je suis assis; 3d sing. apâ. Cree, âppu, (1) he sits; (2) he remains. Del. w’âppin, akhip, he is there in a particular place; suppos. epî, Zeisb.; akhip, he is at home, Zeisb.]

appuhquassumó (?), n. a pillow; pl. -manaâsh, Ezek. 13, 18; appuhquassuân-û, on a pillow, Mark 4, 38. See *abockquosin.

[Abn. pêk’kèsinê, cousin de tête; pêk’kèsin iê, ai cela pour cousin.]

appuhquau, v. t. he puts over (it) as a covering (e. g. of a floor, side, or roof); he ceils (it) with: appuhquau anokukkonuk weqquappap, ‘he covered the walls on the inside with wood’, 1 K. 6, 15.

appuhquösú, appah-, v. i. he covers, puts on that which covers; — wâhpe cedar, he covers [the house] with cedar, and, pass., it is covered, etc., 1 K. 7, 3; suppos. inan. ne dâthkquosik, its covering, Cant. 3, 10. Hence appuhquos, obohkpos, abokhos, n. a tent, the covering of a tent, a covert, Ex. 40, 19; Is. 4, 6.

[Narr. abockquosinash (inan. pl.), the mats with which the wigwam was covered. Chip. ab-pôk-sê, covering for a lodge.]

appâmìneónash, n. pl. parched corn, 1 Sam. 17, 17; (up-) 2 Sam. 17, 28. From apwón, he bakes or roasts, and anw-anash, kernels or fruit.

[Narr. apâmìnamoanash, parched corn; apâmìma-anaw-sâhup, parched
appuminnënas—continued. meat boiled with water. Abn. abiminënas, ble grouté; nél'abinta3,n, nél' abinâ, je fais griller du blé d'Inde; j'en grouté.)

appunnonënas, n. pl. 'parched pulse'; 2 Sam. 17, 28.
apvonk, vbl. n. sitting, a seat, Rev. 4, 4] (appvonk, a chair, C.).
apsin, v. t. he lies upon (it); supposes, ne apson, that whereon he lies, Lev. 15, 20.
*apwonnah, an oyster. C. See *apponne-nahk.
apwûsû, it is baked, roasted. See apwson.
apwûw. -wau, v. t. an. he roasts or cooks (meat): aprinat yegos, to roast flesh, 1 Sam. 2, 15; also, as used by Eliot, v. t. inan. he bakes or cooks (bread or other inan. obj.): apping petkamnak, they bake bread (in an oven). Lev. 26, 26; apson petkamnak, he bakes (a cake of) bread, Is. 44, 15; 2 Sam. 13, 8; piis kawapapun, thou shalt bake it, Lev. 24, 5. See apwson.
[Rasles gives for the Alnaki 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. nol' abpesi (=ap-expesn), he fais cuire dans la cendre; nol'abpesiân, je fais cuire (v. e. de la viande); nol'abpesiân toughness, je fais cuire des pois de terre; nol'abpesiân, je fais cuire sur les charbons; nol'abpesiân toughness, — à la broche; nol'abpesiân toughness, je grille (v. e. un anguille, viande); nol'abpesiân toughness, je grille de la viande, sans broche; nol'abpesiân toughness, je rôtis, me servant d'une corde; nol'abpesiân toughness, je grille viande; nol'abpesiân toughness, je rôtis avec une broche, etc.; nol'abpesiân toughness, je le fais rôtir, etc. (Cf. Del. ashpun, bread, Zeisb.).]

*aquaundut (Peq.), n. the 'blue fish' [Temnodon salutaris, Canv.], Stiles. Cf. *vacundatuck.
*aquène (Narr.), n. 'peace', R. W.; a truce, cessation of hostilities. From abque (apâ, R. W.), he desists, leaves off, refrains.
aquidnet, at the island. See ahyaqunae.

áqua =apquit, (when he is) clothed. See laykun.
as. See ash.
asamamukquodt. See asamamukan quodit.
*asuaanash (Narr.), n. pl. 'a kind of dice which are plumb stones painted, which they cast in a tray', R. W. 145, 146.
[Abn. esséwasen, the grains du jeu du plat.]
*asse, in comp. words. See *ahse.
*askeseukoksh, day by day. See *ahse; käckson.
asesmuk, supposes, pass. part. of ase, ne asemuk, that which is done, Eccl. 8, 17; pl. -ski. v. 16.
assequam, v. t. he sews (it); — un Wayne kong, he sews new cloth, Mark 2, 21; kawassequam, thou seest up, Job 14, 15 (wsepoonunat moyng, to sew one's clothes, C.).
[Abn. nol'askeâe, je-coudes chemise; skâe, il la fait coudre; nol'askeâsâ, je le couds (v. g. canot, item vestem, etc.).]
asb. as. adv. 'of continuance', still', El. Gr. 21; while, Mark 5, 35; Luke 22, 47 (ash penamun, 'while he yet spake'); nol'penâmem [on], while I live, Ps. 63, 4 (nes penamunâ, Ps. 146, 2); nol' ayam, 'while I have any being', while I remain here, Ps. 146, 2. C. 'on.
[Narr. as penamunâ, he is not gone by', i.e., he is yet going. Micm. rekb, lorsque, pendant que. Chip, ke muski, muski ingin, not yet, haru muski, before, Del. er, yet, Zeisb.]
*ashapk, *ashâp. See hosâhp, a net. [BULLETIN 25]

*ashaut (Narr.), a lobster, pl. towây, R. W.; ou au laun acaa her, lobster, Wood. Peq. woschâhândang, Stiles.

ashim (?), n. a fountain, Cant. 4, 12 (but elsewhere bokkum). The nearest correspondence with this word found in any dialect of the Algonquian is Abn. umam wehi, 'it prises of the water'; ahi in, 'as qu'iri, puisse, de l'eau, soit du ruisseau, soit à la rance'; nol'ashie, 'je puisse de l'eau, fonti vej fluyve,' Perhaps related to asam-an, he gives nourishment to, he provides (?).
asbon. See askun.
ashkoshqui, -ki; oshkoski, (v. i. it is) green; as adj. green, Ps. 37, 2; Jer. 17, 8
(ashkos, C.); oshkospiq; in green places, 'in green pastures', Mass. Ps., Ps. 23, 2; 'on the green grass.' Mark 6, 39; suppos. ashkospiq, when it is green, Ps. 37, 2 ('the green herb'); man. pl. ashkoski-qaasik, Esth. 1, 6.
Ash. of oshke, q. v.

[Narr. ashaki. Del. asouq, Zeish.] 
ashkuhquame, (it is) green, i. e. growing (of a tree, or of wood), Gen. 30, 37; iitahak ashkuhquame-nt, 'like the green tree', Ps. 37, 35; at askunkpam-nt, under a green tree, Deut. 12, 2; 1 K. 14, 23. See askunk.

[Abn. areskaks, arbore vert, qui ne peut bruler; skel'str, bois que n'est pas see; [modern Abn. sko-kwis, green stick, K. A.].]
ast REMOVE? quao (Narr.), a cap or hat. See haskawayak; *akspakshua.
asherquodt, oshasherquodtag, suppos. of askasherquodtag, (when it is) high or (when it) reaches up to; in height, from bottom to top, Ex. 37, 25; 38, 1: we askasherquodtag, the height of it.
asherquodtdt, spukquodtdt, it has the taste of, tastes of; suppos. askasherquodtag, we spukquodt, we spukquodt, the taste of it, its taste. See askasherquodtag.

ashpummeu, adv. as yet. See ask; pemameu.

ashpunadt, suppos. when it happens to, or befalls them (him). See askpumameu.
ashpunuk, suppos. of ashpunumun, when he be lifts or hoists (it) up.
ashq. See asq.

ashqeshont, suppos. part. he who remains; pl. -chechag, Ezek. 36, 3, 4.

ashqeshank, n. coll. the remainder, what is left. See iskeshu; sequnu.

ashqeshetumak, suppos. pass. man. that which is left. See squetuanumak.
ashqeshunt, suppos. of sequnun; askeshunt, he who is left, who remains; pl. -chechag, Neh. 1, 3.

ashqeshu, pl. of ashq. See asq.

ashnake, assunakeoiak, has-, n. a thorn, (thorn bush, lsh. 34, 13; Ex. 3, 2; Prov. 26, 9; Ezek. 28, 24; pl. -kisq, thorns, Gen. 3, 18. From basmanu and kis, stony (i. e. very hard) briar.

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

[Narr. askin, it is raw. Abn. skt, crude; sko'tsi, unedent, on le mange cru; skipk (an.), cru. Del. askwir, raw, Zeish. Gr. 104; B. 14.]

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

askanqu. See askunak.

åsókton (?), n. a horn (?), 2 Sam. 22, 3; Ps. 75, 4; 1 K. 1, 29; musk-o-askan, his horn, Ps. 112, 9; pl. askoqan, Dan. 7, 8 (urwir, horn, C.); Cf. amasso, a bane.

askd, askkon, n. an undressed skin, a raw hide, Lev. 8, 17; 9, 11; Gen. 27, 10; askkon, Ex. 28, 14 (askoqan, C.); uskon, his hide, Lev. 4, 11; pl. askqon. From ask; askoqan, it is not yet (prepared). Cf. askon.

[Del. askchey, Zeish.]

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

askok, n. a serpent, pl. askokoy, Gen. 3, 3; Deut. 8, 15. ('Snakes divers: . . . the general Salvage name of them is marrwek.'—Morton's N. E. Canaan, b. 2, ch. 5.) askbak, Mass. Ps., John 3, 14. See ask: sekq.


askotasq, n., pl. -asqonam, Num. 11, 5, where it is put for 'cucumbers'; nonaskatasqonam, melons'; ibid, (but muneekatam, 'cucumbers', 'or a raw thing', and okshokshamuk, 'watermelon', C.); From -asq. n. generic for that which is eaten raw or green, with askht, green (in color); green-colored fruit which may be eaten raw or unripe. "Imwaterquashas is their best breed in summer when their corn is spent; a fruit like a young pumplion."—Wood's N. E. Prospect, b. 2, ch. 6. See asq.
askootasq—continued.
[Narr. askutaseq, “their vine apple, which the English from them call squashes, about the heightness of apples, of several colors,” R. W. Chip. (Gr. Trav.) askothman, melon; (Saginaw) esht-bah-ah-oo, Sch. n. 462. Shaw. asoke chektamwe, melon [cf. asokekite- man; C. supra]. Del. chaskitamwe (pl.), watermelons, Zebis.]

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

askuhwetane, v. i. he keeps watch, watches, 1 Sam. 4, 13; wat-askuhwetane (askelteau, Ps. 102, 7), I watch; imper. 2d pl. -toq, watch ye, Mark 13, 33, 37. Adj. and adv. -t, of watching (with komk, a watch tower), Is. 21, 5. Vbl. n. -toq, watching, a watch. X. agent. -teau, a watchman, Ps. 90, 4; Jnulg. 7, 19.

*askun (Narr.), it is raw. See ask.

askunk, askuhmuk, n. a green tree, Ezek. 17, 24; 20, 47; cf. kiskunk; mus-soonk.

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

asoke koteamwe, v. i. he is a deceiver, (habitually) deceives; suppos. nok asoke koteamwe, he who deceives, Job 12, 16. (asookataksteme, I cheat, C.) Vbl. n. -amwak, -amwak, deceiving, deceit, craft. X. agent. -amu, a deceiver, one who is crafty, Job 5, 12; 15, 5.

[Narr. Wt asvawkonow, you deceive me.]

asoke ko-mau, v. t. an. he deceives, cheats (him), John 7, 12; suppos. nok asoke komau, he who deceives (another), Prov. 26, 19; pass. nok asoke komau, he who is deceived, Job 12, 16.

asotu, v. i. he is foolish, ignorant, simple, Prov. 14, 15, 18; 17, 7; pl. -mog, Is. 56, 10. Vbl. n. asotu, folly. [Narr. asotu and asoko, a fool. Abu. ojgek, fool; askhi, il est fou, il n’a point d’esprit.]

aspuhqua. See Ws puhquaa. 
asqs, ashq, asquam, not yet, before that, Jer. 1, 5; 1 Sam. 3, 7; Luke 22, 34. Opposed to *ine, further, further, more than. It is the base of ask, *askun, it is raw or not prepared for food; askoobski, green; waksy, young, new. In composition it serves as the n. generic for whatever is eaten or otherwise used when green or immature; not yet ripe; pl. asquash, whence our ‘squash’. See asketoq.

[Narr. asquam, not yet; as puna'wi, he is not gone by; askun, it is raw. Abu. skittamwe s'tesid, melon d’eau, qu’on ne fait pas cuire. Micm. c’hh, lorsque, pendant que; c’ehk’swumah, auparavant. Cree nunna ekuwa, not yet. Del. eqpu, eqpota, not yet, Zebis. Ill. ekuwa, not yet.]

*askhutocce, whilst, C. =aqut-utachwe.

ass [?], v. i. to turn back: watta wat-assaow, I did not turn back, Is. 30, 5. See assisiha.

[Chip. nisul aguta, ‘I draw (move) backwards,’ Bar.]

assamatu, v. t. an. he feeds (him), gives (him) to eat, Ps. 136, 25; imperat. 2d pl. assawak, feed ye (the flock), Zech. 11, 4; 21+sth sing. assawak, give me to eat; sokkouna as củ (suppos. when) I feed (the flock), Zech. 11, 7; imperat. 2d sing. Sokkouna nau-shipemaw, feed my lambs, John 21, 15. From assamuti, with characteristic (shk) of continued action.

[Narr. assamante, give me to eat. Abu. ned'sanaw, je lui donne à manger; ned'ser, je donne à manger. Micm. eden'se, je donne à manger. Cree assamunqo, he gives him food; assam'isoo, he gives himself food; serves himself.]

assau. See assa.

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

assishquettuauq, n. pl. the Pleiades, or seven stars, according to Eliot, in Job 38, 31; Amos 5, 8; but R. Williams gives shishquettuauq as the name of ‘the golden metewand’, i. e. the three
assishquattauaq—continued.

stars in the belt of Orion, and this is
more probably correct, the name sign-
ifying ‘three fires’, or a long wigwam
in which there are three fires; shîsh-
cutaur, R. W. 47, 80. See (Narr.) chip-
pyon under chipsiyi.

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

assompamquodt, 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.
assompamquye: — ayonk, hiding
place, covert, Is. 32, 2.

[Abn. suhhkqayun. cache, espèce
d’armoire dans un arbre, etc.]

assōišáihaï, v. i. he goes backward;
not-assôišáhaï, 1 go backward, Job 23, 8;
but, thou goest backward, Jer. 15, 6;
asôišáwaq, they go backward, Jer. 7, 24
(asôhkaqay, John 18, 6.
[Cree assiçe. backward. Abn. awi-
ˈtaiiš, d’une façon directement op-
posée: ned-ne’tašé, je marche à reculons.]

a’ssowun. See *assowun.

assotamquok, n. a kingdom, Dan. 7,
27; Obad. 21: =tahotamquok, q. v.
Cl. ktsasot.

assuhsháihaï. See assôišáihaï. he goes back-
ward.

assun. See ksoon, a stone.

asseunko’oaz. See assinunkōa.

asuh, con., disj. or (El. Gr. 22): owuh mat-
or, Gen. 21, 23; Matt. 5, 34, 35. Its
primary meaning is ‘after’ or ‘behind.’
Perhaps related to unus, two.

[Cree awk, dihř, else, other, alias;
ók, or. Chip. ihiškwi, in comp.
‘after, or the end of something’;
ihiškwi, behind. Del. ohi, osh, or.
Zhsih.]

asuhkāːaï, v. t. an. he goes after (him),
pursues, follows, Deut. 1, 36; pl. ak-
āqoy; imperat. pl. awkhiek, follow me,
1 Cor. 4, 16; suppos. awkhīš, it he follows, comes after, Ezek. 2, 18.
With inan. subj. awkhóon, he goes after
(it); pl. awkhánuqay, Jer. 2, 8.

asuhkaue, (it comes) after; as prep. and
adv. after; nepow awk ne, . . . awk-
koone awk ne, before me . . . after me,
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asuhkaue—continued.

Is. 45, 10. From ush and aū, with
characteristic of continuing action or
progress (§ 2).

asumungquodt, ussu-, it smells of, has
the smell or odor of; pl. inan.-quodtahwh,
they smell of, Ps. 45, 8; suppos. wc
asumungquok, what it smells of, its
smell or odor, Cant. 4, 10; 7, 8; with an.
subj. wot-simungquok, he smells of.
Vld. n. quodtahwh; his smell; wot-simung
wot-simungquok boyknoon, he smelled
the smell of his raiment,’ Gen. 27, 27.
Cl. wot-simungquok, wot-simungquok.

át. See adj.

*atáuntowash (Narr.), imper. 2d sing.
climb (it); *atáuntowen, I climb. See
wot-simungquok.

*atauskawaw (Narr.), pl. wòtoq-, wòq-,
lords, rulers, R. W. See *tusukwaw.

*attabow (Quir.), to pray, Pior. 50; attab-
bowanuk, prayer, ibid. 58, 59.

*attitáash (Narr.), n. pl. ‘hurtle-ber-
ries, of which there are diver sorts,
sweet like currants,’ R. W. 91. See
awitiāthi.

[Abn. sétar, blues fruits, sans être
sees (sing. sat’); lorsqu’ils sont seen,
sikíšetar (pt’setar, les fruits sont mûrs;
bons à manger). Narr. sítush, ‘are
these currants [these berries are]
dried by the natives.’]

attóau. See ahoti.

attuk. See ahotuk, a deer.

attumunnum, v. t. he receives (it),
takes, as his own, from another; lit.
takes in his hand (awan), Gen. 26, 12;
suppos. awk attumunum, he who re-
ceiveth, Prov. 29, 4; pass. inan. ne
attumunnum, that which is received,
2 K. 5, 26. With an. 2l obj. attumun-
umunumwan, he receives (it) from (him).

[Cree othunum, he takes it.]

aūh, aū, v. i. he goes thither (to or to-
ward a person or place): opposed to
rwa, one, he goes thence (from a per-
son or place). Gen. 26, 1; 33, 17; Ex.
4, 18 (aūh, he is gone, Prov. 7, 19); pl.
āqoy (‘they journeyed,’ i. e. went on
their way, Gen. 35, 5), Hos. 7, 11; im-
perat. 2l sing. awuh; 1st pl. awtah (owuh,
awotah, Mass. Ps.), let us go to; 2l pl.
aqoy, go ve, Matt. 21, 2; Josh. 2, 16; sup-
pos. awtah agū (aūh, Mass. Ps.), whither
aui, au—continued.
I (may) go, John 14, 4; way we angi, the way in which I go, Job 23, 10; bat aui, as I go, as I went to, Acts 26, 12; jeu uah yok iol, going whither I may go, 2 Sam. 15, 29; aui, if I go to, Ps. 139, 8; tak ngi, where thou goest; ne aui, 'in thy way', as thou goest, Ex. 23, 20; supposes, 3d sing. and part. auit (aint, aint), when he goes, he going. Jer. 41, 6; John 12, 35; 24 pl. aui, when you go, Dent. 4, 5; 11, 8; 3d pl. ne auit, 'as they went', when they were going, Luke 10, 38 (with inan. sahi. au-ama, utah au-ama-ak, 'whither it goeth', Mass. Ps., John 3, 8). From the root of this verb is formed, by prefixing wi (pretoritive?), mui, way, a path; i.e. where there has been going (old Eng. gang).

au or awu was used when going to or from a place which was spoken of without reference to the locality of the speaker; pegui (he comes) and mearui (he goes) to or from the place of the speaker, or in which the speaker assumes to be; amaci, he abounds himself, takes himself away, without reference to the act of going.

[Narr. y o kutt daua, go (you) that way; yio aub, let us go that way. Chip. ains-ebzah, I go (John 11, 11); pret. ketsib, he went to (2, 12); suppos. ashihibun, whither I go (8, 14; 14, 4); akihemun, whither thou goest (14, 5). Aui, neaui, sends, he has been. umamau, he was, he is, he ven. Del. en or wehe, he goes (thither, to a place); suppos. a-um, if I go; ate, if he goes; part. ceg, going; imgerat. awk, go ye.)

*aucup (Narr.), a little cove, or creek, R. W. See kappi.

audchonok. See aicheiu.

audta. See aitah.

*auhaqat (Narr.), a mantle. See hokka.

*nuketeeminicht (Narr.), spring or season-time, R. W., 69.

*aumanepe (Narr.), a fishing line, pl. *unypeach, R. W., 104.

[Del. a ina na ait, Zeisb.]

*aumaui (Narr.), he is fishing, 'is gone to fish'; pl. aumaui, they fish; at aumaui, I am fishing; suppos. pl. aunachech (aunachech, El.), they who fish, fishermen, (N. agent. aun, pl. aumaui, fishermen, El.) This verb signifies to fish with hook and line. It is not used by Eliot except in the participial aunachech, and the derived n. agent. (Cf. nunaui-angau, I go a fishing.) Its base is aun (unu), a fishhook (Matt. 17, 27), primarily a verb signifying 'he takes fish,' or simply 'he takes' (cf. aunamau, he takes, with his hand etc.), in which the suppos. has aunak (unuwai, unu-ayunak), 'when he takes,' and pass. 'what is taken'; pl. aunachepog, aunachepog. 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 kikhalum-anunepog, sea-fishes, Num. 11, 22; mogk-anunepog, great fishes, John 21, 11; how-unu-pog, (objective) to any fish, Dent. 4, 18. See aunapog.

[Abu. nebeftime, je peche à l'hameçon; miuile, il péche, etc.; aunapog, ou peche là, il y a péche. Del. a-xem, fishhook, Zeisb.]

*aumog (Narr.), n. pl. a fish some-what like a herring, R. W. See aunamau.

*aunag, onagn, unagn, suppos. of unar, q. v., if it be so, when it is so; ne unagn, wataunag, that which is (i.e. when it is) so or thus; pl. witaunagish, xikhi, used substantively for event, occurrence, action; what is to be, or may be, so, or in such manner; witaunag puyam, puyamawtanuk, 'all the things concerning the war', 2 Sam. 11, 18; attu unag, 'how the matter may fall', Ruth 3, 15-16; posag we wata unag, 'one thing is needful', must be so, Luke 10, 42; we aunag, 'the color of it', i.e. its appearance, likeness, Num. 11, 7; Ezek. 1, 16. Negat. watta aunmongk, 'if it were not so', John 14, 12, = watta unagn, Judg. 9, 15 (unagn, such, č.). As prep. according to, after the manner of. See aun; wata; nahe.

*aunakáu, he is painted. See awoki.

*aunchemocokau, ununanaunch, v. i. he tells news, bears tidings, relates, communicates information; pl. -kog, they told the tidings, 1 Sam. 11, 4; piak kutunchemocokau, then shalt bear tidings,
auchemoinkau, unnaunch—cont'd.

2 Sam. 18, 20. With an ob. *auchein, he bears tidings to, tells news to (him); *auchemoinkauwink oon,通auchemoinkau, I told them good news, 'I communicated to them the gospel', Gal. 2, 2. Vbl. n. *aukeno, *auken; news, tidings, 2 Sam. 13, 36; 18, 25, 26 (aukeno, news, C.). Continuative of auchemoinkau, he tells, gives information.

[Narr. auchemoinkau, tell me your news; auwen meek auchemoinkau, who (has) brought this news; bucket auchein, what news (do you tell)? Cree auchein, he relates. Abn. *këppi uritau-gat, quelles nouvelles dit on? Schërëngat, bonnes nouvelles; *auwen, il en dit, il en raconte.]

*aunckuck (Narr.), pl. *aukwekk, 'beath cocks', R.W. Pinnated grone, prairie hen (Tetrao cupido, Wilson), formerly common in Massachusetts. From auquka (*auwèken, R. W.), he paints himself, or is painted.]

auhquauè, at the end, or extremity. See auqquauè.

aukoumuwau, auûsk-, v. t. an. he chides, reproves, scolds (him). Vbl. n. act. auukounau, chiding, reproving; pass. auukounonau, being reproved, reproved received, correction, Prov. 15, 10; 27, 5.

*ausounch, a'souwunch, (Peq.) n. a skunk, Stiles. See queue.

[Abn. *süpik, bite his kne.]

*âusup (Narr.), pl. *pâusup, the raccoon, R.W.


*aûthah, audša, auwauwun (Narr.), the apron or covering worn in front, R. W.; for audon, he hides; and (vans.) auwauwun (auwauwun), hidden. Cf. aûthau. Eliot has ásik wint-auwauwun-auwauwun, (of) these they made aprons, Gen. 3, 7; i.e. things which continue to (or permanently, *aik-), hide.

auwakompanonk, vbl. n. torment (endured or suffered), Rev. 18, 7. See akupumonàitànuw.
*awā́mi (Nrr.), someone; interrog. who?
   —howa, q. v.

*aawusseus (Pres.), a bear, Stiles.
   [Abn. *awusse, Menom. oh way shu.] Del. an uer six, a beast, Zeisb. Chip. ahwusso, a wild beast, S. B.]

awossu. See awusssu.

*aawusssu (Nrr.), adv. farther; awusssus, 'a little farther', R. W.
   [Chip. (St Mary’s) wauus’ah, far off; (Mack.) wusus (wusss, Bar.).] Cree without, afar off. Abn. aššisëši, plus avant, derrière; wiiit, c'est loin; mëndë niisinti, ce n'est pas loin. (See niiit, wiiitcùnti.) Del. aronami, igen, beyond, over, the other side, Zeisb.]

ayeu, v. i. (1) he is here, or there; he is in a place, is located. (2) he dwells; noh ayeu bah appa, he dwells and abides.
   Job 39:28; natt ai, natt aik, I dwell (in or at), Ps. 23:6; Ezek. 43:9; kutt ai, thou dwellest; pl. ayewog, they dwell, Dan. 4:12; Is. 30:19; negat. maita ayewog, they do not dwell, do not have place, 'they were not', Jer. 31:15; pret. nat a-aj, I was (there), Acts 11:5 (indef. ma natt aik, I was there, Prov. 8:27; toh kutt ai, toh kutt aik, where dwellest thou? John 1:38); imperat. ayish, dwell thou; supers. 1st pers. ahoh ayew (eici), where I may dwell, Is. 49:29; Ezek. 43:7; 21st pers. ayewen; 3rd pers. wiiit aiyig, he who dwells, Is. 8:18; m aiyig, where he dwells, Job 15:28; pl. (particip.) wiiit aiyig, wiiit aiyii, who agilebey, the inhabitants, they who dwell there, Ezek. 38:11; Mic. 7:13; Vbl. n. ayewak, a place, Gen. 18:24; Dent. 12:21; dwelling place, Num. 24:21.

[Muh. (suppos.) ieret, he 'who lives or dwells in a place', Edw. Chip. alyi, he is (in a place), John 6:9; 8:35; 40; tah alyi, he shall be (there), John 12:26; (abaeeldaimaheyn, where dwellest thou? 1:38); supers. abaygoun, while I am (there), 9:5, ahyiel, (where) he is, 7, 11. Cree, nei aiy, 'I am being or existent'; i-ay, i-ai, he is, etc.: inam. i-ax, it is, etc.; supers. i-i-ai, or i-i-ax, if I am, etc.: i-ax, if he is, etc. (i-idiyt, if he is, in relation to another).

Howse (136, 198) regards this as "the verb substantive in its absolute form."

ayeu—continued, and Schoolcraft (in, 436-441) gives the whole conjugation of the corresponding Chip. verb, "i-eeun, to be," as a substantive verb.]

ayehteau, ayeuhteau, v. i. he makes war, engages in war, fights; imperat. ayeheteaun, make war, do battle, fight, Prov. 20:18. Vbl. n. ayeheteak, ayehaun, war, a battle; pl. -augen, Job 10:17. N. agent. ayeheteak, in, one who fights or makes war, Josh. 17:1; 1 Sam. 16:18. Cf. Sanskrit púka (pret. ṣūpaṇa), pāgaṇare: cum acc., impugnare; ṣīdha, arma.

[Narr. (imperat. 2d pl.) joketeki, fight; (1st pl.) joketelte, let us fight. Muh. (suppos.) iniet, the man who fights, Edw. Abn. aiísšak, its combatant; wi-tiiskɪɑmɑ, je combats contre lui. Cree ootikwaws, he attacks him.]

ayequeuk, pl. ayeqiij, he who is opposed, an adversary. See aaypi.

ayeuteaontowaak, vbl. n. an alarm of war, Jer. 4:19. (From ayeheu, and oonanwaak, calling out, shouting.)

[Narr. warwiatwawawaat, 'tis an alarm'; warwiatwootwawg, they baboo, shout, K. W.]

ayeühkonnaa, v. t. an. he goes against, makes war on (him), Ps. 18:34; 144:1.

With inan. subj. warwiatwawg ayeühkonna, his hand is against, opposes (him), Gen. 16:12; supers. an ayeühkonnaa, when he goes to war with (him), Luke 14:31. Adv. and adj. ayeühkonnaa, against, in opposition, Prov. 17:11; Luke 10:13; (mutual) ayeühkonnaa, in mutual or reciprocal opposition, reciprocally against, Matt. 10:35.

ayim, ayum, v. t. he makes (it), Ex. 37:1; Ps. 78:16; pl. ajiyomew, they make (natt iyu, I make, C.); with an. obj. ajiyim akiyomew, he makes a bow (but ajiyim kiniigwatah, he makes arrows); supers. noh ayik, aiyi, he who makes (it), the maker. Pass. inan. ajiyim, it is made; pret. ajiyomew, it was made, 'it became', John 1:14; particip. ajiyomew, made, built, Dent. 13:16. [If this, in fact, a v. t. inan. corresponding to ayeu, he places it?]}
chachepissāe. See *chatchepissā, wildly.
chachhabenun, v. t. he divides (it), Job 20, 12. Freep. of chhipiuman, q. v.
chachhabenumónk, chach-, 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., Dent. 32, 8.
chadchekeyeanu, v. i. he speaks vehemently; used by Eliot for he swears.
["The word we make for swearing signifieth to speak vehemently," Gr. 21.] More exactly, to be vehement; the freq. or augment. of echki-gen, it is violent, vehement. Imperat. *swear, swear thou, Dent. 10, 20; suppos. chadchekewingit, if he swear, Lev. 5, 4. Vbl. n. *swear, swearing, an oath, Lev. 5, 4. See echke.
chágohtag, chik-, supps. of chikhe, it burns.
chágwas, chaugwas, prp. interrog. and relative, what, Matt. 5, 46; 6, 25. See tampas, tampe.
[Quir. chaugwan, that which; pl. champas, Piss. Abn. khik'ost, qui'y a-t-il? qui'est-ce que c'est? khig'ii kei, que veux tu dire? Cee kikon, what? kikow, something, anything, whatsoever, what? Chip. kiyow, what? anything, etc.]
*chah, interj. see upon it! C. See quah.
[Cee eh! chit! expressive of surprise and disappointment, 'Chip. o? shame! pshaw! Bar.]
chahquog. See chohquog, a knife.
chanantam, v. i. he doubts, is doubtful; *tawow, they doubt, Matt. 28, 17 (ant. chahantam, I doubt; adue chahnamah, do not doubt me, 'you may take it for granted', C.).
*chanisshau, v. i. he reeds or staggerers (like a drunken man), C. Vbl. n. (augm.) chachannisshauuok, staggering, reeling.
chansomps, n. 'the locust', Joel 1, 4; 2, 25; pl. *c.G. 2 Chr. 6, 28; but 'grass-hopper', Judg. 7, 12; Jer. 46, 23; Nah. 3, 17. Cf. *quickepskouit. The word 'locust' is transferred without translation in Lev. 11, 22; Matt. 3, 4. chansomps, locust, Mass. Ps. 78, 46; chish sos yqshau, 'a grasshopper jumps', C.
[Abn. tusses; pl. uki, sauterelles, Rusies: choks, cricket, K. A.]
*chatchepissāe, chaoh-, adv. wildly; chatchepisin, [he is] wild (?), C.
chaubohkisii, 'except, or, besides', El. Gr. 22; 1 K. 10, 15; Judg. 8, 26. From chips, separate, apart. ([i-] primarily a plural? wish chaubohkisii, these things apart?)
chaugwas. See chágwas, what.
chauohpuhteau, v. caus. iman. he puts it in water; imperat. chauohpuhteau, 'cast them [into the water] an hook', Matt. 17, 27.
chauopham, v. t. he puts into water; hence he seethes or boils (it): — reueus, he boiled the flesh, 1 K. 19, 21. Cf. tanwpaum.
[Narr. chauophamwain, to cast overboard; chauopham, cast (them) overboard. Abn. tanwpaum, il est jeté dans l'eau.]
chauopsheau, v. i. he falls into the water (by mischance, oH), Matt. 17, 15; chauopshauh, 'he cast into [i. e. cast thyself into] the sea', Matt. 21, 21.
[Abn. *tawopshau, je tombe dans l'eau; tsukipteri, il tombe, etc.]
*Chauquaquok (Narr.), Englishmen. See Chauquok.
cheaouash, cheouash (?), n. pl. branches or shoots (of a vine, Gen. 40, 10, 12).
checquonnā. See chequonni.
*chefout, cheiquit, n. the name of a fish (Labrussquetage, Mitch.) From chohki, spotted (?).
cheeby. See *chepy.
chéke, chechéke, adv. slowly, Prov. 14, 29; Neh. 9, 17; late (in the day or
chēke, chechēke—continued.

night), Ps. 127, 2. V. i. chēkeu, cheku, it is late, a long time: nechē chēkeu, 'after a long time', Matt. 25, 19. See chekeyewaŋ, etc.

[Narr. waanwaan bīqdat, it is too late (in the day or night).]

chec̱ee, adv. violently, Hab. 1, 9; Is. 22, 18 [chekeu, v. i. it is violent, vehement, forcible; frequent and intense. chechēkeu; with an. subj. -chepeu, q. v.]; chekee usewok, doing violently, an act of violence. Is. 59, 6; (chekewar, forcibly, C.). See chepmuđį.

[Abu. tispānsi, nakgré, à contrecœur; par force.]

chec̱eenothuŋ, vb. n. pass. for -ittuŋ, violence (suffered), Hab. 1, 3 (cheke̱idum-at, to be compelled, C.).

chec̱eheāų̱, v. caus. an. (1) he forces, uses force with or on (him). (2) he ravishes (her). 2 Sam. 13, 22; wet-chec̱eheāką, he forced her. 2 Sam. 13, 14 (wet-cheke̱eyewaŋ, I compel, C.).

*che̱esu (Narr.), the northwest wind; suppos. cheke̱eitch, when it blows northwest, R. W. Cf. wet-cheke̱snu, northwest wind. From cheke̱eyu, it is violent.

*che̱esuwänd. n. pr. 'the [north] western god', R. W.

che̱ketamoon̄k (?), vb. n. rebellion, Prov. 17, 13 (cheketamunė, rebellions, C.).

che̱kham, v. i. he sweeps (it); wet-cheḵham-u, I sweep it. Is. 14, 23 (wet-jeeḵsam, I wipe, C.). Suppos. inan. cheḵhkimunk, (it sweeps), a broom. Is. 14, 23 (cheḵhkimunk, C.). See jiskham.

[Abu. tisḵkimun, bañai, an-tisḵkič̱en-u, Tš̱s̱na, je lahayu la cabane. Chip. ve nihgẹlāŋ, I sweep; tisḵkimun, broom. Zeib.]

che̱ḵhau̱su, -ōsu, 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 [?] .

chemā̱u—continued.

muń, he paddles; imperat. 2d sing. chime̱n (che̱numun), a canoe). Sch. n. 387; tche̱num, canoe. Bar. Del. tchinhawen, a paddle, Zeib.]

chenon̄ső̱, adj. (an.) churlish, cross. Cott.

che̱nesit, (suppos. of chehens̱?) a dwarf, Lev. 21, 20.

che̱on̄u̱, See chino̱oωsh.

che̱pe̱yuŋ, vb. n. freedom, Acts 22, 28. See che̱pe.

'chep̱e̱ch (Narr.), a dead person. See *chip̱e.

'chep̱e̱p̱esin (Narr.), the northeast wind, R. W. See wet-chep̱e̱p̱esin (in the east); wet-chep̱esin (the east wind). The odd northeast was perhaps assigned to Chepy and the spirits of evil, as was sawanui, the pleasant southwest, to Kāntaq̱tawič̱at.

'che̱pe̱wāki̱tātōg (Narr.), v. pl. 'they fly northward' [I. e. to the northeast], R. W.: = che̱p̱e̱p̱e̱-it-it ałog.]

chepe̱ḵhoke (chipi̱pi, ohke), n. the place apart, place of separation; chep̱e̱ḵkon̄i̱, the inclosed place [kon̄i] of separation, hædes, hell, Deut. 32, 22; Rev. 6, 8, 20, 13; Is. 14, 9. With locat. affix, chep̱e̱końit, chep̱e̱ḵkon̄i̱t.

[Del. tsepẖe̱-zhëg̱i̱sḵ, the world of spirits, spectres, or ghosts', Hkw.]

chepe̱nton̄u̱ (chip̱i̱pi̱, outpu̱), n. a skull, Matt. 27, 33. Cf. misḵoon̄u̱tn.

[Abu. tisp̱a̱n̄n̄e̱ṯp̱e̱ṯp̱e̱ṯp̱, tède dc mort.]

che̱p̱i̱sḵ. See chip̱i̱p̱i̱ḵ.

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

[Abu. tisḇi̱ghi̱ni̱n̄i̱g̱i̱ṯ, cela est effroyable.]

chepe̱sẖonṯam, v. t. he fears or is amazed at (it); pret. nis̱-chepe̱sẖonṯamuŋ, I was astonished at (it), Dan. 8, 27.

'che̱py, chebe̱y (Peq.), 'evil spirit, or devil,' Stiles. "Abominando or Chepy many times smite them with incurable diseases, scars them with apparitions and panic terrors," etc. Joselyn's Voy., 133. From a letter of Herkewelder's (quoted in 2 Mass. Hist. Coll.,
*chepey, cheeby—continued.

x. 147) it appears that the corresponding Delaware word (*tschipey*) "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; *chippen* (pl. 1. s.) he separates or goes apart; hence, (2) he is dead or separated (from the living); pl. *chippey* (Narr. *chepeck*), they are separated, the dead; (3) a specter, ghost, or apparition of one deceased; something separated, and preternatural, as *manit* (from *maow*) is something supernatural.


**chequita.** See *chequout.*

**chequanna, chechequanna, v. i.** (1) he sits still, is at rest; (2) he keeps silence, he is quiet; pl. *-poog, -pyog*, Judg. 16, 2; Ex. 15, 16; 2 K. 7, 4; imperat. 2d sing. *chequannaq*, be still, Mark 4, 39; 2d pl. *-pyek, -peyek*, ye be still, Ps. 46, 10; *mepanwak hatchepeynte*, ‘the moon stayed’, Josh. 10, 13; and *sepunwachepeynte*, ‘the sun stood still’, Ibid. (and *chequannaq*, I am silent, C.) From *chek* and *aypa*.

[Abn. *te-bikýa*, je me ta, taceo; *tsoqíisi*, sans rien dire, en silence.]

**chequannu, chechequannu, v. t. an.** he takes by violence from (him), he robs (him): *req chequannuqnum wàqiesh chechequannuq* (pass.); ‘they that prey upon thee will I give for a prey’ (they who rob thee shall be robbed), Jer. 30, 16.


**chequunikompai, chechequunikompai, v. i.** he stands still; pl. *-pyog, -pyog*, 2 Sam. 2, 23; Imper. 2d sing. *chequunikompai, stand thou still*, Josh. 10, 12; and indec. *chequunikompai, (he) stood still*, v. 13 [where it was mistaken for the preceding substantive, *sepunw*; ‘sun,’ by Adelung, who in the

**chequunikompai—continued.**

Mithridates (3 Th., 3rd Edith, p. 388) has given a place among words of the "Natics, nach Elliott" to ‘*chequunikompai*, Sonne.’ Cf. *nepanwak hatchepeynte*, ‘the moon stayed’, v. 13. From *cheke* and *-kompi.*

**chequunussin, v. i.** he lies still; *voh natchequanussin, I would lie still*, Job 3, 13.

**chequodwehham, v. caus. inan.** he shaves (it) off, cuts (it) off (makes clean by cutting; caus. of *chekehallam*, v. t. inan.; cf. *chekeham*, he sweeps or wipes); *chequodwehhanaw tepoogkukakosh*, they shave their heads (with negat., Ezek. 44, 20). With an obj. *chequodwehhanaw tepoogkukakosh*, he shaves (him) with a razor, Is. 7, 20 (chequodwehhanaw, razor, C.).

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

[Abn. *tsoakudinsi*, (he chien) jaque.]

**chétacu, v. i.** it is stiff. As adj. — missitupak, a stiff neck, Ps. 75, 5. Caus. inan. *chetaurcheuma*, he stiffens, makes (it) stiff, 2 Chr. 36, 13. Intr. (adj. an.) *chetaicu*, he is stiff, unyielding (*nat-cheutane* I am stiff, C.).

**chetunnu, v. t. an.** he supports (him); imperat. 2d pl. *chetununaw nakomwehkwehcheq*, ‘support ye the weak’, 1 Thess. 5, 14.

**chetimu, v. t.** he compels (him), 2 Chr. 21, 11; *vut-chetinau-woh*, they compelled him, Matt. 27, 32 (not-chetuniwau, I am urgent, C.).

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

[Abn. *tsi*tokkyibon*, parures, soit de con, soit de tête.]

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

[Abn. *tsi*tobut, il est jour, jour commence.]

*chëchëgin (Narr.), a hatchet, R. W.

*chëckot (Narr.), fire (chëkëkt, C.). From cheker and olehan, it rages, is violent. See chëkëktu.

*chëkikënausog, n. pl. sparks of fire; with *mačig* (of fire), Job 41, 19; Is. 56, 11.

chikppu—continued.

[Chip, jingwâk, pine tree, Bar.: skin genâk, Sch.]

chikohenteau, v. i. it burns, as a fire or a torch Ex. 3, 2; Dent. 5, 23; Jer. 7, 20; pret. nativ chikoheteau, the fire burned, Ps. 39, 3; suppos. ne chikoheteau, that which burns, Gen. 15, 17. From chikpe and ohenteau, it is (by nature, inherently) violent, it rages, is fierce.

[Narr. chikohateau (chikkkoh, C.), fire.]

chikosum, chikkoahsum, v. t. he burns (it), Ex. 40, 27; Is. 44, 16; with an obj. -sui; wât-chikkoah-sum, he burned (him), Lev. 9, 11. From chikpe, with the formative (-sui), an. -sui) of verbs denoting the action of heat. Vbl. n. act. chikkoahwok, a burning, Lev. 10, 6; Is. 9, 5; vbl. n. pass. chikkanwok, being burned, a burn, Ex. 21, 25.

chippappu, v. i. (1) he remains apart, separate, Prov. 19, 4; from chippe and -appu, (2) he is free, at liberty (i.e. separated or apart from any tribe, not the subject of any sachem); chippap pu aunamato, she is at liberty to marry, 1 Cor. 7, 29. Cf. *chepu.

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

chipohke, n. land not occupied; en chipok'lı, 'into a land not inhabited', Lev. 16, 22. From chippe and ohke, separate or free land.

*chippachausin, it divides (as a path where it forks), R. W. From chippun.

chippe, -pi. (it is) separated, apart; chippe-nwok, the separate place, Ezek. 41, 13. Adv. and adj. chippiwee, Ezek. 41, 12; 12, 1, 10, 13. [For derivatives see chepy, chipoke, chipiaput, etc.] Vbl. n. chippiwok, separation, freedom. As n. a part, a portion; piikpye chippi, a tenth part. Ex. 16, 36. Cf. chunkuppe.

[Abu. tsihis, tsatishis, tsatoshis, separation. Del. tyavi, tsat, separately; tsatshic-pi, asunder, apart. Zeisb.]

chipphehtam, v. t. he makes (it) separate, keeps (it) apart, Num. 6, 2; with an. subj. -ehiinau; suppos. chepihhtamau, Heb. 7, 26.

chippesu. See chippisa.

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

nih chippeu, he who separates himself; pl. mey chippeuyeg, Ezrn 6, 21; Jude 19; freq. chidchapeu; with an. subj. -peau, it divides, marks separation (or pass, is divided, Hos. 10, 2); imperat. chidechapeanau, let it divide (one thing from another, Gen. 1, 6). As adv. wât-chidechapeau, puaunu, he put it dividingly or for separation, Gen. 1, 4. Perhaps this last form should be referred to a freq. or anum. of chippeu, q. v. See *chipu.

chippe. See chippe.

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

chippinetu, v. i. he is born free; wât-chippineto, I was born free. Acts 22, 28.

chippinin, n. a free man, Rev. 6, 15; 11; manaiuw, he is a free man; manaima mafa-chippinisora, am I free? 1 Cor. 9, 1; suppos. pass. chippininu, when he is freed, 'being free', 1 Cor. 7, 22. Lit. a man apart, not subject to any sachem or master. Cf. misbimua, a captive.

chippinum, v. t. he separates (it), puts it apart. From chippe, with characteristic (-anu) of action performed by the hand. Anum. chidechapeanu ¹⁄₄ ched-chippinum, he separates permanently or authoritatively, establishes a division; with anum subj. -ana, it establishes a division, it divides. Vbl. n. -nawok, -nawoak, a dividing, a boundary-mark; -nauk, -nawoak, a separation of animate beings, a tribe, Judg. 21, 3; Heb. 7, 13. With an obj. chippinu, he separates or parts (them); imperat. 2d sing. chippin, Gen. 13, 9; pl. -nauk, Num. 31, 27; suppos. chapawan, when he parts (them), Num. 6, 5; Prov. 18, 1.

chippipsk, chepink, n. a [single or detached?] rock, or crag; for chippi-angsk; at chippapsk, on the rocks, Acts 27, 29. [Narr. andchipwot, a stony path; i. e. mje-chippisk-ukat.]

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

chippisu, -esu, v. adj. an. he is separate, apart; pl. -sau, a people, a distinct race, Gen. 25, 23.
chippohenteau, v. i. he is (habitually, by custom) separate; he keeps apart. Vbl. n. chippatonak, a keeping apart, separate, Lev. 12, 5.

chipwotamowwall, v. t. an. he kisses (him); chipwotam, v. t. inan. he kisses (it); wat-chipwotamap-oh, he kisses him, Gen. 27, 27; wat-chipwotamunyakoh waswetchah, she kissed (to him) his feet, Luke 7, 38 (wat-chipwotampan, I kiss, C).

[Abn. *tš'ot'asen, il le kaise.]

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

chiskenitchohhou, n. a towel, John 13, 5; that which wipes the hands, or with which the hand is wiped. From chishkham and antch, with the inan in the formative -hkon.

*chogan (Narr.), a blackbird; pl. choganick, 12, W.

[Peq. anchaugew, massaum, Stiles. Abn. bęgheze; bęghezečsč, étournan, Rasels; modern Abn. chog-lisko, K.A. Del. tchogandi, blackbird, Zeisb.]

chogp, n. a spot, a small piece (for 'farthing', Matt. 5, 26). For chokhi or chókhi, (it is) like a point or spot. Cf. klahki. Suppos. inan, chokay, a spot, a blemish; wunpe chokay, a bright spot, Lev. 13, 4, 19.

[Cree, cích-Lačhkonaw, it is striped.]

Chogquassoug. See *Chokquong.

*chogset. See *cahuwet, under K.

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

chochoholksequ, v. adj. an. (freq. of chokhëm) he is spotted, blemished. Vbl. n. -powak, a spot, mark, or blemish, Jer. 13, 23.

*chochunquuttaham. See chohunqu-kuttaham, he knocks.

chohóxené, v. adj. an. (1) he is spotted; pl. wokwonchohóxené, they are thickly spotted, 'speckled', Gen. 31, 10, 12.

chohóxené—continued.

(2) he has a blemish, or deformity, Lev. 21, 21, 23. Suppos. chohóxené, when he is spotted; pl. ney chohóxené (freq. chohóxené), they who are spotted, Gen. 39, 32, 39.

[Del. *caç qua sa, patched, Zeisb.]

*chohhi, (a point) a minute, C (= chyah).

chohkwonak (?), vbl. n. a sting[ing], I Cor. 15, 53, 56; chokkhowa, a sting, C.

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

chohquog, chahquog, n. a knife, Gen. 22, 6; Judg. 19, 29; pl. -quoh (cf. kweniquoh, a sharp knife, under kweni); kwey chohquog, a sharp razor, Ps. 52, 2.

[Narr. chuqpeek (for qupek?).] Abn. *wee'lokiq, couteau; pl. sayt. Memo. abahouwah.


[Abn. *tš'okshkvi, he has a knife.]

chonchippe, besides (prater), Is. 44, 6, 8; 1 K. 22, 7. For chonchippe (chahduskalsa?), as implying separation, 'that apart', besides. See chippe. The Mass. Ps. has chippe, 'save' (besides, excepting), Ps. 18, 31.

chowhawoag, n. pl. quails, Ex. 16, 13 (but 'quahwag', transferred, Num. 11, 31). See *poonpek.

chuh, interj. 'ha! look! chuh, ken, quahkisk, 'ho! such a one [thou], turn aside,' Ruth 4, 1.

chuhchunquottaham, v. t. he knocks at or upon (it); woh —,—, I knock (at the door, Lev. 3, 20). For chuh, choh, quottaham, he makes a measured chuh chuh, or call of attention (?). Cf. (Narr.) pequotwotahm, a drum, R. W.

*chunkoo, n. an oyster, C. See opposition.

E

eachimineash, n. pl. (Indian) corn, C. See eachiminaceash.

*eatawus (Narr.), it is old, said of cloth; rutahana, old traps.

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

éntai. See aéntai, on (at) both sides.

eiantogykonai, v. t. an. he mocks at (him). See öntökykonai.

*eiassunk and wiaseek (Narr.), a knife, R. W. Peq. aviputzaage, Stiles.

eiyáne (ime, Mass. Ps.), of divers sorts
eiyane—continued.

or kinds: all sorts of; of every kind; wosche-eigne wine, 'store of all sorts of wine'. Neh. 5, 18; 'evne eigane, all kinds of, Dan. 3, 15; iim-ashetuaw, many (divis kinds of) medicines. Jer. 46, 11. See 9wme.

eiyomp. n. a male deer, a buck. See ohtuk.

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

-en, -emin. the feminine of verbs denoting the active subject, male (nomen agentis), represents -im-in (aim-in, aim-in, R. W.), a male, man. The second ('emin = э-э-им) is the general or indefinite form, e. g. adcha-in, he hunts; adcha-en, he who is hunting, as distinguished from one who may be hunting or who habitually hunts (suppos. an. noh adcha-twont; adchaenin (pl. -en-in-ag), anyone who is hunting, some hunter; use-a, age; suppos. noh ad-in, who (quim) age; noh. agent. use-a-en, 11l age. ussca-a-in, it agen. See *emin.

hahanatam, v. t. he laughs at (it), Job 41, 29; -awatein, he laughs at (him), Job 9, 23; suppos. abwahatamwunt, when he laughs at or mock (him), Prov. 30, 17.

hahánu, ahánu (-nou), v. i. he laughs. Gen. 17, 17; 18, 12; Ps. 2, 4; nina mat-

ahal. I do not laugh: pret. ka-ahánup, thou didst laugh, Gen. 18, 13; tik-

wacht hahalat (suppos.), wherefore does she laugh? v. 13; abqoonmuy oot ahaw

mat (suppos. man. or supine), 'a time to laugh', Ecol. 3, 4.

[Narr. ahalm, he laughs: pl. -awok-


hahánouk, ahan-, vbl. n. laughing, laughter, Job 8, 21; Ecol. 7, 3 (ahkanání-

ouk, ahahaouk, C.).

hasháb, hasháb, n. (1) a net, Micah 7, 2; Luke 5, 5; pl. hashápog, Ezek. 47, 10; Hab. 1, 16 (dasháp, pl. -apog, C.). (2) vegetal fiber or fibrous matter used for making thread or cord:

énada (Narr.), seven (mnaitt iahste, M. V. Rec.).

enewáshim (Narr.), a male (beast). See 9wme, wampešim.

emin (Narr.), a man. See 9wme.

enneapeyanu (unnu-), v. i. he sojourns. Cf. nanwepyequn: imperat. canéipeyqun yu-ahke, 'sojourn in this land', Gen. 26, 3; nanwepyonwunt, to sojourn (here), Gen. 47, 4; suppos. part. (pl.) awnepeyequn, (who are) strangers, sojourners. Lev. 23, 45; (sing.) awnpeyqon, v. 40; awwe, v. 47.

ennineáfónk, vbl. n. a pestilence, contagious or infectious disease. Lev. 13, 44, 46; Num. 11, 35; Jer. 29, 17 (en ininun-ay, èti òburos, an epidemic?). See viinunhake, the pestilence or yellow disease.

ennomai. See ananomi, a reason.

*ennasoonk (?), pl. -oksh, knives, C. Cf. *kasoonk.

ëwó (Narr.), pron. 3d sing. he, she; awina ero, who is that? ero mun, this God; ero sápskánskéch, they who fear him, R. W. See yéwó; noh; -awó. It is properly a demonstrative.

hasháb, hasháb—continued.

hashábeyq, 'flax' (the plant, when in the field). Ex. 9, 31; hashábeyq, flax (prepared), Judg. 15, 14; 'tow,' Is. 43, 17; hashábeyq mutipuy, a tow thread, Judg. 16, 9; hashábeyqonw, linen cloth, Mark 14, 51 (hashapawq, Ex. 23, 25). (3) a spider's web, i. e. net, Job 8, 14; Is. 59, 5. "Les sauvages racontent que ce fut Michabos qui apprit à leurs ancêtres à pêcher, qu'il inventa les réts, et que ce fut la toile d'araignée qui lui en donna l'idée."—Charlevoix, iii. 282.

[Narr. ashib, 'their nets;' ashápock, hemp; manwóoc, flax (Canada net-
lic?), R. W. Abn. chápe, filets, rets; sétayé, espèce de chanvre dont on fait des rets (tagheawak, b chanvre). Chip. assib, pl. -iby, nets.]

hashabuhutuqg, -bhutuqg (?)(hash-

ahiphytguy, flax-wood), n. stalks of flax, Josh. 2, 7; a distaff, Prov. 31, 19.

hashónu, n. a hat; pl. hashanokw-

onwak, their hats, Dan. 3, 21.

[Narr. ashawengro, or sântéppin, a cap or hat, R. W.]
**hassinekōūs.** See asinnekōūs.

**hassun, n.** a stone; *husun,* pl. *-sah,* El. Gr. 10; din. *hassuunos,* a little stone, ib. p. 12; pl. *-sah,* little stones; 'gravel', Prov. 20, 17. From a word signifying to pierce, to cut? (Ch.)


**hasunneutunak, n.** a cave, Gen. 23, 17, 20. (That which covers? Cf. *husha- nako,* a hat.)

**hassunneutunak, n.** a (stone) wall, Jer. 31, 44; Ezek. 13, 12.

*wawumpshech* (Narr.), farewell, R. W.

**hennat, hennou, ãhunou,** v. t. an. he calls him (by a name or appellation; appellat. (Ch. *ussheroni,* he calls him by his name, nominat; pass. he is called: *piš hennou Ishah,* 'she shall be called Woman', Gen. 2, 25; *piš hennou magosia,* 'he shall be called Baumpitful' (i.e. the giver), Is. 32, 5; suffix form *writtinoh,* appellat eum, he addresses him, he calls him: *David sagnu writ- tinuh* [= *wett-hennou-ki?*] *wa-umun- tawo,* 'David himself calleth him [my Lord]', Mark 12, 37; *tah kutheut,* 'what art thou called?' Gen. 32, 27; *oh akkenoi* (*akhiron,* Mass. Ps.) he who is called; John 9, 11; suppos. *åhurunot,* when he calls, when calling (him), 1 Pet. 3, 6. Mutual or reciprocal *hattog,* they call one another, they address one another, Gen. 11, 3. Vbl. n. *hattowak, kettowak,* mutual address, language, speech, Gen. 11, 1. See *ahriht.

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

**hettam,** v. t. inan. he calls him (it); pass. *hettaman,* it is called [cf. *ussereettam,* he names (it); *ussureettamu,* it is named]; pl. *hettamon,* they call it (it), Ps. 49, 11; pass. *aveeettam* *hettaman,* his name is called, Luke 2, 21; *hettaman,* it is called, Gen. 2, 11, 14; Is. 56, 7. [Narr. *tahettamun* [= *toh hettaman,*] what is this called?]

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

**tobambomo**—continued.

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

**-hog.-hok.** n. (1) body, corpus, that which is external or which covers the living man or animal. For *hoki* (it covers), or *hokko* (he covers himself, wears as covering). With imper. prefix *wukho,* the (any) body; pl. *wakhythmko,* El. Gr. 9, (2) the person; with the prefixed pronouns it has the force of *ipsi*; *wukho* (i.e. my body), or myself, ego *ipsi;* *kahho,* thy body, thyself, *wakho,* his body, himself.

[Narr. *wakok,* my body; *wakok,* the body (i.e. his body). Abn. *shaghi,* *shaghi,* mon, son corp. Del. *hockey,* Zeisb. Cree *we'yee,* the body; *ne-ge',* my body, myself.]

**hogki,** v. i. it covers, or serves as a covering; as: *wu-hogki,* pl. *wakhythmkih,* the scales (of a fish), Job 41, 15; suppos. *wakhythmki,* if it have (that which has) scales; pl. *weg wakhythmkiteh,* they which have scales, Lev. 11, 9; with inn. or impers. subj. *wakhythmkiqig,* v. 10; So, *wak-hogki,* a shell (*wakogyek,* C.). Cf. Engl. shell, scale; Germ. schale; Greek *skelos,* *skelos.*


**hokko,** v. i. he clothes or covers himself; with inn. subj., it is a covering, it clothes; sometimes v. t. he wears (or is covered by) it, Prov. 23, 21; Ezek. 9, 2; Ps. 93, 1; imperat. 2d pl. *hogkak,* 'put ye on,' clothe yourselves with, Eph. 6, 11; suppos. an. *hoppit, áqit,* *appit,* when he wears, or is clothed with, Ps. 106, 18; 88, 13; Dan. 12, 7; *wa áqit,* *appit,* that which he wears, which *is on him,* Gen. 37, 23; 1 K. 11, 30. Vbl. n. *hogkoonak,* clothing, a garment, Num. 31, 20; Prov. 30, 4; pl. *-sophan* (*naskoonak,* C.). With a subst. expressing the thing worn or put on, *hogkun- nam,* v. t. he puts (it) on.
hokgō—continued.

[Narr. acée, 'their deer skin', which serves for clothing (= hokgō); octoash
[=hokkish, El.], put on; ahekaniq, a mantle (i.e. what he wears). Del. afarneg, he is clothed: e bakh qit, his cloth: e bakh quhk, clothing. Zeist.]

hokkochar. See aqkochar.

hokkon. See akkon, a dressed skin.

hohpahenu, v. i. (caus.) he humbles himself, 2 Chr. 32, 29; Ps. 10, 10; makes hina-1-0maii(?)>. Cf. pékeau, he makes him small, or low (see pèi); suppos. houna bahyequnut, whose humbly himself, Matt. 18, 4.

hohpau, v. i. he is humble; pl. lohpoyeg (indict. for suppos.), 'the humble', they are humble, Ps. 34, 2; imperat. hohpech, 'humble thyself', be humble, Prov. 6, 3; suppos. abohpoyiqch (holpau; pl. babhoyiqheg). Prov. 16, 19; hohbpechey, the humble, Ps. 10, 12. Vbl. n. abohpoyiek, abhpoyiek, humbling, humility, Prov. 15, 33; 22, 4. A xant. hohpech, one who humbles himself, a humble man, Job 22, 29. Adj. and adv. hohpoy, Prov. 16, 19 (hohpau, C.).

hohkenu, -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'; noh holthiken, that which comes next, the second, = asohhohk, secondly (El. Gr. 21). With the formative (-ēu) of verbs in growth, hohōtkin, he or it grows next, is next in growth; whence, probably, suppos. aoh uohkōtēk, she who is next in age, 'a second daughter'. Job 42, 14. Cf. uohkōtīk.

[Abu. 8tōē, čhēōtkē, tour à tour; abhostē, abhostēhēkē, de plus en plus.]

*homēs (Narr.), an old man; pl. hōme-sakk, R. W.?]

[Abu. 8nō-sun, mon grand père; 8k-Sun, ma grande mère, etc. Chip. nāmōkōvan, my grandfather, Bar.]

*hominey—continued.

of maize, (indicat. minei, —k, put on; ahkqin, a mantle; which formed part of all names given to prepared corn. Cf. Narr. aqkohminawesh, parched corn; amyq minaw-suiting, parched meal boiled, etc.; wokdowqinaw-iqcin-ah, new-ground corn; wokch-iqcin, corn, etc. Abu. kūqin, il pile le blé; skinšu-nar (pl.), blé d'Inde (blé pilé).]

*hōnd (Narr.), a goose; pl. hōndek, R. W.; the gray or Canada goose (Anser canadensis, L.). See viptqitq (the snow-goose).


*hopuān (Narr.), a tobacco pipe, R. W. See 8npokān.

*hoquin (Narr.), a fishhook. See 8qinūn.

hōse, -āse-, in composition, is a distributive, signifying each in its turn, one after another in course: āse-kenakish, day by day (in daily course, Gen. 39, 19; Matt. 6, 11; āse-waqapikish, morning by morning, every morning, Ex. 30, 7.

hōsekōnd, adv. in course; turn by turn: — āsepātēsh, 'day unto day' (Isa. 28, 19); hoaksh, 'night unto night', Ps. 19, 2. Cf. awākshin, it follows, comes after; abahshuq, awahshuq, to end and fro; papaw-škūtia awahshuq, he walked to and fro, 2 K. 4, 35; abahshuq, and abahshuq, he goes to and fro, this way and that, Job 1, 7, 2, 2 (infinit.); abahshuq, wakshuq, he looked this way and that, Ex. 2, 12.

[Abu. čhēōtkē, tour à tour; čhēōtkē, de deux l'un; est, à toute occasion, ainsi toujours de même.]

howans, n. See ādōs, a living creature; a live animal.

howan [wōwān̄i, wōwān], someone, anyone; as interrog. who? (El. Gr. 7); pl. hōmōwān (wōwān, who? wōwān, howan, anybody, C.). In Prov. 14, 34, the adj.
_howan—continued._

adv. form is used: _howte miwonehnoway_, any people.

[Narr. aman, 'there is somebody'; amina en, who is that? pl. amanick, 'some come.' Peq. Hamaat, 'Englishmen.' Stiles, i. e. 'some men,' or 'who are these?'; oman, Mason's Narrat. of Peq. War. Mien. en, quel- qu'un, ehui qui, etc. Abn. osew, quel-

howan—continued.

qu'un; amanang, quel homme esc-ce- qui, etc. Del. avenir; pl. avenir, who are they? Zeisli, Gr. 176. Creo eneni, pl. avenir, who? whosoever; indel. eneni, someone, anyone. Chipp. aman, who? pl. aag, amen, one, somebody; uriyen, whoever, whosoever. I don't know who: pl. - _ag._

_i._ postpositive, gives to the indicative present, which is in fact a peritert, the definite and limited force of the truly present or actual: e. g. aii, he goes; aii, he is going, is now on his way, Prov. 7, 19; sokoun, there is rain; sokon, Sokowani (sokonani, C.), it is now raining. Though this limited present is not noticed by Eliot in his Grammer, 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. a, postpos. signifies that actualita- tatem actionem; sogerain, il pleut actuallement; pass, il neige; paimi, il neige actuallement, etc.]

ianauwusau, v. adj. an. he is lean; pl. -swug, Gen. 41, 3; suppos. pl. particip. -sichay, v. 4. See _oowowusau._

ianuusnuug, suppos. pl. ianuusiticay, for 'swarms of flies,' Ex. 8, 21, 24, 29; they are of divers kinds (?) all sorts of creature (7).

iu, (in fine comp. -keu, -sme) of the kind or manner of: you in kin you in, of this manner and of this, 'thus and thus,' 2 Sam. 17, 15.

jishontam, v. t. he despises, rejects, hates (it): an-skeluan kah nat-jishontam, I hate and despise (it), Amos 5, 21; 1 abhor, Ps. 119, 163; Amos 6, 8; suppos. jishonuog, when he despises, he despising, hating, Prov. 15, 10. With an. subj. jishonuow, he despises or hates (him); suppos. noh jishonuowot, who he despises; pass. noh jishonuow, he who is despised, Job 12, 5. Vbl. n. jishon- nuowonk; pass. jishonuowtonk, hatred, Ps. 25, 19.

jiskham, jishkham, chishkham, v. i. he wipes (it); natjishkham, I wipe (it); suppo- sos, matath wokskowt jishkham wunonk, as [when] a man wipes a dish, 2 K. 21, 13. With an. attributive, jishkham, he wipes (it) for (him); chishkhanayow wunonk, she wiped [to him] his feet, John 11, 2. Cf. chokham, he sweeps.

[Abn. ne-kashan, he the pessimie; ne-kay- kessudahin, je lui estue les pies; kessudait, qu'on l'estue. Del. tshishkham-men, to wipe off, Zeisli.]
**K**

"-k-, -hk-, in composition, denotes the continued or progressive action of the verb; a going on, or continuing to do: e.g. assaniit, he gives him food; nokko-
waut [=asanka'maut], he supports, or continues to give him food; petak, he
gives him food; petakii, he puts (it) into; petahka, he goes into; awkii, he departs; aimakana, he
drives (him) away, keeps him going, etc. See ka.

*kachouet* (Peq.), the name of a fish; 'summer', Stiles. The 'choget', Labrus
chogset, Mitch. (Otenilabrus bargall, Staur.) For rilchokhe, marked
with spots, spotted, or striped.

**Kahchémoo**, kahchémoo, v. i. inan. It
comes (and continues coming) out from: natuu kahche'maa, 'a fiery stream
issuing', etc., Pan. 7, 10. See kitch.

kacheu, v. i. he goes or comes out of: kachog, they went out of (the ship),

kádashik, when it begins; the beginning of
kitchissi.

kádtupwut, when, or if, he is hungry,
suppos. of kottapppa.

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

gat (postpositive, prepositive, and separ-
able), Bar. Mien. ak [=ahh].]

káhche. mutav kahche, 'no doubt'; it
is not doubtful, Acts 28, 4 (kahche, Dunc.)

kókenumunne, the first-ripe (fruit).
Mio. 7, 1. See kencumunue-ash.

kakenupshout, (when) going very
swiftly; suppos. of kogkanyihina.
See kanyihina.

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

[kasenussit, suppos. a chari, Is. 32, 5, 7.]

*kaskóhat, n. a sturgeon, C. See *kaki-
peah.

**Caukónnah** (Narr.), n. pl. stockings,
R. W.

[Abn. kowšin-nuar, chauses, las.
Peq. cînagomatch, a stocking, Stiles.
Del. kuit kou, legging, Sch. ii, 472; ga
kou, Zeisb.]

**Cauómphsk** (Narr.), a whetsome, R. W.

*kaqíposh* (Narr.), pl. chalix, R. W.
(kiipossh and kaskóhat, C.) From
kiipii (an. adj. kipes), he is : shut up,
iclosed, protected, i. e. by his hard
scales or plates (?).

[Abn. batess, pl. -ish. Chip. vanu a'/,
navigh amv [i.e. the fish; vanuha, El.,
or i'uway]. Mienx. nah war, sturgeon
(vanuahih, fish). Powl. kapeswe, J.
Smith (=close-mouthed?).]

**Caukasakeshunck** (Narr.), the skin of a
deer, R. W.

**Kautánwobwit** (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. Kehtnait [Kehtnait], the great God,
Gen. 24, 7.

kechequain, v. t. an. he hangs (him)
by the neck, Gen. 40, 22: pishe kah-
kechequain, he will hang thee, Gen.
40, 19; ohhot kechequainitam (sup-
poss. pass. inan.), that which he is hung
upon, a galloway, Esth. 5, 14; 7, 9 (nuk-
kechequivals imumim, I am choked
with a halter, C. It should be masshe
imunim).

kechequainai, v. t. an. he takes him by
the throat; with pron. affixes, uh-
kechequain, Matt. 18, 28; hence, he
embraces (him). (nuk-kechequival, I
embrace, I hold by the throat, C.)

[Abn. uh-kechequival, je lesumfouque.]

kechiss. See kechiss.

kechissam, kech-, keih-, on the
shore, Jos. 11, 4; Judg. 5, 17; John
21, 4; keicham, on the seashore,
Gen. 22, 17.

**Keegaquaw** (Narr.), a virgin or maid,
R. W.

[Chip. gigangqori, she is a virgin.
Del. kib°q°q°qq, a virgin; kieq gue s,
a single woman, Zeisb.; cigq-s, Camp.
Abn. kigq-s, a young man unmarried.]
"keesaqushin (Narr., i. e. it is high water, R. W., i. e. it is at its full height, full grown. Cf. kskkan.

"Keesuckquand (Narr.), the Sun God, a name of the sun, R. W. [Keesuckquand, God of Day or of the Sky]. See ksknak.

kêchê, kechenu, v. i. (it is) chief, principal, superior (because, ex principio; cf. ko, kutche); hence, superior by reason of age, old, ancient; an. pl. kêchêni, kutche, the old (collectively), the ancients, i.e. those who are from the beginning, Ps. 119, 106; 148, 12: Esth. 3, 13; kethêni wanitamaweg, the old are wise, 'with the ancients is wisdom,' Job 12, 12. In the sing. kêchie avenegw, the chief place, 2 Sam. 23, 8; kethêni wanitksinawek, the chief fathers [i. e. fatherhood, n. collect.], Num. 31, 26. Cf. kch-, kthanu.

kechenugqwomp, n. chief captain. See muqqomp.

kechesonq [= khechee-muqsq], a queen, Esth. 1, 9, 11. See sonq.

kechésunon, vbl. n. a boil, a sore; pl. -angsh, Job 2, 7. See khecheu.

kechhipam. See kechhipam.

kechquisu, kutchquisu, an old woman, Ruth 1, 12; 1 Tim. 4, 7; pl. -qnuq, Zech. 8, 4; 1 Tim. 5, 2.

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

[Narr. kitchke, an old man; pl. -siky, kutchénum, a middle-aged man (i. e. he is growing old). Micm. kijikj, vieux; kijikjalk, les vieux. Del. kiyek, old, Zelb.]

kechthiûn, v. i. he forcars or refrains from doing (?); naka-mamuny, kechthi- (infinitive), natta nuk-kechthi-tahun (causative), 'I was weary with forbearing, I could not stay', Jer. 20, 9;

kechtheâû—continued.

suppos. kechthiain, if I forbear, Job 16, 6.

kekheleh, n. a sore, 'botch', Deut. 28, 27.

kekhehêsus, v. adj. an. he is sore, 'full of sores,' Luke 16, 20 (angm. of kekhehêsus). Vbl. n. kekhehêsous, a (running) sore, a boil, Ps. 38, 11; 77, 2; Job 2, 7.

[Narr. n'chesannama, I am in pain; kechesannama ni'sí, my foot is sore.]

kektawan, v. i. he goes on talking, talks much. Freq. of kutta, he speaks, with 'it progressive. Vbl. n. kektawak-kwan, kektak, talk, loquacity, Prov. 14, 29; Exch. 10, 13; pl. -angsh, 'stammerings,' 1 Tim. 6, 20. N. ament. -tawsa, a great talker; pl. -tawaw, Tit. 1, 10.

See kutta.

kekoma'ul, kekomah, v. i. an. he talks about (him), slanders, or speaks reproachfully of: nuk-kanak-weep, they slander me, Ps. 31, 14. Vbl. n. kekoma'ma'n, -wèna, a talebearer, a slanderer, Prov. 18, 8.

[True kekima'moo, he scolds him (?).]

keht-, keht-, in comp. words chief, principal, (relatively) greatest. As a prefix to nouns inan. corresponding to keche- before nouns an. See kutche.

[Del. kitto, great. Abr. "musa vel kettö, in antecessum," Rasels.]

khehdtadu, v. cans. inan. he makes sharp, sharpens, whets (it), Ps. 7, 12; with inan. subj. -tawam, it sharpens (it), Prov. 27, 17; -tawo, he sharpens it; pass. It is sharpened, made sharp, Ezek. 21, 9; suppos. kheitdouan, if I whet (my sword), Deut. 32, 41 (keathou, a whetstone, Wood). Cf. *kxanofi,ki.

[Ab. ne-khitdutun, je l'agneuse; akh-ktakun, il l'agneuse; bidashigan, pierre à aiguiser.]

Kehtaniit. Kehtanim [kht-(m)anit, the chief or greatest manit], for 'the Lord God,' Gen. 24, 3, 7. With the verb subst. kehwnit, kehwanito, he is (or it is) the greatest manito; and with the locative suffix, kehwa'ntowat, the place of the great manito, or where he is: hence, probably, Ke'kwitowenit, 'the great Southwest God,' (R. W.), or rather his home in the Southwest.

[Del. ganimahot, Zelb. Gr. 37.]
kehtauaui (?), v. t. an. he is chief among or superior to; as n. a chief man; pl. kehtauamog, 'lords.' Dan. 5, 23. Rarely used and of questionable propriety. N. agent. kehtauamoney, pl. -amog, 'nobles.' Prov. 8, 18.

kehtequanitch, kehtoq- [keht, uhquac-, -otch, great, end of, hand], n. the thumb, Ex. 29, 20; pl. -ochish. Judg. 1, 6, 7.

[Abn. ughlalkw'tsi, pollex.]

kehtequasect [keht, uhquac-, sect, great, end of, foot], n. the great toe; vb. kehtequasect, his great toe. Ex. 29, 20; Judg. 1, 6, 7.

[Abn. ughlalk'w'tsi, ughlalkw'tsi, non ges ortel.]

kehtimaui, v. t. an. he appoints (him) over, appoints (him) to office or command. 2 K. 11, 18; uuk-kotim, I appoint (him to rule over, etc.), 1 K. 1, 33; kuk-kedtln qnokloktlumauamog, then appointest prophets. Neh. 6, 7. From keht- with 'an, the formative of an. verbs of speaking, or of action performed by the mouth; literally, 'he great-speaks him.'

kehtippitenab, n. an armlet; pl. -apotha, Is. 3, 19; 'the bracelet that was on his arm', 2 Sam. 1, 10; kehtype, Gen. 24, 30; kehttepekandepesh, Ex. 35, 22. From keht-, (-ap)kuddna (arm), appa (it remains, or is permanent).

kehtoh, kehtoh-, n. the ocean, 'sea', Gen. 1, 10; Ps. 78, 13; Hag. 2, 6; with indec. affix. kehtlaham, kehtlahan, any sea; pl. -amani, seas, oceans. Neh. 9, 6; with locat. affix, nwn kehtlaham, in the midst of the sea, Num. 33, 8; Prov. 23, 34; kishke kehtlaham, by the sea, on the sea-shore, 1 Sam. 13, 3; Deut. 1, 7. Adj. and adv. kehtlah, of the sea, Ex. 1, 14, 21. For kehtoh, it is very great, vast; =‘kahton, it is going on, or is indefinitely extended.

[Narr. kihtan and wechekam, the sea. R. W.; kikkomoch [?], Stiles. Del. kiutan, a great river (2); kikkom, the great ocean, Zeisb. The Del. Indians called the great river (Delaware) and bay Kiatun (Kihtahne, Hkw.); 'ki'd han wuuk, in the main river.' Zeisb.] Ship. (Sag.) keechepatun, lake; keechok-keech.
kénai, kéneh—continued.

hilt . . . the blade (of a knife), Judg. 3, 22; 2היהווש, on-both-sides sharp, two-edged, Prov. 5, 4.

[Hiën. nikšāp, j'algue, j'apointis (Grav.); kiānü, kiānü, kiānü, dans la composition marquent souvent signifier, apporter. Abn. kāšān, kāšān, épine; kāšān, cela; est épineux, aigu. Del. kinn, it is sharp, Zeisb. Voc. 18; kīna, he is sharp (harsh, jealous, etc.), Zeisb. Gr. 167.]

kenaiheau, v. caus. an. he forms (him), gives him shape, Gen. 2, 7, 19. See kükkenauheau (angua.).

kenam, n. a spoon; pl. -mōg, 1 K 7, 50 (kunam, quaquam, a spoon or ladle, C.). Cf. kənän; künam kánam. [Narr. k [[]iwa[n-dong. Abn. enkšāìn.]

kenäi. See kënäi.

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

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

kēnē. See kënäi.

kēnepinäi, v. t. an. he binds (him), as by oath or promise, imposes an obligation on (him); kənep-, kënep-, suppes. krenepinont, Numn. 30, 3, 4.

kēnepsonk, vbl. n. a binding of one's self, a bond or obligation, Numn. 30, 3.

kēnēümümñe-ash, n. pl. first-inits, Lev. 2, 12, 14; augsun. kikkenamawenək, Numn. 12, 13, 13; kıkkenw, Ex. 22, 29. See kıkkenawume.

kenogkeneg, -koneg, n. a window, Gen. 6, 16; Judg. 5, 28; pl. -go, Dan. 6, 10 (kenog kinay, känæpmank, C.).

kenomp, keenomp, n. 'a captain', John 18, 12; a 'brave', a valiant man (kenom-pē, valiantly (-pē), valor, C.). [Cf. Charrubi (Caribs), 'magnify sapientia vīri', Vespuian, 147, Nax. Col. 3, 233.]

[Narr. kënomp, captain or valiant man, R. W. Abn. känäi, känäi, känäi; homme courageux; ne-känäi, je suis brave, généreux, etc.]

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

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kenompquab, n. an anchor; pl. -ahqog, Acts 27, 29. See kënompquab; *kanōmām.

kenoma, 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. kenas; pl. kënamonk. Vbl. n. kënamonk; pass. kënamutmonk, counsel, advice, Prov. 20, 18. N. agent. kënamonene, a counselor; pl. -ngog, Job 3, 14 (and kënamonoqin, Is. 9, 6).

kenugke, 'among', Gen. 17, 10; Lev. 11, 2; kənunke, Mass. Ps. (Vbl. n. kennikigewonk, a mixture, C.). The primary signification is 'mixed' or 'intermingled'; künukke whennunay, 'a mixed multitude'. Numn. 27, 4 =kënsukshonke whennunayk, Neh. 13, 3. See kenukshaín.

kenuhquab, kenunkquab, n. an anchor, Heb. 6, 19; pl. Acts 27, 40. See kenompquab.

kenuhtugqononk, n. 'a nail', Judg. 4, 21; a wooden pin (kənuhtugy, sharp wood).

kenuhwheg, n. a nail; pl. -whg, John 20, 25 [kenheuiv, it is made sharp].

kenukkenausu, v. adj. pass. it is mixed (by animate agency), Dan. 2, 43; as adj. Prov. 23, 30 (of 'mixed wine').

kenukkinäi, v. t. an. he goes among, mingleth with (them); pl. -og, Dan. 2, 43.

kenukkinum. See kinukkinum.

kenukshaín, kenugshaín, v. t. he is mixed with (them). From kenugšé, with the characteristic (š-) of involuntary action, Hos. 7, 8; Ps. 106, 35; Dan. 2, 43; wətun kenukŝhañ mun̂ĝpa, fire was mingled with the hail, Ex. 9, 24. Adj. and adv. š̂he, Neh. 13, 3. [Narr. wən̄in̄ek̂shañ, to mingle; wən̄in̄ek̂shañ, mingled. Del. gil eke mu, mixed, Zibs.]

kenūn, kinūn, v. t.; with an obj. kenūn, kenun, he bears or carries. This appears to be the earlier form (corresponding to amūn, q. v.), from which kenūnam, -mūn, are derived. To it must be referred ṛt-kin-un, they bore him, Mark 2, 4, unless this is missprinted for ṛt-kiun-mūn, as in Lev. 10, 5; cf. ṛt-kin̄un, Is. 10, 11 (mak-
kenûn, kinûn—continued.
Kenûn word do, I carry a nun, (C.). See kûnûn.
[Narr. kôiûnûth, I will carry you.]
kenunquha. See kenunquha.
kenukthewonk, kîm, n. a pin; pl. eunqu-
quonk: Ex. 27, 19; 38, 20, 21. From kêmûnawuhonk, sharpened at the point.
kenuunmai, kin-, v. t. an. he carries (an
an. obj.) in his hand or arms; sup-
poses, kinumund, when he carries (him),
when carrying: — obounds, — a
bow, Amos 2, 15; — makêkêsh, —
a child, Num. 11, 12. With pronoun.
affixes, aôm en, she bears them,
Deut. 32, 11. See kenun.
kenuunnum, v. t. he carries or bears
(it) by hand [and therefore improperly
used in Is. 53, 4, 11], Mark 14, 13:
kênumunwu, he bare it', Mass. Ps. 
John 12, 6. Cf. kênûnû, kôunû.
kenuppe, swiftly, in haste, Dan. 3, 24;
Is. 5, 26; as adj. -peyn; with verb subst.
-peyown, there is haste, it 'requires
haste'. I Sam. 21, 8.
kenuppêtu, v. i. he grows fast, Gen. 21, 8,
20, pl. -toyn, Gen. 25, 27, From
kenuppe, with the formative of verbs of
an. growth.
kenupshau, v. t. he makes haste, he
goes quickly, Eccl. 1, 5; 1 Sam. 17, 48;
imperat. kenupshonk, go thou quickly,
make haste, 1 Sam. 20, 38, 23, 27; sup-
poses, kenupshonk, kenupshonk, Job 9, 26;
Prov. 7, 23. Adj. and adv. kenupsh-
shonk, swiftly going: — kêmûnumonk, 'swift
ship', Job 9, 26; kenupshonk peyown, 'they
come with speed swiftly', Is. 5, 26; kenupshonk, very swiftly, Dan.
9, 21. Augm. and intens. kenup-
shoûn, he goes swiftly; suppos. kenup-
shonk, (when) going swiftly, 'swift of
foot', Amos 2, 15; mg kenupshonk,
émy, they who are swift, Amos 2, 14;
Jer. 46, 6.
[Abn. nôkîsebôkê, je me dépêche à faire cela.]
kepenuum, v. t. he harvests (corn, fruit,
etc.); imperat. 2d sing. kepenuum, har-
vest it, 'reap', Rev. 14, 15; suppos.
pass. inan. kepenuum, when it is har-
vested, in time of harvest, Ex. 34, 21.
Vbl. n. kepenuumonk, harvesting the,
harvest, Jer. 8, 10; Rev. 14, 15.
[Narr. kepenuumonk, to gather corn.]
kepshau, v. i. he falls; — okhôt, he
falls on the ground, Mark 9, 29; pl.
kepshonk, they fall, Is. 8, 20.
kes. See kês.
kesanoteau, kesanoteau, v. i. it is
ripe; suppos. aê kesanoteau, that which
is ripe, Is. 18, 5; pl. nikh kesanoteau,
Jer. 21, 2 (kesanotea, ripe, C.).
kesantum, v. i. (and t. inam.) he has
a purpose, purposes, intends: nôkesan-
tum, I purpose, I K. 5, 5. Vbl. n.
-tomâuk, purposing, a purpose, Eccl.
3, 17; 8, 6. kôsh-kes-tu (or kôsh-
kês-tu) in comp. words has the force of 'fully',
'completely', or sometimes simply aug
ment., 'very much.'
[Abn. kôi, très. Del. geshî, kishî, 
done, ready, Zeish.]
kesittâhê, adj. and adv. cooked, prepared
for eating (i.e. completed or finished;
se kesetu): kèsitô wêyom, 'boiled
meat', 1 Sam. 2, 15 (kèsêr wêyom, C.).
[Narr. nôtoh kèsitônuum, is there
nothing ready boiled?; wêyomaw wêyom,
too much boiled or roasted. Abn.
êshê' to, cela est-il cuit? Del. keshi-
tom, to make (it) ready, Zeish.]
kesitum, v. i. he is full grown, he has
finished growing, Gen. 38, 14; pl. -toyn,
Judg. 11, 2. (With inan. subj. kêmûna,
q. v.) Cf. kesetum, it is finished.
kesteau [kèsitau], v. i. it is finished,
completed, made complete; akâmên-
uuk kèsitau, the work is finished, I
K. 7, 22 (sometimes used as v. t. inan.;
kesitau, he finishes it, he creates it,
Jer. 31, 22; kesetum ush-mâmânuuk,
to finish his work, John 4, 34); suppos.
soh kesitau, he who makes complete,
'the creator', Is. 40, 28. With an.
obj. kesitau, q. v. (kesitum, to finish,
C.).
[Abn. môkèsìta, j'achevé quelque chose.
Cec kèsitau, he finishes it. 
Abn. môkèsìta wêyom, he made the
light; wêmnu kèsitauw mikê, who
made the heavens? Del. gi schi toon,
it is done, finished, Zeish.]
kesteauonk, -teonk, vbl. n. a making
complete, 'creation', Mark 13, 19.
kesteausu, v. adj. an. it is made complete,
'st is finished', John 19, 30; suppos.
kesetom, made complete, a 'crea
ture', Rom. 1, 25.
kesuk, n. (1) the visible heavens, the sky, Gen. 1, 1; 12: a day: pasuk kesuk, in one day, Gen. 27, 45; 1 Sam. 2, 34; gisukn kesuk, all the day long, Ps. 25, 5; 71, 15; pl. kyesuk, uwanatuk kesukpah, many days, Is. 24, 22 (but more commonly used, maorheghmisuk; see quina): suppos. kewuk, when it is day, on a day: ac kesuk, on that day, Gen. 21, 8; yen kesuk, on (or within) this day, today, Ps. 95, 7; Ex. 2, 18; pl. kesukoksh, anekesukoksh, every day, daily, Is. 51, 13; Ps. 145, 2. Adj. and adv. kesukpah, of heaven, Ps. 78, 23, 24; of the day, Jer. 31, 35; kesukpah repuani, a light by day.

Kesuk by its form appears to be the suppositive or partial of a verb kesu, or with inan. subj. kesu (kewusu), it warms or is warm. Though this verb is not formed separately in the indicative, it may be traced in the prefix kwe- kesu- (q. v.), in the passive form keseih, he is heated, made warm (as n. of the heat of the sun), and in the verb-adj. an. kesuas (kesuaincat, to be warm, C.). Hence in other dialects the name of the sun as the source of heat: Abn. kæs (remp. neskás, je suis chandement); old Alg. kéja (= keshe); Chip. gëzis, kës (cf. gëzhik, sky; gëzhikid, day); Menom. këy-dshok (cf. kw-shaick, sky); Muh. kesgik, Ekw.; Del. gisgik, etc. The same radical, probably, is found in kësujuta (kesuainc, C.), it is ripened; kësau (Cree kësaut), it perfects, completes, and with an obj. kësanu (Cree kesuan) he finishes, he makes, 'creates,' gives life to; keskin, it grows to maturity, is fully grown, is ripe; and with an subj. kësuat—in all which there is an apparent reference to the sun as the source of vital warmth and of mature development of animal and vegetable life. Sansk. kás and bá (heure, splendere); bá (splendere).

(kesukod), ac. n. daytime, the day, as a measure of time 1. e. while day is; Gen. 1, 5, 13, 16; opposed to nakun, the night season, Gen. 1, 5; pl. kesukotukah, Dan. 8, 14, 27. Adj. and adv. kesakohi,—there, in the daytime, by day, Ex. 13, 21; Job 5, 14: kesukotukah bah nakukesukon, by day and by night, Ps. 1, 2 (kesukhah bah nakkanu, Josh. 1, 8); kesukaitua, C.

kesukodtumash, n. pl. days, in the sense of years [kesukatmanaw] or as measuring long periods of time, Dent. 11, 21; Job 14, 1; tahiskwew ak-kesukatmanaw, how many are his days? Ps. 119, 84.

kesukquieu, (fit is) toward heaven, heavenward [El. Gr. 21].

[Narr. keskchquin, upward.]

kesukun, v. i. it is mature, full grown, ripe: kepeunamunak kesukun, 'the harvest is ripe,' Rev. 14, 15. With an subj. kestita (q. v.): suppos. poijk keskit, till he is fully grown, Gen. 38, 11.

[Del. giche, kiche, ready, done; gisgichchen, it is ready, done; finished; gi sachyu, he is born, Zeisb.]

ketassat, n. king, Cant. 7, 5; Is. 6, 5; pl. -wauyog, Josh. 10, 5; Job 3, 14 (tuahsatuwog, kings, Gen. 35, 11). Vbl. n. kétassatemunan, a kingdom, Matt. 5, 20 (asawuatuwak, Dan. 5, 31; 7, 27; tasawuatuwak, pl. -wogr, Zeph. 3, 8; Hag. 2, 22). [Quir. kolattemunan, 'princes', mawetamunan, Pier. 35.]

ketáchheu, v. caus. he giveth life to, maketh live, 'quickeneth'; ak-ketáke, 'he quickeneth them,' John 5, 21; kik-tekákeh, thou quickenest me, Ps. 71, 20.

ketáhegkóu [ketakhek], n. a living creature, a living body or personality (see hog), pumanatunaw ketákhegkounan, he becomes -anu a living soul, Gen. 2, 7; pumanatunaw ketákhegkouna, a living creature, Lev. 11, 46; life, Dent. 24, 6; the soul, the spirit, Is. 42, 1; Gen. 14, 21; 34, 8 (ketákhegoun, a soul, C.).

ketau, v. i. (1) he is alive, he lives, or (2) is quick, implying the possession of vital energy or of animation; com. puman- tan; (2) he is in good health, he is recovered from sickness, 2 K. 20, 7; Is.
kishpinum, kusap—continued.

[kishpinum, kusap; they tied them.] Sam. 6, 10. (Vbl. of kishpinus, binding.)
kishpissu, -ussu, v. i. he ties or fastens, makes fast; and pass, he is tied, made fast. Matt. 21, 2; pl. -uss, they are tied, 2 K. 7, 10. Vbl. of kishpisan, pl. -usshe, bonds, Ezek. 3, 25; Job 38, 31.

[Narr. esp. pl. kishpissu, tie it fast. Cree kishpeisimu, he is girt.]

[kissittasliau, kitonckquei, kitchisahshau, trumbull, kitonckquian, kitchisahshau, kitonckquian, kitchisahshau (?), v. i. he falls into the fire, Matt. 17, 15.]

[kitonckquei (Narr.), v. i. he is dead; suppos. 3d sing. kliekspien, when thou diest (shall die); 3d pl. -quhetth, when they die; pret. (intens.) kliekspienpat, they are dead and gone; pausavit kliekspien, he cannot live long (he is near dying), R. W. Apparently from kieonki (vbl. n. from kieon, q.v.), the life, with the formative of verbs of going: kliekspien, life goes. In the Almaki, a verb adj., from the same base, kliehies, signified both a dead person and a specter or the apparition of the dead (answering to chayy, q.v.); 'un qui est mort; si on parle de lui, dicitur kliehies; un mort qui reviens apres sa mort, kliehies.' Radesky.

[kitchissau, = kitchisaton, he washes (lit.). See kitchesau.]

[kitetumma. See ketchup.] kiyunk, n. 'the cuckoo.' Lev. 11, 16; but in Dent. 14, 15, kikkow 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; in this as in derivate verbs, denoting continuation or progression. Past existence was expressed by no (q.v.), which may call the pretitite 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 pi$h, to express the past (aorist) and future tenses of the verb 'to be': noh ko no, no koh, noh pi$t, 'who was, and is, and is to come.' Rev. 4, 8: so ken nokoh (=noh koh) no, ken nokoh, ken pi$s [and ken nokoh pi$h], Rev. 11, 17; 16, 3; nunnok [for a$n noh koh], I am, i. e. I who continue to be; and wen nokoh, I am, Mark 13, 6; munts [for noh koh?] Well, it was so, Gen. 1, 7, 9, 11, etc.; koh utah koh evripae, 'and where is he?' Job 14, 10, where koh serves as an auxiliary to evripae.

[kobhamuk, koppo-, suppos. pass. (imn.), of kopp, stopped, closed.]

[kobpaonk, vbl. n. an enclosure or shut-up place, 'a haven,' Acts 27, 8; gen. 49, 13.]

[kobpog, suppos. of kipp. as n. a haven, Gen. 49, 13. See kobpaonk.]

[kobpohsahau, v. i. (imn., subj.) it goes into a haven or place protected: kuttanog kobpohsahau, 'the ship was at the land,' John 6, 21.]

[kobshagkin, suppos. when he is shut up; as n. a prisoner; pl. -sheq, Is. 42, 7.]

[kobshagkinittunuk, vbl. n. a being shut up, a prisinon (pl.-sheq). Is. 42, 7.]

[kod, with a verb, signifies intention, purpose, wish, desire, and sometimes gives to the suppositive present the force of the panlo-post-future, as utbah kod wasit, what he is about to do, Gen. 41, 28; kodaginoc, when you intend (are about) to build, Luke 14, 28; kod wahhag, 'he was about to sail,' Acts 20, 3; with the]
kod—continued.
indicative, *wa-kod-urantam*, 'I will be wise', Evcl. 7, 23; suppos. kodam, (when) 'thou seest to go', 1 K. 11, 22.

[Narr. *kodam enechair*, 'she is falling into travail', i. e. is about to be delivered. Abn. *kuddisi*, inan. subj. *kiddisi*, "nota futuri, vel potius ad experimen-
dum je veux, afin que, sur le point de," Russel. Del. *n-yutta*, I will (from *gy-
tuara*, to want, will, desire); *gota*, he willeth, Zeks. Gr. 162. In the Chip.
and *ree kok* (before a vowel, *kod*) or *qo* has apparently lost its desiderative force
and become a prefix or auxiliary of the simple future indicative. See Baraga,
88; Howse, 190.]

kodchuki, (it is) a piece, or part of (it),
Jug. 9, 53; Dan. 5, 5, 24; 'a morsel'
(of food), Prov. 23, 8; *kochikískik
(kochikí-ííig), 'a potsherd', Job 2, 8
(kochikíkík wepons, a piece of meat, C.).

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

kodtantam, v. t. he desires, longs for,
wishes (it). From *kod*, with the form-
ative of verbs of mental state or dis-
position; *wak-kodlanta*, I desire (it), Job
33, 32; imperat. 24 sing. *ami koda-
tush*, do not desire, Prov. 23, 5. Vbl. n.
kodlantam, desire, will, Prov. 18, 1;
he desires or longs for (him); suppos.
kodlimmiw, 'if thou hast a desire unto
her', Del. 21, 11.

[Narr. *wodtalantum or wetalim*, 1
long for it. Del *gytalata*, he desires.]

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

[Abn. *sokkíttbi*, au-dessus de la
tête; *sokkãt*, déhors, au-dessus de; *kitté
(in antecessum), avant, auparavant,
Russel.]

kodtawompaus (?), v. i. act. he sells or
barter; imperat. 2d sing. *paq*, 2 K. 4, 7;
suppos. *wak kodtawompaus*, he who sells,
a seller, Ezek. 7, 12. N. agent. koi-
tawompaus, Ezek. 7, 13.

kodtimeau (?), v. i. he faints; pl. *cowg,
Is. 49, 30.

kodtimun, v. t. he draws or pulls (one
thing out of another); *wak-kodlanta*

kodtimunum—continued.

*amuk-koheley*, I draw (out) my sword,
Ex. 15, 9; kodtimunam am-awak', he drew
off his shoe, Ruth 4, 8; suppos. *nak
am-awak* kodtimun, he who draws off his
shoe, 'that hath his shoe loosed', Dent.
25, 10; imperat. 2d sing. kodtimun,
-tamah: with an. obj. kodtimun, kod-
tamah, he pulls (him) out; imperat. 2d
pl. kodtimuk watch notan-it, pull him
out of the fire, Jude 23; with pron.
affix, *nak awak*, pull them out, Ps.
31, 4. From *kodl-, with formative of
action performed by the hand. Cf.
kodlata, it falls out of.

[Abn. *wak-lonma*, je tire (manna),
v. e. une épine du doigt; *kithpas*, tire-
borne.]

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

kodtungqu, suppos. inan. as n. a pile,
that which is heaped high, by placing
one above another, 'a heap'. Ex. 15, 8.
From kodl- and unkwan. See kadkan-
quap.

kodtumamont, pl. —nueg, singers,
Ecl. 2, 8; suppos. of kadkanamom.

kodtuhkoo (?), suppos. koduhkíng, oh-
kíng, a summit or high place, the top
of a hill, Ex. 19, 20; Cant. 4, 8; Is. 57, 7;
Jer. 49, 16.

"kodtukwumunat, v. i. to be sleepy.
C. From kod (desiderat.) and unmu-
quumunat, to dream; to be inclined to
dream.

[Narr. *waktlwomian*, I am sleepy.
Abn. *kabigre*, il a sommeil. Del. *n-gi-
tegemra*, I am sleepy, Hkw.]

kodunu, (it is) a year, Lev. 25, 5.
Dent. 14, 22; Luke 2, 31; pl. *wakle-
chuk, suppos. kodnu, —wak, 2 K. 19,
29; Luke 13, 7. Adj. and adv. kodnu-
ami, of a year, yearly, Lev. 16, 34; 25, 55;
wishes kodnu kodnu kodnu (freq.),
'three years [i. e. three times yearly],
year after year', 1 Sam. 21, 1. For
gotnu, it measures or is a measure;
suppos. qanuamun (3). See gotthuam.

[Narr. *sippotrumu*, one year.
Abn. *nakshi-pex*; *nunshi-pex*, one
year, two years. Del. kattara, year. Camp.
garkin, Zeks. Shaw. *kott*.]

kodtumwolkom, v. i. from kodtunam,
with the formative of verbs of progress
**kodtumwohkam**—continued.

(-kum), he goes from year to year:
(with a numeral or indefinite quantitative) he is —— years old: *mibis*-neve kodtumwohkam, she is twelve years old, Mark 5, 42.

[Narr. *toh kuttose kodtumwohkam*, how many years old are you?]

**kotuppa**, v. i. he is hungry, Is. 44, 12; Matt. 4, 2; pret. *ak-kotup* [for *-kup* (?)], I was hungry, Matt. 25, 35, 42; suppos. *kotupput*, *kutt*, when he is hungry, Mark 2, 25; Is. 58, 10. From *kot*, desiderative, and *-ppa* (v. generic), he eats, he longs to eat.

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

**kogkahquatteau**, v. i.: *ak-kogkah-gutt-teen*, I counsel or advise, C.; with an adj. *kogkohkwaau*, he gives counsel (to him), C.

**kogkéau**, **kogkéau**, v. i. he is mad, insane, beside himself, 1 Sam. 21, 14; John 10, 20 (*kowau*, Mass. Ps.): *kuk-kogké* (pres. actual), thou art beside thyself; *matta ak-kogké* (negat.), I am not mad, Acts 26, 24, 25; suppos. *nah kogkéau*, he who is mad; pl. *-ichég*, Matt. 4, 24; suppos. pass. iman as *kogké* (*-qudonk*), madness, being mad, 1 Sam. 21, 13. Vbl. n. *kogké*, madness.

N. agent. *kogkéau*, indef. *-even*, a madman.


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

[Cree *kogkéhóonáan, he is drunk.*]


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

**kogkéau**, See *kogkéau*.

**kogkóhsum**, *kogoxum*, *kogkokkusum*, *kuhkussum*, v. t. he cuts in

**kogkóhsum**, etc.—continued.

shape, carves, engraves, fashions by cutting (it), Zech. 3, 9; (infin.) Ex. 31, 5; 35, 33; suppos. *nah wahit kogkóhsum*, he who skillfully cuts, who has 'skill to grave', 2 Chr. 2, 7. Vbl. n. *kogkóhsum-ouk*, carving, 'graving', Zech. 3, 9.

Adv. and adj. *kogkóhsum*, *kogkokkusum*, by carrying or engraving, carved, grav'en, 2 Chr. 34, 4, 7; Jer. 31, 47, 52.

**kogkopsau**, (he is) deaf, Lev. 19, 14; Is. 29, 18; suppos. *kákóhsum*, *kogkóhsum*, Ex. 4, 11; Ps. 38, 13; pl. *-ichég*, Is. 43, 8 (*kogkóhsum ak-tactog*, a deaf ear, C.): *kokkobahutog*, pl. *-ichég*, deaf ears, Is. 53, 5, = *vaktoogkóhsum koppiyuqnah* (closed ears), Mic. 7, 16. From *kappi*, closed, fast, with anguish, redup. and intr. an. formative, 'on kogkóhsum', he is shut close. See *koppiyuqah*.


**kogkóécuquau**, *quâu*, v. i. he sleeps (lighty), slumbers, Ps. 121, 3, 4. Vbl. n. *-quauk*, slumber, light sleep, Prov. 24, 33.


**kögkóúnuum**, v. t. he withholding (it); with an. 24 obj. he withholds (it) from (him); *kukkakóúnuum*, they withholds (it) from him, Job 22, 7. From *klíaum*.

**kogkussokhoog**, n. a high place; pl. *-gish*, 1 Sam. 13, 6. Augm. of *kowakhoog*, suppos. of *kussokhóoi*, high.

**kogoxum.** See *kogköhsum*.

**kogshikkog**, n. pl. *-ish*, 'holes', Luke 23, 30 (for *kogshikkohog*).

**kōh.** See to *kōh*.

**kohkatoon**, **kokketoon.** See *kukkutoon*.

**kohkothumaui**, v. i. he chew the cud; negat. *matta kokkothumaui*, he does not chew the cud, Deut. 14, 8, = *matta uchitumaui*, Lev. 11, 7; suppos. *-kokkothumaui*, Deut. 14, 6, = *uchitumaui*, Lev. 11, 3; pl. *-ichég*, Deut. 14, 7. Cf. *uchitumaui*.

**kokkóonouai**, v. t. he denies (him). See *quwa*.

**kokkúhquag** [suppos. of *kukkóhquen*, it goes up], n. the top (of a hill or ascent),
kohkuhquag—continued.
a summit, Deut. 31, 1; a heap (of waters), Josh. 3, 13.
kohkutton, =kohkuton, kohkuton, he thirsts.
kohnkan, (there is) drought, v. imper., as n. Deut. 8, 15; en neqanvau kunkwau, in the drought of summer. Cf. kohkuton (kohk-, watam, dry, mouth), he
thirsts.

*kohnuk (Pepe.), a goose, Stiles. See *kowark.

kommoto, kommoto, v. i. and t. inan. he steals, Gen. 31, 19; Matt. 6, 20; pl. -story, Matt. 6, 20; imper. of prohibits, 24 pl. komawantkhon, do not steal, Ex. 20, 15; Mark 10, 19; suppos. pass. inan. en komawantwak, that which is stolen, Gen. 31, 29 (ank-kamimaa, I steal, Ch.). Vbl. n. komawantwak, stealing, theft, Ex. 22, 3; Hos. 4, 2. X. agent komawantwak (indel. -mvu), a thief.

From kimm, secretly, by stealth.

[Narr. kik-kummoat, you steal; ka-\-madakick (suppos. pl.), thieves. Chip. kumawantshken, he is a thief; suppos. chomoweindat, he who steals, John 10, 1, 10. Abn. kunstorn, il dcrole. Del. kinaach-te, to steal away privately, Zeisb.]

kömun (7), n. a building, an (artificial) inclosure. The primary signification is, perhaps, that which is built, for other use than for a dwelling place (vikh), Acts 5, 23; wallche komuk, the top of the house, Is. 22, 1; askawatse komuk-yut, in the watch tower, Is. 21, 5; yan-mukke-komuk, high building, 'tower'; merkachwus-komuk, food-house, a barn, Luke 12, 24 (mungier-komuk, meeting-house, Ch.).

[Narr. wamwache-cimwuc, a chimney. R. W. Micm. cimwe, a harbor, Rand. Cf. Abn. -towag, in britaawag, the mainland; pepeuakwaigik, univers (pe-peuakwaigik, par tout); menuipeaigik, 'ca
diane de pieux, à la française,' Rasles; Micm. wakwaanaigik, terre, Maill.]

kongketeat, v. i. he is in good health, is well, Gen. 29, 6. Intens. of ketem. *konkitchea (Narr.), as, often (?).

konkont, konkontu, n. (onomatopee) a crow, 'raven.' Cant. 5, 11; kitchkikkonk [bichka kunkwau], Deut. 14, 14, and cpl. kihchikkonqtaga, raven, ravens, Luke

konkont, konkontu—continued.

12, 24 (kongboua, a crow, C.). Sans. kaka, kapi; cornix, kārava.

[Narr. kankont, pl. -towag. Abn. kara

konkontononk, vbl. n. thirst, Neh. 9, 15. See kalkatun.

konoob (Pepe.?), a bear, Stiles MS., 1769, =mawomo (?).

könuukte aboutaiwahu, v. t. an. he pierces or pricks (him) with a sharp instrument; lit. he causes (it) to pierce (him): pl. -shaq, they pierce; and pass. they are pierced, Acts 2, 37; with pron. affixes, akykäänuktehbahok, he pierced him with a spear, John 19, 34 (suppos. instrum. komenuktehok, komenuktehok, a spear, Mass. Ps., 35, 3; 47, 9).

konukshaeau, v. i. inan, subj. it pierces, it penetrates, 2 K. 18, 21; suppos. konu-kashawk, when it pierces, piercing, Heb. 4, 12.

könumuk, that which bears or supports; ohb krbimwak, 'the pillars of the earth,' Ps. 75, 3. From kumw, suppos. inan. pass.

könumont, suppos. of konumau, he carries (an. obj.).

*kopiasus, kupyas (Pepe.), a frog, Stiles. kopompuk [=kohbunau], a haven (which is closed), Acts 27, 12.

köpposh, n. a surgoon, C. See *kai-
posh.

köshkag, kōskag, width or breadth. See kōshki.

köshki. See kōshki.

kössitak, kāssitak, when it is hot; suppos. of kusittan, q. v.

kösekag. See kōshki; kōskag.

kösuqquon (?), n. a witch.

[Abn. küssinsig, küssisgan, 'une jeune
lorie,' etc.; 'le feu fausses observations de futur,' Rasles.]

[kottonkquag, a heap, Mass. Ps., Ps. 33, 7; kottontkpyang, 78, 13.] Cf. kottong-
qang: kottongkeng.

koue, kouewen, v. i. he sleeps, Gen. 2, 21; Matt. 8, 24; 9, 24; (definit. pres. konw, he is asleep, he now sleeps, 1 K.
kouëu, kouewe—continued.
18, 27; nuk-kouen, I sleep, Cant. 5, 2; suppos. 2d sing. koua, when thou sleepest, Eph. 5, 14; 3d sing. nuk kow, kouët, he who sleeps; pl. kutechey. Vbl. n. konoñk, sleeping, sleep, Prov. 24, 33; nishk-konow, a deep sleep, Gen. 15, 12. X. agent. konow (indef. kowan), a sleeper. Jonah 1, 6.

[Narr. (pres. defln.) cewewi, he is asleep; cewewiék, they sleep; wi candish, lodge here; (suppos.) ceuwi, while he sleeps. Alm. ne-kiwi, je dors; kow, il dort. Del. gwewi; participle pres. (suppos.) ceqwi, sleeping; gwewi, to sleep. Zeisb. n‘gwaé, Hkw. (n‘goal, Cass.), I sleep.]

kiiqkoud, kiihquod, kiiñquk, n. an arrow. Ps. 11, 2; Prov. 25, 18; Job 11, 28; pl. -tosh, 2 K. 13, 15, 18. From kiiñ, a thorn, uñë (end of uhqu, at the point or extremity, pointed, and oktat (suppos. imp.",) which has a sharp point or is sharp at the end.

[Narr. pl. kiiqkoune. Peq. kegwan, kiiqnet, Stiles. Alm. kiiñki, cela est épineux, aigu (or le, flèche sans tête; pilés, flèche à tète); kiiñkiiñ-od, flèche où il y a des plumes, etc. Chip. (Sag.) kianoinwékon,]

kiiñnum, v. t. he carries, supports, holds in hand; suppos. kiiñwik (ne kiiñwik, what he carried, ‘his carriage,‘ 1 Sam. 17, 22); pl. yuñqaleypekswik kiiñwyk, they who carry spears, ‘spearmen‘, Acts 23, 23; freq. kiiñkwon, he holds or carries (it) habitually, continues to hold or carry (it), as a distast, Prov. 31, 19; with an. obj. kiiñwik, kiiñwun, Gen. 19, 16; Ps. 139, 10; Rev. 20, 2.

kiius, n. a thorn, a brier, Is. 55, 13; 2 Cor. 12, 7; Mic. 7, 4; a Bramble, Judg. 4, 14, 15: kiiñk kiiñw-schutu, by the (thorn) bushes. Job 30, 4. See wiiñkiiñus. The radical is uhq, pointed (see uh- 

[Former,] with perhaps the vb. adj. formative -so, he is sharp pointed (pl. -soq), which gives the noun the animal form.

[Abn. kiiñs, épine,]

kouewe. See konew.

kō. See kōwra.

koche. See katche.
kuhkannwéhbéan—continued.
ing (when he forms), Is. 44, 10; pass., kuhkannwethan, he is formed; pret. nak-
kuhkannwethan, I was shapen, Ps. 51, 5. Adv. kuhkannwéma, shapely, in order, 
orderly, Luke 1, 1, 3. With inan, obj. 
kuhkannwéctau, he shapes or fashions 
it); pret. nak-kuhkannwéctaw, I formed 
it), Is. 45, 7. Cf. kowannwéonk.
kuhkham, kuhham, v. t. he marks (it) 
out; nak-kuhkham-an, he marks it out 
(maybe permanently, by a line, Is. 44, 13); 
suppos. instr. [kohkhy] kohkhy, that 
which serves to mark with, a line; pl. 
nak-kuhkhamam, my lines, Ps. 16, 6; 
kohkhamamwën, within the lines, ‘gates’, 
Deut. 15, 7; freq. and augm. kuhkham-
hey, a (land-) mark, bound, limit, Ex. 
23, 31; Prov. 23, 10; Matt. 25, 4; line, 
Is. 28, 10 (kohkhy, a rule; adj. kuh-
kuhque, regular, C.).
kuhkinean, v. t. he observes, takes 
note of, marks (mentally or by observation), 
Lev. 13, 33; suppos. kohkime; 
3d pl. kohkineanwéctau, Ex. 12, 42 (nak-
kuhke, an I view, C.).
kuhkineaus, v. i. he makes a mark, 
distinguishes by mark or observation, 
Job 33, 11; imperat. 2d sing. khu-
kinén, mark them, take note, observe, 
Ruth 3, 4. Vbl. n. -amak, a mark, 
sign, token, Rev. 13, 16; 14, 9; Is. 20, 3; 
pl. -amak, Gal. 6, 17; Ps. 155, 9.
kuhkomatam, v. t. man or and an, he 
points (it) out to, shows, makes known 
to (him); nak-kuhkomatam-an, he will 
show thee mighty things, Jer. 
33, 3; nak-kuhkomatam-an, he showed 
it to, him, Ex. 15, 25.
[k Narr. nak-kuhkomam, I will show 
thee the way); kuhkomamwéna mági, 
show me the way.]
kuhkomonwechtam, v. cns. man, and 
an, he instructs him, teaches (it to) 
(him) [nak-kuhkomonwechtam, I teach, 
C.] X. agent. kuhkomonwechtam, a 
teacher, 1 Chr. 25, 8 (a mini-ter or 
schoolmaster, C.). Vbl. n. -amak, 
teaching, instruction, C.
kuhkuhaheg, suppos. instrum. a bound, 
landmark, limit. See kuhhan.
kuhkuhahunk, a boundary; pl. -knak, 
Gen. 49, 26; suppos. of kuhkuhahon, it 
marks. [kuhkuhahon, a bound, Mass. 
Ps. 104, 9.]
kuhkuhque, v. i. he goes upward, ascends, 
Ex. 24, 15, 18; Judg. 13, 20; suppos. 
hruk-nak kuhkuhque, who shall ascend? etc., Rom. 10, 6. Adv. kuhkuhque, 
above, higher, Josh. 15, 19; suppos. 
inam, kuhkuhpay [kotommyag, Mass. 
Ps. 33, 7], (that which goes above,) a 
summit, a heap. With inan, subj. kuh-
kuhque, it goes up, Ezek. 41, 7. Cf. 
quanquke, quanquke.
kuhkuhquanaí, v. t. an, he draws him 
it up; pl. quanquy mark waste wehuntanamak, 
they drew (him) up with cords, Jer. 
38, 13.
kuhkuhsonum. See kuhkósonum.
kuhkuutton, kuhkótan, kohkétan, 
v. i. he thirsts, is thirsty [has a dry 
mouth, kohkutwawt-taw], Judg. 15, 18; 
John 4, 13; nak-kuhkuutton [nak-ku-
kótan, C.]. I thirst, Judg. 4, 19; suppos. 
nak kuhkuutton, he who thirsts, Matt. 
5, 6; Is. 53, 1; pl. partip., nay, kuh-
kuutton, the thirsty, they who thirst, 
Matt. 5, 6. Adv. and adj. kuhkuutton, 
of thirst, thirsty, Is. 41, 17. Vbl. n. 
-awonk, thirst, Ex. 17, 3; Judg. 13, 18; 
kuhkuuttonawonk, Nth. 9, 15.
[k Narr. narr-óchikow, I am thirsty.]
kuhpeau, v. i. he comes to land, lands 
(from a boat); pl. kuhpów, Acts 27, 43, 
44. From kuypi.
kuhpinaí, kuhpunaí, v. t. an, he 
draws (him) out [of the water (?)], Ps. 
18, 16; — kuypréphi (an.), he draws 
the net, John 21, 11. [nak-kuhpinaí-
up, he drew me out] (of the water), 
Mass. Ps., 18, 16; kuhpuan-up ash-
pok, ‘he drew the net’. Mass. Ps., John 
21, 11.
kuhpóhke, n. [kuhpóhke, protected or 
inclosed place] the landing place, the 
shore; kuhpekést, on the shore, Matt. 
13, 2. Cf. kophamak.
kuhporhonk=, n. a halfe or spoon (?), C. 
kuhporonmak. See kuhporonmak.
kuhporhamowanok, a haven, Acts 27, 
12. See kohhamak; kuhhaman.
kuhpunaí. See kuhpinawí.
kuhquutam, v. t. he designates, appoints 
(marks out); nak-kuhquutam ayonkan, I 
appoint a place, 2 Sam. 7, 10. Adv. and 
adj. kuhquutam, of appointment, des-
ignated, Jer. 8, 7. Cf. quittahau, he 
measures.
kuhtónog, = khtónog, a ship.
kukketai, kukkeintai, v. t. an, he gives attention to, hearkens to, observes (him). From *kukippaun, he marks (?). Imperat. 2d sing. kukkeitai, to whom, hearken ye, Num. 23, 18; 2d pl. nok kukkeitok, to whom, hearken ye, Deut. 18, 15.

[kukkonashqae(?), adv. and adj.: — munawokkapanna, 'full ears of corn in the husk', 2 K. 4, 42.

kukkow. See kiyuk.

*kumma, adv. lately. C. See buttammo. kunmato. See kunmato, he stays.

*kunam (Narr.), a spoon; pl. manyoing, R. W.; kunan, quanman, C. See kunam.

kunkohaštaskes, adv. and adj. of dryness, dry; — ohk, dry (i.e. parched by drought) land, Jer. 50, 12. See kánkun, (there is) drought.

*kumatequaniick, n. a window. C. See brułqenikg."
**kushki**, (it is) rough (it scratches, is hard): — bokkowan, a rough garment, Zech. 13, 4; — agybay, rough ways, Luke 3, 5; with an subj. (v. adj.) kushkovan, he is rough.

[Tree, kowisan, he is rough; kussek-kan, he scrapes it. Abn. kikhiyam, la gratter. instrument à gratter les peaux.]

**kuspinum.** See kiskpinum.

**kussa-, kusso-,** in comp. words, hot, warm. See mokkusa.

**kussa-**, ke-, (augm.) in comp. words, very much, fully, completely. See kusatamat.

[Abn. kewi (partic.) trœs.]

**kussch,** interj. lo, behold. El. gr. 22.

[Del. sœlo, sœlo, see there! Zœib.]

**kusschetanip[pe],** -tanup, n. a stream, a current. Ps. 124, 4; Is. 30, 28; pl. -paath, Is. 34, 9. For kusschetaninpe, flowing water. Is. 30, 25. Hence (adv.) kusschetanap separat, the stream of a brook, Job 6, 15; anuwanawan kusschetanap, an overflowing stream, Is. 30, 28.

**kussitchuan, -uwan** [kussatchuan], 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. -noun, Cant. 4, 15.

[Abn. kei (partic.) trœs; kore, il va très vite; kestita, kestitan, elle va vire au 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. kisttay, kissttay, when it is hot, in the heat of the day, Gen. 18, 1; 1 Sam. 11, 11. For kussitteau (pojch jussodtæ-ut, 'till the sun be hot'), Neh. 7, 31; suppos. kistobtay, Ex. 16, 21. (With -iib, of invol. action or of derogation, kissttahau, he sweats, C.)

[Narr. kusstah, it is hot; kusstats, hot weather; nick-quissttahau, I sweat. Abn. kisstæ, vel kisstæ, cela est chaud. Del. kisstæ, warm, hot, Zœib. gr. 42; kissttæ, warm, hot (it is); v. adj., Ibid. 163.]

**kusso.** See kusso.

**kusschkoi, n.** a summit, point of rock or earth, a crag, 'high hill', Ezek. 6, 13; kusschkoi-oump, 'a sharp rock',

**kusschkoi—continued.**

1 Sam. 14, 4; kusschkoiyeu wynaganwit, 'in the top of high places', the highest place, Prov. 8, 2; kusschkoiyeu ral-chaowit, 'into a high mountain', Is. 40, 9 (kusschkoi waadc, high hill, Mass. Pœ., Ps. 104, 18). Cf. tokcheterkoung kusschpak-kir-geu-dit, 'they climb upon the rocks', Jer. 4, 29.

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

[Abn. ktsumpkàt, pierre chaud.] **kussopoittau, v. i.** it is very hot, heated (by fire, or beyond natural heat); suppos. kussopoittag, kussopoittag, when it is very hot; as n. great heat, Dent. 28, 24; 2 Pet. 3, 10; Job 6, 17. Adv. and adj. -pibic, -pttæ, hot, by the action of fire, etc.), 1 Sam. 21, 6, Ps. 6, 1: — agy, for 'fever', Dent. 28, 2. (Vbl. n. kussopoittahau, tenderness, heat, C.)

**kussoppaua, -piau,** v. adj. an, he is hot; pl. -ppay, Hos. 7, 7; suppos. kussoppak, when he is hot: neztai kussoppak, when the sun is hot (?), 1 Sam. 11, 9; oump-kissopi, I am hot, C.). Vbl. n. kussoppauanak, heating, heat, inflammation, Dent. 28, 2. From kussa and oumpaau.

**kussunnashakau, n.** 'fever', Mass. Pœ., John 4, 52 (avanashonak, El.).

**kutumnginneaau, v. t. an. he pities (him), Joel 2, 18. Cf. kitenmontanui.**

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

etc., Matt. 26, 74; but waye in the corre-ponding verse, Mark 14, 71. Ve
waye kutche, ‘then began’. i.e. there-
from went on, 2.4, 36; m. . . . koche,
therefrom (will he gather you together).
Deut. 30, 4; yen koche wakiknumun,
for this cause I raised thee up, Ex. 9,
16; koche-kkán, koche-mawonehna, koche
wakiknumun, koche-kiwone, ‘in him
[from him] we live, we move, we have
our being . . . we are his off-
spring’, Acts 17, 28. (kutche, begun;
koche, more, c.) Cf. e; kachémoo
(suppos. koche-namuk); keche; kcht.

[Narr. ven kîte, I begin, or nk-
kitcheewan. Abn. Kité, in antecedent
item, anaparant. Mem. kach et kichi
 [=kîte], servent à former des tens
antérieurs; kich répond aussi à notre
ou, on deço, pour le temps passé, Maill.
Cree kîçèh-tou, he begins it; kîçèh-
(conj. causal), that, to the end that.
Chip, kijm, in advance, beforehand;
kîte, [after, in time], Bar.

*kutchimnu (Narr.), a middle-aged man,
R. W. See keshimnu. Eliot has keth-
chewed, ‘the aged men’, i.e. those who
are growing (sinnum) old, Tit. 2, 2.
kutchiog, pl. old men, Ps. 148, 2; ke-
chego, Esth. 3, 15. See ketcha.

*kutchishin, v.i. (innam subj.) it begins.
Man. Pom. 88; opposed to romlikwiy-
shiu, it ends.

cutchisqua. See kechésquin

cutchissik, kádáshik [suppos. of kutchis-
ku or -ishku], when it begins; as n. the
beginning (of that which continues to
be or to act): waye kutchisik, in the
(very, or new) beginning, Gen. 1, 1;
waye kutchisik oon waknikhubik, from
the beginning to the end, Eoc. 3, 11;
kkishik wiktunak, the beginning of the
world, Is. 64, 4. Cf. kechiski.

kutchissumaï, v. t. an. and refl. he
washes himself or another, 2 Sam. 12,
20; John 9, 7; wáw-kutchissumun, I wash
myself. John 9, 11 (wáw-kшлоam, I
wash, c.); pl. -mou ngw-waknabayaouk
(an.), they wash their nets. Luke 5, 2;
imperat. 2d sing. -mou, wash thyself,
2 K. 5, 10; suppos. kutchisemun ngw-k
nippe, if I wash myself with water,
Job 9, 30. Vbl. n. kutchissumun, wash-
kutchissumau—continued.
ing one’s self or another, Eph. 5, 26;
Tit. 3, 5. With m. obj. kutchissuitan,
kitchan, he washes (it), Gen. 49, 11;
1 K. 22, 38; imperat. 2d sing. kitchis-
suitauk, 2 Sam. 11, 8; pick wáw-kitchi-
tauk-m, thou shalt wash it, Lev. 6, 27.
Vbl. n. kutchissuitsak, Ncb. 4, 23.

[Abu, ne-kóipu, je me lave le visage;
ne-kéretso, — les mains; ne-kéret-
so, — (v. g. une chemise). Del.
kúchikken, v. adj. clean; kúchikken,
wash him; kúchikkeno, wash it, Zeib.]
kutham. See kuthamam.

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

[Abu, kégámu saññi't arón (on)
‘boumâkêkên, avec quoi creuseras-tu?’
*kutquauss (Peq.), a parish. Stiles.
See pakhphi kwa, * papook.

kuts, kuttis, n. the cornorant, Lev. 11,
7; Is. 34, 11; kuthamun-og (pl.), Dent.
14, 17.

[Narr. (pl.) kisaw.]
kuthamam. See wáw kuthamun.

kuthamam, kutham, v. t. he digs (it),
he digs (it) up or out, or digs into (it).
Prov. 16, 27; Job 24, 16 (pl.): wáw-
kutham-
un. he dug it (a pit, Ps. 7, 15).
kutaihe, (it is) thine, belongs to thee;
kutaihe (incl. pl.) it is ours, belongs
to us. See wáw kutham.
kutime, thou thyself, tu ipe, the em-
phasized pronoun of the 2d pers. sing.
See wáw kuthim.
kuttinsh, 1st -2d sing. I say to thee,
Matt. 5, 26. See wáw kuttinsh.
kutis. See kuts.
kutwom, v. i. he speaks, utters speech,
1 K. 8, 12; Job 3, 2; kutwom wak
wawun, he spake and said. Freq. [kekutwau];
suppos. pl. kékutwau, kékutwau, negat.
not kékutwau, no-kékutwau, when they
speak not, the speechless, the dumb,
Ex. 4, 11; Ps. 38, 13. With e' progres-
sive, kétawak, he goes on speaking,
he talks; and freq. kétawak, he converses,
narrates. See kétawak. Vbl. n. kaw-
wonk, speech, utterance (‘the Word’,
John 1, 1); pl. -waw: wuk-kétawon-
gwuh, thy words, thy speech, Job 4, 4;
Is. 29, 4; kétawok kétawonk, ‘let him
speak a word’, Gen. 41, 18 (kétaw-
ok, C.). Cf. kekétawok, continued
kutumma, kit-, conj. unless, El. Gr. 22; John 3, 3, 5; Acts 8, 31 (kitumma, C.). [=gut mutta (but not), without, i.e. unless there be, Job 6, 6.]
kutumungoo?, low, poor, pitiable (cf. kuttamantamum): kutumungoo woket-tamp, 'a mean man', Is. 31, 8; kutumungokwotkot-tamp (pl.), 'men of low degree', Ps. 62, 9.

(Chipp. kitumangat, it is poor, mean (of a house, e.g.); an. kitumangi, he is poor, Bar. Del. kumancu, he is poor, miserable, Zesk.)
k'wutche. See k'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', in Pomereneau (notes to Eliot's Gr. xiv) mistook this prefix for a 'definite article', as Howse (p. 215) 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'askhe, grass (from askhe, it is given); m'ag, path, way (from a, he goes); m'a, a fruit (from a, in, formative of verbs of growth), etc. In all these it retains its primary signification as a negative or its secondary as a pretetitive particle (see mo). It negates the personal relation or appropriation which the prenominal prefixes affirma, e.g. sunt-tah (m'tah), my heart; kutah (k'tah), thy heart; mibah (m'tah), heart, not mine or thine, but some or any heart. It has in no case a definite or determinate force, but always the opposite.
machemohdhet, lasting, endurably. See machemohdet.

*machquose (Narr.), n. a girdle of wampum, R. W. [Abn. skstineq, collier de porcelaine(?).]
machipsqueht-uash, n. pl. 'rough places', Is. 40, 4.
mahche (nearly related to if not identical with mahcheéna, it passes away, is gone),
(1) after, in time, Luke 6, 1; mahche-quinöppenkawac, 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 pro-
nom. prefix: ma-mahche ween, he hath done it, Is. 44, 23; na mahche, that which
hath been, Ecl. 3, 13; ma-mahche wunam-
man, he had blessed them, Gen. 24, 1. Cotton, strangely enough,
associates this word with "ahemäwet, to have, to be had," and gives "wa-
mahche, I have or had; ka-mahche, thou hast, thou hast," etc. Cl. amöhein,
he departs; Narr. mëwe.
[Narr. mëoch or mësht: toshiin mësh
con-wisq, how much have you given?]
Cree gheé (auxil.), have. Chip. k or
ge, k; k (supp. k), sign of the per-
fected and pluperfect, Bar.: mëshi, yet
[i. e. until now]; ka mësh, not yet.
Del. wa-toshi, already, Zei.-b, Voc.]

mahchekussam, -kissumomtó, v. t.
(fire) consumes, burns (it) up, 1 K. 18,
38; 2 Chr. 7, 1; with an. obj. mah-
chekussamö, (fire) consumes (him), Job
1, 16; wa-mahchekussam-oh, it consumed
him, 2 K. 1, 10; with an. subj. (v. adj.)
mahchekussam, he is consumed (by fire
or heat); pi. -wisqog, Deut. 32, 24.
From mëshke, kussa.

mahchepe, v. i. (1) he has eaten, has done
eating; (2) he makes an end of eating,
cats (it) up, Ex. 13, 32; infinit. -pu-
net, Luke 17, 9; imperat. -win,
catch, eat it up, Rev. 10, 9 (wan-
obj. mahchepepe [mahchepepeam], he de-
vours (him), i. e. cats him up, makes an
end of him, Ezek. 19, 6. From
mahche and -pep, formative of verbs of
eating.
[Narr. mëochëp, when he hath eaten; wa-mahchepe, after I (shall)
have eaten.]

mahchi. See mëshkee, (it is) empty.

mahchimaw, v. i. he is sick, Gen. 48, 1;
2 Sam. 13, 1; wa-mahchimaw (wan-
mahchimaw, Cant. 3, 8, 1), I am, or was,
sick, Matt. 25, 56 (wan-mahchimaw, C.);

mahchimau—continued.
suppos. mahchimawa, Lev. 15, 33; pl.
-ö, the sick, Matt. 9, 12. Vbl. n.
mahchimawnuk, sickness, 1 K. 8, 37.

[Narr. mëochëmwa, I am sick;
mahchimawa (pres. def.); he is sick
(mahchimawa, C.).]

mahchishq, n. an empty vessel (mahchi-
ishedq); pl. -qoksh, Judg. 7, 16; 2 K. 4, 3.
See wishq.

mahchuma, -umnu, v. i. (inan. subj.)
it is waste, barren, deserted, Nah. 2,
10; Ezek. 29, 9 (mahchomna, Is. 19, 5).
Adv. and adj. mahchumna, mahchumna,
of waste, of barrenness, waste, barren,
Is. 52, 9; 61, 4; Zeph. 1, 15. Vbl. n.
-tumnu, a waste, desolation, Jer. 49,
13. See mëchim, mëshke.

mahchumwéhtau, v. caus. inan. he
wastes (it), makes (it) waste; pi. -lishq,
Jer. 2, 15; wa-mahchumwéhtauk, l make
thee waste, Ezek. 5, 14. Vbl. n.
mahchumwéhto, wasting; a making waste,
Is. 59, 7.

mahmuttattag. See mëochumattag.

mahshagquod, n. (a time or season of)
fruiting, Gen. 12, 10; 26, 1. From
mahshéna, Adv. mahshëq, Ps. 17, 19.

mahshétshik, suppos. of mahshéshin,
there is a tempest, a great wind.

mahténtam, mahtantam, v. i. he is
old, implying decrepitude, senility,
and decay. Cl. kekshim. From mah-
(mahche) and -ntam, the formative of
verbs of mental activity, he is past-
minded or failing-minded; wa-mah-
tantam, I am old, Ps. 37, 25; suppos.
mahtantamwog, when she is old, Prov. 23,
22; ‘full of days’, Jer. 6, 11; ‘stooping
for age’, 2 Chr. 36, 17. Vbl. n. maht-
tantamwok, wasting; a making waste,
Is. 59, 7.

[Narr. mëochntantam, ‘very old and de-
crepit.’]

mahtoqs. See mëoché, a cloud.

mahto, v. i. he ceases, is done, makes
an end of (speaking); suppos. asq mahto,
‘before he had done speaking’,
Gen. 24, 15; asq mahtoom, before I had
done speaking, v. 45 (wa-mahshéna, (?),
I cease, C.).

mahsháno, mohtsháno, v. i. it grows
less, gradually fails or wastes away,
1 K. 17, 14, 16.
mahnthànö. mehnthànö—continued.
[Del. schausvat, it is faded, Zeish.
Gr. 164.]
mahnthceu, v. i. (inan. subj.) it passes away, falls, 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. ve mahbhshuk, 'that which is past',
Ecc. 3, 15; vpp. mahbhshuk, when the water fails, Job 14, 11. Adv. and adj. mahbshde, John 6, 27. See mache;
*mähchot.

machtug. See mchug.
máhtupahaet, See nohtupacou.

mái. See mây.
majish, adv. at the last: — ne kenuk, in the last day, John 6, 39, 40, 44, 7, 37;
opptkëwvew majish, 'yet a little while',
John 13, 33 (majîshëgyne, 'lately', L.).
Intens. mâmajish, wànnawich, at the very last, last of all—a sign of the second future, when it shall have been.
From mache, with which cf. pish.
mamahche (augm. of mache), a sign of the pluperfect: — vachknoon, 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 manechehen (intens. of mëichëhë), it is empty, void(?)]
*mamãkiskhù-i (Narr.), v. i. he has the
(small-?) pôx [redness(?)]. Vbl. n.mamëisk-isthaionëc, the [small-] pôx, R.W.
mamatchenau, intens. of matchenau.
mamatchët. See watchët.
mameenuchit, n. the mole, Lev. 11, 30.
From ma-neeche, intens. of neeche, he eats(?).
mameesahques, n. the swallow, Is. 38,
14 (wànnawish, 'swallow', Prov. 26, 2, but wànnawish, 'sparrow', Ps. 102, 7, and wànnawish, 'sparrow', Ps. 84, 3, with papakhus, 'swallow', bôtel); mashëkahques, swallow,
Jer. 8, 7. Cf. paapakhes (partridge),
Jer. 17, 11).
mamonuantam. See momonuontan.
mamonchu, v. i. (freq. of monëche, q.v.)
he moves, habitually or repeatedly;
imperat. monomonich, move, 'stir up
thysel', Ps. 35, 27; suppos. woh mononch, he who moves, Ezek. 17, 9.
With inan. subj. monoonchëseu; pl.
mamonchu—continued.

-ewesh, (the waters) move, or 'are moved', Jer. 46, 8.
mamonntunnum. See momontunnum.
mamontan, [v. i. he is] 'a wizard',
2 K. 21, 6; pl. -weg. Vbl. n. mamontantunënek, pl. monomonunch, enchantments,
2 K. 17, 17. Cf. momntu.
mamonntunik, when he moves (it); suppos.
of momontunnum, q. v.
mamosomspekhuth, n. [in?] 'gravel',
Is. 48, 19. See noosompop, a smooth stone, pebble.
mamunappelth, n. a spider, Prov. 30, 1.
Adv. and adj. wànnawitpëte, a spider's web, Job 8, 14.
[Abn. meweswëkkë. Chip. asai-
lekti (Bar.), i. e. net maker.]
mamussau, adv. (in) all, of the whole, wholly, Cant. 4, 7; Matt. 22, 37; wà-
nawes histoire, the whole earth, Is. 4, 29
(wànnawich, wholly, entirely, C.).
From màwa, màwa, it is great; by augm., reduplication, màwa, màwa.
See màwa.
[Narr. màwa(h)] the whole of him.
Abn. màwa(h), tout.]
mamussau, v. i. he commits adultery,
Matt. 5, 32; suppos. woh monussit, he who commits adultery, Lev. 20, 10; imperat. negat. (or prohib.) 2d sing.
mamussit, thou shalt not (do not)
commit adultery, Ex. 20, 14; Deut. 5, 18.
Vbl. n. monussuk, adultery. N. agent.
mamussvëk, indef. -svëin, an adulterer,
Is. 57, 3 (wànnawicwasen, an adulter-
ess, Lev. 20, 10. See monispanoaxii.
[Narr. mamumaita, (he is) an adul-
turer; supps. pl. mamumscwëck, adul-
turers.]
mamoutatag. See nhumouttagttag.
*manisminmin (Narr.), to eat or now(?).
mantisquaok, v. i. she is an adulteress
or a harlot, 'plays the harlot', Ezek.
23, 3, 5; pl. -ewok; kum-akoneus, thou
committed fornication, Ezek. 16, 26.
N. agent. wànnawokawas, Lev. 20, 10.
[Is here Chip. (prefix) and Del. ndw,
ndw, "bad"]
maniit, manitô. (usually translated)
God; but Eliot more often transferred
the names 'God' and 'Jehovah' to the
Indian text. He has, however, Manít wàm monlkëw, 'God Almighty',

manito, manitto—continued.
Ex. 6, 3; and in the 7th v. *manitto, kum-Manittomew; 'I am the Lord your God' (lit. 'I the Lord am your God'), and *manittowomew, 'I will be to you a God' (lit. 'I am your God').
ibid.; *manitte, 'I am God', Is. 43, 12; pl. *manitoway, 1 K. 20, 23; 2 K. 18, 33; with *keht, *Kebidawit, 'the Lord God', Gen. 24, 7, i.e. the great *manit.
From *man or *man- he exceeds, is beyond, superior to, or more than (alone) another person or thing; *manip-set, when he is superior to or more than, etc., (cf. *man; *mano, *manú, that which exceeds, hence that which rises or becomes corrupt); with the intransitive and impersonal prefix, *man- he who (or that which) exceeds or passes beyond the common or normal, the preternatural or extraordinary, *manito is the verb subst. form, he or it is *manito; they 'cry out *Manitto, that is, It is a god,' 'at the apprehension of any excellence in men, women, birds,' etc., R. W. 111. Possessive form, *manimit; my god; *kum-Manittomew, your gods, etc., the suffix *on denoting that 'the person doth challenge an interest in the thing,' Edw. [Narr. *manito; pl. *manittoway. Peq. manito, Stites. Chip. *man-i-do, man-ey-o; Kitchi Manito, Great Spirit, Lord God (Bar.); kesh-manouches, J. Del. manito, god, spirit, angel, Camp.; manito, get-manito, Zeis. Mnih. manito, 'a spirit or spectre,' Edw.]

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

manitowomp [manitwo-samp], man of God, godly man, 2 K. 4, 7, 9.

*mamnitaibwana (Narr.), 'embroidered mate which the women make' to line the wigwam, 'hangings,' R. W. 47. Cf. *mannów.

manontam, mun-, v. t. he smells (it). Gen. 27, 27; Job 39, 25 (manontam, he smells; manontomin, I smell; manontowomew; [the sense of] smell, C.). See *smanqsett.

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manontam, munn—continued.
[Abn. ne-manontam, je le flaire; (3d pers. oner.) Del. whelam, to smell, Zeis.]

mano(h), v. t. he ransoms or redeems (it) by payment, he lays it; suppos. manonkoh ohbyá, if he redeems the field, Lev. 27, 19; k'om-manonkoh weyá, if he will (desires to) redeem this house, ibid.; with an adj. manonkoh, he ransoms (him), Lev. 25, 49; suppos. manonkoh, Lev. 27, 13. Vbl. n. manonkooj, a ransom, Ex. 21, 30; Matt. 20, 28. Cf. *manonkam, he values, fixes the valuation of (with an adj. mánónko'), and manonnau, he makes a treaty or covenant with.

[Narr. *manonkam, have you bought it?; *manonkóshiny, I will buy of you. Abn. ne-manonkóshiny, j'achète (v. g. an escalé); ne-manonkóshiny, j'achète de lui; ne-manonkóshiny, je m'achète; ne-manonkóshiny, je te trade.)

manonau, n. a check; *manonau, on my cheek, Job 16, 10; *manonau, thy cheeks, Cant. 1, 10 (konou it, on thy cheek, Luke 6, 29, = *manonau, Matt. 5, 21; *manonau, his check, Lam. 3, 30 (wámanonau, C.). Perhaps from manonau, it speaks; perhaps from manonau, it speaks.

[Abn. monoče; hon; monoče, ma hone; (3d p.) monočé]

manonsk, n. clay, Jer. 18, 6; 'mortar,' Nah. 3, 14; pl. *skog, 'bricks,' Gen. 11, 3; adj. manonsk, Job 13, 12.

manot [= *manit], n. a basket, Gen. 40, 17; Judg. 6, 19; Jer. 24, 2; bag, Luke 12, 6, 33; *knot (Knott), thy basket, Deut. 28, 5; pl. -neh. 'Instead of shelves, they have several baskets, wherein they put all their household stuff; or they have some great bags or sacks made of hemp which will hold five or six bushels.'—R. W. 50. 'No cans or bags, which they plait from hemp which grows wild.'—Meganophius. From *nát-in, he lifts or takes up (a burden).

[Narr. *manonká, a basket. Peq. *manonkoh, Stites. Abn. manóš, saw; manónšes, one charge.]
mansk. manskik. n. a fort, Is. 25, 12; Micah 7, 12; merukhe manskik, 'strongholds', Lam. 2, 5.

[ Narr. manishk; a fort, R. W. Del. manwirk; a fence, a fort, Zeish.; Reschke (The Delaware name of Pittsburgh), 'at the fort', Hkw.]

manummukemouk. supps. of manummuskemouk, it rushes, Is. 17, 12, 13.

manunnappu, v. i. he remains quiet or patient, he sits patiently: takalyur manunnappu, the waves are still, are quiet, Ps. 107, 29, 30.

manunne, (it is) slow, soft, gentle; adv. slowly, patiently, softly (mannune, gently, C.); manunnne muttom kak manunne nceran, I am slow of speech and slow of tongue, Ex. 4, 10. Adj. manunnnyon. N. agent -ginein, one who is slow or patient, a patient one, Eccl. 7, 8. Vbl. n. -gineuk, patience, Heb. 6, 12.

[ Alm. manne, bellement.]

*manunuchteau, v. i. he is quiet (i. e. has quietness), is undisturbed, Prov. 1, 33.

manunnussu, -niussu, v. adj. an. he is (i. e. acts) patient, gentle, slow; imperat. 2d pl. manunnussek, -nussyet, be patient, Rom. 12, 12; 1 Thess. 5, 14. Vbl. n. -nussuk, (the exercise of) patience, Luke 8, 15; Rom. 5, 4.

[ Narr. maniushesh (for manishesh?), go thou gently, slowly.]


*manusquisset-ash (Narr.), n. pl. beans, R. W.; kihlyawa manusquisset, an Indian bean, C. Cf. tuyakush-ash.

[Peq. manquisset, beans, Stiles. Chip. (St Mary's) wishksh/siin.'; (Gr. Triv.) wish-kak-wewin, Sch. manuskeshesh. Shawan, weskeshesh, Chey. minisk, pl. nouiski, Hayden, 295. (Alm. weskeshetar, grass common fèves de terre.) Del. (pl. ) muthekewill, Zeish.]

*maquamittinyew, (from) the west, Mass. Ps., Ps. 107, 3. Cf. pahtadawiyen, (from) the west, ibid., 75, 6.

*masaunock (Narr.), flax, R. W. See massonog.

masegik, supps. of misesge (misseeq), it bears or produces much.

mashashashesques (?). n. the swallow, Jer. 8, 7. See manunmuskemouk.

mashq. See mase.

mashquanon, n. a hawk, Job 39, 26. Cf. wishksh; quawan.

[Del. nowashkshw, hawk, Zeish. i. e. broad-tailed.]

maskaht. See maskaht, grass.

maskehtu. See maskehtu.

maskahegh, supps. pl. they who boast, Ps. 49, 6; Rom. 1, 30. See maskahin.

maskog, supps. of wisham, n. v.

masotamaitut, supps. of massotamaw, he pierces (him). See masuwan.

masq. mashq. See mase.

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.) manuwirk, 'flax', R. W., the name may probably be assigned to Cirtica canadensis, the Canada nettle or 'Albany hemp', the fibrous stalk of which was used by the Indians for baskets, mats, and nets. From musso, it pricks. See masuwan; musq. Stiles.

[Chip. mus-su, muscizin, nettle; geche weskicin (great nettle), thistle, Sch. i.; masin, nettle, Bar.; mazikha, thistle, Sum.]

*massowyan (Peq.), a blackbird [?], Stiles.

masugkenuk. (he who is) mighty, powerful, very great, Luke 22, 25; Manit wai masugken, God Almighty, Ex. 6, 3; supps. of masugken.

masugkenutche. (participial adj. chief ('oldest', Gen. 24, 2).

mat. See mat.

*matasquas, n. a mat [but?], C.

matchaq, 'adv. of denying', no, El. Gr. 21; obtum matchaq, he has nothing, Prov. 15, 7. = obtum mutaq, v. 4. See muta.

matche, (it is) bad; as adj. and adv. bad, badly; matche accun, 'a naughty tongue', Prov. 17, 4; matche unacun, a wicked messenger, Prov. 13, 17; supps. mack (as n.), that which is bad, evil, Prov. 17, 13; on mack akob, there is an evil, Eccl. 6, 1. See mact.

matchet, (it is) bad; as adj. and adv. bad, badly; macte accuun, 'a naughty tongue', El. Gr. 18. Intens. of macta. (Cf. Engl. not, nought, naughty.)
matchou—continued.

or purpose (inative), Prov. 8, 7; Eccl. 3, 16.

[Cree matchénon, he is bad.]

[matchéu, matcheyeu] intense. ma-

matchet, -eyeu, v. i. he curses or

swears profanely; kitchi manatcheyeu,

‘he began to curse’, Matt. 26, 74; im-

perat. 21 pl. abug mamatchenuak, curse

not, Rom. 12, 14.

matikenou, matukkenou, v. i. he is great

(primarily in stature); pl. -awog, bent.

9, 2; suppos. owh matikenouk, pl. -awog,

Rev. 19, 18; great men, 2 Sam. 7, 9;

Job 32, 9; matikkenatchek, 1 Sam. 30, 2.

matotkéayeu: ca matotkéayeu maat-

ukwipen-at, ‘into a rough valley’, bent.

21, 4.

matokqas, matotkqas, n. a cloud.

[Note.—This definition was not completed.]

matta, matt, adv. no, not; compounded

with teq(thing, res: matatetq, matatq:

watchog, nothing, rien, Luke 22, 35;

Prov. 13, 7. Apparently a contraction

of mokteun (no private and okten),

it is not; cf. no, moncty. In some

dialects the particle undergoes further

contraction, as in Del. iit, ‘a lazy no’

(Hkw.), as in the French ‘point’ for ‘ne

point’. In composition, mat, as a prefix,

has a private and sometimes a direct

negative force, sometimes is the equiv-

alent of watch, bad.

[ Narr. matchéng, no not (machtóe),

nothing, not so, R. W.; matutus, no,

stiles. Abn. maóta, no. Miem. ma,

point; matché, rih, ne pas; matsåa,

persons. Cree mâma, no, not;

numâta (strong neg.), no, numâta-

wisse (soft neg.), no, Del. makta, laka,

Zeib; mator, no; ak, a lazy no; tagi,

no; atta, las, no, no, Hkw. Powl.

mattubh, Smith.]

matinaásu (Narr.), not far off, near by,

‘a little way’, R. W. 76: matinaásku

shown, ‘I came from hard by’, ibid. 28.

mattágehan (Narr.), there is a cross

(i.e. a head) wind; suppos. mattáge-

hatch, when the wind is cross. See

*swonchga\n
mattamog, mattamag (?), suppos. as

n. one who is foolish, a fool, Eccl. 6, 8;

7, 9; Ps. 14, 1; pl. -awog, Eccl. 7, 1, 5.

Adv. and adj. mattamogugu, -magug,
mattamog, mattamag—continued.

foolishly), Prov. 17, 25. Vb. adj. mattamaggarose, -maggarose, he does foolishly; is foolish (actively). Vbl. n. mattamaggenag, foolishly, act. Prov. 13, 14; 1 Cor. 3, 19; mattamaggenag, -gage, foolish doing, folly acted. Prov. 14, 17, 18; 1 Cor. 1, 18.

mattanituonk, vbl. n. pass. being cursed, a curse. Gen. 27, 12, 13; Neh. 10, 29; Prov. 26, 2 (mattanattak, C.). From mattanamau.

*mattanauke (NARR.) pl. maitanauk, 'a fine sort of nuts to sleep on', R. W.

[Abn. mat'tanauk, nowt, peau, etc.; sur qui on s'assoit, maitan'k, j'ai une natte sur qui, etc., Radtes. DEL. a un can, mat, Zeib.]

mattanuuk, n. the bad spirit, the devil: pl. -onk, El. Gr. 9 (temp. James 2, 19); matnul, Gooshin. From mat (= match) and m11k.

[Muh. mat'tanauk, Edw. Chip. mait'k'anauk, L. and ch. min or do, Sch. ii, 458; Abn. matanauk, din, le grand génie; matan'ke, diable. Del. mat's (or maitch) matunito or maitchando, Hkw.]

mattanum, v. i. and t. imm. he grudges (it), is unwilling. From moota and -man, he is not-minded; adv. mat'tanumoe, 'grudgingly', 2 Cor. 9, 7.

mattanum? (?): moom'matanuk, I am unworthy (to unboose, etc., Mark 1, 7; elsewhere, not-tapumau.

mattanumau, v. t. an. he curses (him), speaks evil to (him); imperat. 21 pl., moom'matanuk, curse ye (Merse). Judg. 5, 23; 3d sing. moom'matanaq, let him be cursed, Deut. 27, 14; mattanumere mumee-nach, let him be as cursed, Jer. 20, 15; -mattanumau, let (it) be cursed. Cf. match, macheau.

*mattapeu (NARR.), 'a woman keeping alone in her monthly sickness', R. W. [=mat'tapeu, she is not at home', R. W., or mat'tapeu, she sits apart (?).]

mattappasquas, n. a bat, Lev. 11, 19; moom'benapeu, ls. 2, 20; mat'tepasquas, Deut. 14, 18. See moom'benapeu.

*mattappu, v. i. he sits down; pot mat'tappuag, they shall sit, Ind. Laws, vvi, xii. Cf. mummatappuag.

[NARR. moom'appu geoy, sit by the tire.]

matteg, nothing. See match.

mattonpog, suppos. as n. war: moom'ponank mattonpog, prepare ye war. Joel 3, 9; warbonuqy mattonpog, they who delight in war, Ps. 68, 30. Adv. and adj. mattonpogyonke, day of war or battle. Job 38, 23.

[Abn. maiton'uks, la guerre; maiton'i, 'the war; maiton'ke, 'to fight'; maiton'y, 'I fight thee'; maiton'agi, 'I fight'. Rand. DEL. maiton'pek, bad time, war time (maiton'pek, bad morning weather, Zeib.)

mattuknahub, n. skin (of a human being), Lev. 13, 34-38; Ezek. 37, 8; maiton'pahub, my skin; maiton'pahub, his skin. For maiton'pahub and ñpe, which is (permanently) upon the outside.

[mattutenteau, v. i. he quarrels; moom'tanteau, I quarrel, C.

matug. See maitug, a tree.

matukkenu. See maitukku.

[matwakau, v. i. he dances; aigue matwiku, don't dance, C. Vbl. n. moomtakkunuk, dancing, C.

matwaai, the is an enemy, Ex. 15, 9; Is. 59, 19; pl. matwaan.

[NARR. matwaan, 'soldiers.]

*mattowaneke (NARR.), vbl. n. a battle.

mai, v. i. he cries, weeps, 2 Sam. 13, 19; pl. moom', v. 36; suppos., woh moom', he who weeps, Ps. 126, 6; suppos. pres. moom', when there is weeping, Beel. 3, 4; suppos. pl. (particip.), woh moom', they who weep, 1 Cor. 7, 30 (moom', Matt. 5, 4); freq. moomonu (he mourns). Adj. and adv. moom, Num. 25, 6 (moom, 2 Sam. 3, 16; Vbl. n. moomon, weeping.

[NARR. moom, 'to cry and bewail.' Abn. moom, il pleure à cause, etc.; wu'moom, je pleure. Chip. kr-wo'kue (pret.), he wept, John 11, 35; suppos. wolri, when she wept, John 20, 11 (d.)]

*mauchaihau (he has gone), 'the dead man'; pl. moomchahonway, the dead, R. W. For moomke-om.

*maichepunt (NARR.), when he hath eaten; moomchepun, after I (shall) have eaten, R. W.; suppos. of moomchepun, he has eaten.

mauemaui, v. t. an. (freq. of mau) he mourns for (him). Gen. 37, 34; pl. moom, they mourn, Num. 20, 29; im-
mauenmai—continued.
perat, prohib, mawanakwin, mourn thou not, Ezek. 24, 17. Vbl. n. mawanowiak, mourning, Zech. 12, 11.
[Abn. mawmoomi, je le pleure.]

maumachi (?) is put for 'household stuff', property, Gen. 31, 37, but more often in the plural, maumachish goods, effects, moveables, Nah. 2, 9: teyagash waq maumachish, 'money or stuff', Ex. 22, 7. The primary meaning is perhaps 'things taken.' Cf. maunmai, it is taken (as spoil, 1 Sam. 4. 17, 19).

maumachish (plur. of maumach, maum-), at the very last, Gen. 49, 19; 2 Tim. 3, 1; Prov. 5, 11: wa maumachish, I am the last, Is. 41, 4 (maumachishcow, lastly, finally, C. and Dan.: at my death! we knew, at the last day, Joh. C.). See maiji.

maumanni, -mai, v. i. (pres. def.) it is taken (away), 1 Sam. 4, 17, 19; Prov. 4, 16. Cf. maweri, he depraves (Narr. nesi, he is gone, i.e. is dead); maumwau, he takes it; maumwau, he takes (it) away.

maumuttam, v. i. (and t. iman?: he) mourns: — waub, he mourns for (him), 2 Sam. 19, 1; maumumuttam, lament, C. Cf. mawii, maunowi.
[Abn. maumaduwin, je pleure quelque chose.] *maumetu (Narr.), a conjurer, R. W. — maemeti, El.

maunuwau. See maumaduwin, he chases, C.

maut (Narr.), denotes completed action or cessation of activity. See adheche.

mautabon (Narr.), 'it is day.' See adheche.

may, mai, n. way, path; ajum way, he made a way, Ps. 78, 50; mein way, I am the way, John 14, 6; with locative or directive affix, moyen, in, to, or by the way: kishe way, by the wayside; meitunna, in (or among) ways. Is. 42, 16: non-maumwumwau way, I am in the way', (of thy commandments), Ps. 119, 32. = non-maumwimwumwumwau way. Mass. Ps. 1. From a-st, he goes to (ad-it), with the impersonal prefix (?). See ni.
[Narr. niqj: maize, is there a way?]

may, mai—continued.
mahit naukum, there is no way, R. W. (Cf. suppos. negat. auita minan and no alt. nauk, where there was no way, Ps. 107, 4, 40.) Quir. nauk, in the way (to), Pier. 29.]

*meecautea (Narr.), a fighter. See maramii.

meecu, meech, v. t. iman, he eats (that which is inanimate, primarily vegetable food; but sometimes weyus, flesh, is the object of the verb; cf. moched, he eats what is alive): wam-mech, I eat; wammeech, he eats it, Gen. 3, 2; Is. 7, 22: suppos. yok meechik, weechak, who he eats (it), John 6, 58, 51; pass. iman. meechum, meechumau, it is eaten, whence meechum, 'victuals', Gen. 14, 11. Vbl. n. meechumauk, fruit, vegetable food, Gen. 3, 3; Amos 8, 2. See meetsu.

[Narr. wouch, eat thou; twapu kimewich, what wilt thou eat? Abn. neminis, je mange cela; wembosi, je mange (v. l.): wem-mohi, je mange (an obj.).] Mien. wigichi, he manges. Cree mercha, he eats (it); freq. amewchi. Chip. mejiw mityewau, food to eat, John 4, 32, wakjul weyus, (who he) eats flesh, John 6, 58; wem-meewau, my meat, John 4, 34. J. ni wewjil, I eat (it), Bar.]

meespit. See njij.

*meesk, n. elbow, |- See chymmaatak.
[Abn. weksku, mon coude; 33 pl. sekwaw. Del. wi soupun, (this) elbow, Zeisb.]

meesunk, meis-, meynaus-, n. coll. the hair (of the head), Is. 50, 6; Ezek. 39, 17: num-meena, her hair, John 12, 3; pasuk meesunuk, one hair, Matt. 5, 36. (Cf. eshkipna, hair on the body or on limbs, the hair of animals, and quimakugum, he has long hair.) This word has the form of a noun collective, and is perhaps from meesun, he cuts close or shaves off, primarily he smooths, signifying that which is cut off, in distinction from the long or scalpy lock, quimakpiguan.

[Abn. wem-nuspi, je le tonds; wem-nobi, je me tonds, je me rase les cheveux; weskischew, chevelure d'ennemis; wem-esked, je leve la chevelure. Menom. wis, head; wi-nog-unn, hair. Sch. i, 570. Del. n' o'h, hair; mere h
mee sunk, etc.—continued.

meetsu, metsu, v. i. he eats, he takes food. 1 K. 19, 6. Active intrans. form (or verb adj. an.) of mech-um. Imperat. mechich, eat thou; pl. mechtak; suppos. woh mechtal, he who eats, 'the eater'. Is. 55, 10. Vbl. n. mechsuch, food ('meat'). Matt. 6, 25.

megquau, mequau, n. the thigh. Ezek. 24, 4: 'agre quenquent, under my thigh, Gen. 47, 20; echquau, his thigh. Cf. meshpech, hip, upper part of the thigh; meshpech, shoulder.

mehtauog, n. the ear. pl. -ayquah, El. Gr. 10, -ayquah, Rom. 11, 8; wihquog, my ear; 3d pers. -?; 3d pers. -ht. From wihquon, he understands, knows (?); suppos. wuntog, he who knows, understands, the knower (?), or perhaps from the causative form, it makes (him) understand. Cf. wihquantum, to hear.


mehtug, -tugq, mahtug, n. (1) a tree, wood; pl. -yquah, El. Gr. 10; wihquog-kakvast, 'among thick trees', Ps. 74, 5; dimin. wihquog-pi and wihquog-pi', a small tree, El. Gr. 12. (2) small wood, a stick, a twig (wihkakvonh, a stick, C.); pl. mehtug-kakvonh, twigs, Gen. 30, 37; withes, Judg. 16, 7, 8. In compound words, -tugq or -tuyqg, tree, wood; -unik, a tree (while standing or in the earth). See ayquah: Eiskkunk: mahtug, wood; quonh: quonhug.

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mekonai—continued.
[Narr. kum-mécanem, you are a quarreler.]
mekontau, v. i. he contends, makes war, James 4, 2 (with menwahente, he fights).
[Narr. mécanétiea, let us fight; mencaíne, a fighter.]
menadchu, n. the left hand; nm-menadchun, his left hand, Dan. 12, 7 (menwétche menwétcheg, the left hand, C.). Adv. and adj. menachéere, left of the left; wussét, his left foot, Rev. 16, 2; of inan. obj. menadchéénanuya, (it is) on the left, Zech. 4, 3, 11.
[Narr. yo meninatouch, (there, to) the left hand (of the path or way).]
menadtmam, v. t. he vomits (it) up, Lev. 18, 53; Jonah 2, 10. Vbl. n. menatamamouk, vomiting, Jer. 49, 26.
[Narr. n’menadtanmin, 1 vomitis, R. W. Del. wecadam, he vomits, Zeesb.]
menhán, n. the tongue: pl. mémanak, James 3, 5, 6; Acts 2, 3; wémó (wecom), his tongue. [Related to awna, awnai, he speaks, commands (?).]
[Narr. wémént (misprint for wecon).] Abn. mivér; 3d pers. Siriwa.
*meninnunnuk, n. milk. In the title of the Indian translation by Grindal Rawson of Cotton's "Milk for Babes." In the quotation from 1 Peter 2, 2, 2, on the title-page, the adv. and adj. meniunnuvéle (of milk, milky) is substituted for Elliot's sogkólltpun. Participial or suppos. inan. from wonnai, he sucks, with in prefixed, that which he sucks [cf. sogkóllt; or is it 'what is given' (menin-)?]. See namanantamuit; wamniunit.
[Narr. wamniunwaw, (woman's) milk; wamnìnigya, a breast. Abn. merewikd, du hait; wénsh, je tête; némminai, je la tête.]
menôkhus, n. the belly, Job 3, 11; the bowels, 2 Chr. 21, 15, 18; kenigkus, thy belly; wenôgkus, his belly, Lev. 11, 42 (wanôgph, bowels, C.). Cf. wímogy, a hole, a pit.
*monentam, C. See monwontau, he smells.
menuhkequog, n. 'steel', Jer. 15, 12 menuhkequog—continued. (with míswekhuog, 'iron'), but not elsewhere. It signifies a very hard knife or cutting instrument. Cf. chohpuog; kenchquoq (under kewaj).
menuhkáteoi, v. caus. inan. he makes (it) hard or strong; pl. -tequ, Jer. 5, 3 (nuu-menúchqéio, 1 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. menuhkéik, when it is hard, Job 37, 38; with an. subj. (v. adj. an.) menuhkex, he is strong, Is. 40, 26. X. agent. menuk-kenw, a strong man; pl. 'mighty men of valor', 2 Chr. 32, 21. Vbl. n. meukhkanmany, strength, might.
[Narr. winikón, strong; miniop'is [dimin. little strong], weak. Abn. nehrkómin, je me sers de force, j'emploie la force. Mirc. mewikí, je suis pressé (adv. menás); melkí, je suis dur (adv. well).]
menubkinnum, v. t. he takes a strong hold of, holds (it) fast; pl. -nourw, Jer. 8, 5; imperat. 2nd sing. menuhkew, hold (it) fast, Rev. 3, 11. From menuhkew, with formative of verb of action performed by the hand.
[Abn. nehrkómin, je le tiens fermement, fermement (with inan. obj.) neherkómen.]
menukkonôg, n. a stronghold; pl. -agwoush, -agroush, Judg. 6, 2; 1 Sam. 23, 29, = menukké yomkhish, Lam. 2, 5.
menuhkoskhetomp [= menuhks-keské-tomp], n. a valiant man, 1 Sam. 16, 18.
menukque, n. the armpit: agur menwikqu, under the armpit, Ezek. 13, 18 ('tearmholes'); agur kenwikqu, under thy armpits, Jer. 38, 12.
[Abn. anegi, mon aisselle; sceggi (son aisselle).]
*menuks, n. a brant, C.
[Narr. manwiks, pl. -wik, R. W. Del. manhndeuk通行证 (= had bawl), 'a blackbird nearly twice as large as a duck', etc. Cmpn. merek tusk, 'gray goose', filib.]
menutcheq, n. the hand: pl. -goosh, El. Gr. 10; wamutcheq, my hand; wamutcheq, his hand, often in contracted form. menelsh, wamatch, wamatch,
menutcheg—continued.

etc.: *pattukwet (*pr'tkwi-wamutch, round-hand), the fist, Ex 21, 18; *wamutcheg (wamun, with him), the inside of the hand, the palm, the hollow. Lev. 14, 15, 26. See *metamuckin, the right-hand; menaraku, the left hand (an *utcheg, C.; *wamutch, my hand, E. M.).


menwee, n. the navel; *kewee, thy navel, Prov. 3, 8; Cant. 7, 2; *cennwee, his navel, Job 40, 16. For *nwe, the middle (?).

[Abn. *si, nombril; *mi, mi lien.]

mëpit, meepit, n. a tooth; pl. *teash, Edw. Gr. 10; *teashe, Cant. 4, 2; *mepit, kepiti, kepiti, thy tooth, his tooth.


mequau. See mëhpum.

mëquin, n. (1) a feather; (2) a pen, 3 John 13; pl. *sow, *nuw-sow, his feathers, Ps. 91, 4. Adv. and adj. mequin, feathered, Ps. 78, 27; *nuw-mëquin, Ezek. 10, 17; meuekëwupo, mëquinu, (the) much feathered, full of feathers, Ezek. 17, 3, 7.

[Chip. *mëguan. Shawan. mëk a mi, Bcl. mi guan, Zeisb.]

mëtah (mëtah), n. the heart, 1 K 3, 12; Is. 1, 5; pl. *bash, Rev. 2, 23; *wetah, *wetth, my heart, thy heart, his heart *mëgues, (my) heart, Wood; Adj. and adv. *wetthowran, of the heart, 1 Cor. 4, 5; C. *wetthi, it is mine (belongs to me); *watttu, it is his (belongs to him).


*mëteuñock (Narr.), "the periwinkle, of which they make their *wiwopa (*wii, p. 130) or white money."—R. W. 104. Pyryula casca or P. canaliculata (?). From *mëteuñock (Abn. *metuñock), an ear (?), ear-shaped shell.

*mëteuñock (Narr.), "black earth."—From this *mëteuñock, is an Indian town, a day

*mëteuñock—continued, and a half's journey, or less (west, from the Massachusetts) called *Mëteuwon-lick;"—R. W. Plumbago or graphite (?). mëtau. See metay.

mëtesash. See *metuñock, metuñockkontu. See *mëshing.


[Abn. *wetchbut, cervelle; *metep, etc.]

metwe. See *mëteuñock.

meun. See *mëshing.

mëyausunk. See *mëyoonk.

më'hoag. See wahbieg.

mi'äe, mi'äe, mi'äe, mi'äe, mi'äe, adv. together, Is. 45, 8, 21; Job 41, 15; Deut. 33, 17; *mi, Acts 1, 6; meun, Edw. Gr. 21; *mi. C. *miwépeshuyag, draw near together, Is. 45, 20; *meun, v. 16; *meunwag meun, they bow down together, Is. 46, 2.


mi'áeog, mi'áeog, v. i. they are assembled, are together, Num. 20, 2; *mi'áeog, Rev. 19, 19; *mi'áeog, they gather together, Is. 49, 18; imperat. mi'áe, mi'áe, assemble yourselves, tien. 49, 1; Is. 45, 20; Zeph. 2, 1. With inan. subj. *sweep, the water is gathered together, Ex. 15, 8; *meuñowun, Lev. 8, 4 (— *meuñowun, Judg. 20, 1), the assembly is gathered together, pl. *meuñowun, Prov. 27, 25.

[Narr. *miwëwë, a court or meeting; *miwëwë, let us meet. Abn. *miwamun, on s'assemble. Quir. *miwëwë, a congregation, Pier. 60.)

mi'äänu, mi'äänu, etc., v. t. an, he assembles, gathers (them) together, 2 Sam. 12, 28; *sweep, *sweep, "if he gather together," Job 11, 10; imperat. 2d sing. *min, *miwun, *miwun, gather them (them) together, 2 Sam. 12, 28; Esth. 4, 16; Num. 21, 16. Angum. and freq. *mënawëwë, Mark 13, 27. With inan. subj. *mënawëwë *mënawë, he gathers (it or inan, things). See *mënawë. This
mianaú, móïnaú —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 Kasles (as Abn. below) employs the same an form.
[Abn. na-móïn’kúmi ebook, jassemble (les hommes).]
*michachunck (Narr.), the soul. R. Williams (113) says this word *is of affinity with a word signifying a looking glass, or clear resemblance, so that it hath its name from a clear sight or discerning." Pierson’s Catechism in the Quinonipia dialect has mítãwanchoy, the soul. The word has no discoverable affinity with either of the two names (kánàkúkánwom and gabàkúkúkánwom) which Williams gives (p. 136) to ‘looking glass’. Elsewhere (p. 116) Williams writes pl. mítàkánwom-nyawg.

[Chip. wàbàwàkúkánwom, Bar. 46. Del. we tóthi technik, soul, spirit, Zeisb.] míchemmappu (= mítàkánwom), v. i. he abides forever, Is. 40, 28; suppos. Mítàkánwom, ‘the Eternal God’, Del. 33, 27.
imichémé, mîshêmê, adv. forever, everlasting, Matt. 6, 13, Philémon 15; Ps. 90, 2 (so Cotton).
imíchemmohitoa (= mítàkánwom), v. i. it is forever, endures forever; suppos. ne mîchêmohito, that which is forever, ‘eternal’, Rom. 1, 29 (= mítàkâw ohtou, Ps. 145, 13). Adv. and adj. mîchêmohito, mîchêmohitë, and mîchêmohitë, everlasting ly). Del. 33, 15; Hab. 3, 6.
*míchêkat (! Narr.), a thaw; mîchêkat, when it thaws, R. W. = môîkêkophout, when it melts away, vanishes. Cf. mâkheen.

[Del. moîkêkophout, ‘the river clears up, it is getting free of ice’, ‘the weather clears up’, Zeisb. Gr.]
*mícúkákaskeete (Narr.), a meadow. R.W. See mâkêkophout, a plain.
min, n. gen. a fruit; restricted in its application to the smaller fruits, such as min—continued.
corn, berries, nuts; pl. minoráwch. Not used by Eliot except in compound names. It appears to be formed by prefixing the indecl. particle wi to iti, the formative of verbs of growing, ‘that which is grown’, or which results from growth. See wíachêmawin (corn), wíachêmawinaaw (grapes), kwíac-awmaw (first ripe fruits), wíachêmawinaaw (chestnuts, ‘white nuts’), etc. Eliot has always the inan, plural. In some other dialects names compounded with min (or min’is) have occasionally the an form.

[Chip. min; pl. inan, miwà-ni, ber- ries, Sch. n. 368; but mîna-ni-min, pl. an-min, corn; miskwi-min, pl. minig, raspberries, etc. Cree min’is, a berry. Del. mînu, ‘huckleberry’, Zeisb.]

misashq. See mishashq.
mîshâboquas, bphuquas, n. ‘mouse’, Lev. II, 29; Is. 66, 17. Properly the great mouse (mîshâboquas) or rat. Cf. mîshâboquas, lat.
míshâdchu (= miis-wâdchu), n. a great mountain, Luke 3, 5; Rev. 8, 8. míshâdtoppo, -pu (miis-wâdtoppo), v. i. he feasts, Prov. 15, 15. Vbl. n. par- ouk, a feast, Ex. 23, 16; 31, 22. Gen. mîshâdtoppechow, he makes a feast, he causes (others) to feast, Gen. 40, 20; Dan. 5, 1.
míshâmànño (2), v. i. beggars, John 11, 33; pl. mîshâmànño wàtémâmànño, Job 24, 12; wàtémâmànño wàtémâmànño, we graam, 2 Cor. 5, 2, 4.
mîshanantam, v. t. he despises, contemns, thinks meanly of (it); with an, obj. wàtémâmànño, he despiseth (him). Prov. 14, 31. Vbl. n. ant. wàtémâmànño, dishonoring; pass. wàtémâmàntëwàntëwàntëwàntëwàntë, being dishonored, contempt, disgrace (passive), Ezra 4, 14; Ps. 33, 26; Prov. 18, 3 (wàtémâmàntëwàntë, ‘meanly’). Cf. mâkheen.
*mîshànneke (Narr.) = miish-à-n’ik, a squirrel; pl. wiípa-neek, R. W.: shenec- nek, Stiles (mishánnék, C.). [The root is ‘chaw’ or ‘scratcher’ (?).]
*mishānneke—continued.

[Atn. mīni, êuvrœvu; prĕnīke, mœ-ánke, 'ves deux on n beau pôll'; mukikos (dimin.); suisse [chipmonk]. Etc. mékoo, red squirrel. Miami œkwahe, squirrel. Shawn. an-rē-káak. Tel. howesqui, Camp.]

mishānogqus [{= mishe-anogqus, 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; Hall. 6, 3. Vbl. n. jumaniwak, much thinking, meditation, Ps. 119, 97.
mishantowau, -ontowau, v. i. he shouts, cries out with a loud voice, Jer. 25, 30; imperat. (adj) mishantowash, cry aloud, 'lift up thy voice', Is. 40, 6, 9. Adv. and adv. mishantawau, with loud voice, loudly, Ps. 140, 5; Prov. 27, 14. Vbl. n. mishantowamuk, -ontowau, a shout, a loud noise (mishantowat), to roar. C. From mishe and -ontowau (he utters). See *mishowantahpukon, he howls. [Narr. mishantowwash, speak out.]
mishashq, misashq [{= mishe-aškécht or mish-ašq, great grass}, n. a rush, Job 8, 11. pl. -aqog, rushes, 'flags', Ex. 2, 3. Adj. and adv. mishashquép, of rushes, 'of bulrushes', Ex. 2, 3. Cf. wëkumap, wëshashquashk.]
mishasketomp, n. 'champion', 1 Sam. 17, 4, 23, 51. *mishāhpun (Narr.), a great wind, L. W., i. e. it blows greatly; mishé-rápum. See misham. mishé. See misi, great.
mishe-ahbougas. See mishabougus. mishé-adtoau. See mishädto. mishé-adtup. See mishe-adto. mishé-anneck. See *mishädneke.
mishé-anogqus. See mishänogqus. mishëshikko, v. i. and t. inan. he swallows it (completely), swallows up, Rev. 12, 16; ne mishëshqat (suppos.); that which he swallows up, Jer. 51, 44; with an. obj. mishëshqumuan (moss-), he swallows (him) up. Cf. quoseshk.
mishé-ashq. See mishashq.
mishe-gski. See mishikki.
misheheau, v. caus. an. he makes (him) great, exalts (him), 1 K. 1, 15; num-mishék, I exalt (him), Ps. 89, 19; suppos. woh mishëheau, he who exalts, 2 Cor. 12, 20; suppos. pas. (part.) mishëháti, made great, exalted, 2 Cor. 12, 7; with inan. obj. mishëheu, he makes (it) great, increases, enlarges, exalts (it), Hos. 12, 1; num-mishék, 'I magnify' (it), Rom. 11, 15; suppos. woh mishëháti, Prov. 28, 8. mishéhtashin, v. i. it storms, there is a tempest; as n. (mishehtash), a tempest, a gale of wind, Job 27, 20; Is. 29, 6; wëshen mishëhtash, 'there arose a tempestuous wind', Acts 27, 14; wëshen mishe tahshin, 'from the storm', Is. 25, 4; suppos. wëshenhtash, Acts 2, 2. [The separation of words in the last example implies that Eliot understood mishëhtashin to be formed of mishé and tahshin (it lifts up), i.e. 'a great uplifting.' It seems rather to be from mishëhtu, with (the characteristic of violent action, sb. and) the formative of verbs denoting action of the wind, akin, 'the wind increases greatly.'] [Narr. mishshishbin, there is a storm.]
mishëshikski, -koi, (it is) broad, wide (mishë-shikski, great from side to side), Job 11, 8; Is. 33, 21; mishëshikko, Matt. 23, 5; mishëshki, Ps. 119, 98; misi kik mishëshki' kîhótk, the great and wide sea, Ps. 104, 25; mishëshkéke-ankchtia, 'in the broad ways', Cant. 3, 2. See kikki.
mishe-m'askeht. See mishashq. mishéme. See mishëme. misheu, (it is) great; adv. greatly, 1 Chr. 16, 25. See misi.
mishe-wadců. See mishëwëduhe. mishëshikski, mishëshki (?), (it is) 'froward'; suppos. mishëshkáyt, when it is froward, 'frowardness', Prov. 6, 14; 10, 32; with an. subj. mishëshkiegan, they are froward', Prov. 2, 15. mishëketu (?), pl. mishëketu, (they are) 'new-born babes', 1 Pet. 2, 2. mishkom. See mishkom. mishköntup, n. a skull, John 19, 17 (musköntup, C.); musköntup, (his) skull, 2 K. 9, 35; Judg. 9, 33; Mark 15, 22. For musköntup, bone-head. Cf. chepintup.
*mishköntam, v. i. he rejoices, C. See musköntam.
mishkouwutchinsono-we kous, a pickling briar, Ezek. 28, 24.
mishooatue, adv. of great price, precious; supers. mishooatik, 1 Pet. 3, 4. From mishoo-atuun, Semoçoatik, migoatue.
mishonogod, (it is) wide, broad; supers. -aqok (of a gate or way, Matt. 7, 13).
*mishontmahpuhsu, v. i. he howls; mnu-mishonatadpuhsu, 1 howl, C. See mishonatwau, he shouts.
mishontowau. See mishonatwau.
*mishoon, n. a chin. C.
mishon, n. a boot. See mishom.
*mishquammag, pl. -mishquock (Narr.), n. salmon, red-fish, R. W. 103 (mishqui-umau).
[Abn. mishonamog; pl. -ošok.]
*mishquashim (Narr.), a red fox, R. W.: mishkispuyuq, a fox, Stiles.
*mishquwTacuck (Narr.), a (red) cedar tree, R. W. (mishqui-ahyj).
[Del. me hok ho cus, Zeisb.]
mishqui, (it is) red. See misqui.
*mishquashkw, n. a truant, C.
[Abn. (pl.) sisham-šk. Del. messkulowaneck, a truant, Zeisb.]
[mishuntugko, it is much wooded, a forest?] -koow, 'it is a wood', Josh. 17, 18.
miskataui, mussukhauuii, v. t. an. it happens to or befalls (him), it is found by or comes by chance to (him): miskhuchish . . . pish mun-miskhauuiih, evils shall befall them, Dent. 31, 17; supers. miskhauuin, Gen. 42, 4.
miskom, mishkom, v. t. an. he happens upon, finds (it); woh kunnamishkom, thou shalt find (it), Matt. 17, 27; supers. miskog, when he finds (it), Ps. 119, 162; Matt. 13, 44.
[Abn. ne-miskkenen, je trouve ce que j'avois perdu (with an. obj. ne-misk-kuuuiu); ne-miskkeneni, je fis une bonne trouue, Rasles. Cree miskom; with an. obj. miskokenow. Chip. misksheon, (he) found him, J.]
missantam. See mishantam.
misseeun, misseen, [v. i. it grows or produces abundantly, =misseeiun], it is plentiful, abundant, Gen. 41, 29, 31; supers. ne misseinik, that which yields abundance, plenty, i. e. plentiful harvest, Gen. 41, 30, 34. Adv. and adj. of misseeun, to a plentiful land, Jer. 2, 7; 48, 33.
misseeuhoog, n. 'iron', Josh. 8, 31; 2 K. 6, 6; Job 28, 2; misseeuhoog kah mawachieuy, iron and steel, Jer. 15, 12; misseeuhoogu, made of iron, Dent. 28, 48; 1 K. 6, 7. In other places miskhoy (or miskhoq), q. v., is used for 'iron.' Cotton has misseeuhoog, mines.
*missiëu (Narr.), v. adj. an. he is whole (the whole of him). See missi. "misshùt, n. belly. C. Probably 'gros ventre'; for misshùtakew, it is great (?)."
missi, mishe, misheu, missiyeeu, (it is) great, Ezek. 17, 3; 1 Chr. 16, 25; pl. mispiwush kah-akwahkwahtaw, your rewards are great, Matt. 5, 12; nàmi niesi, it is more and more great, 'it increases', Ps. 74, 23; Josh 10, 10; supers. mihoyg, when it is great, a great thing, Ex. 15, 7; Deut. 4, 32; Matt. 23, 17, 19; ànûe mihoyg, (that which is) more great, the greatest, Matt. 22, 36.
[Narr. mihos, misi. Abn. aces; nemisegiik-íshe, je le fais plus grand. Cree misios, it is large. Chip. mishà, it is big, large, Bar. Del. mu'chei, big, large (it is), Zeisb.]
missiun, missiun, (he is) a captive, Is. 49, 24; 51, 14; 2 K. 5, 2; missiunóó, missiunóó, he is taken captive, becomes a captive, Gen. 14, 14; Lam. 1, 3; pl. -misioq, Lam. 1, 5. Vbl. n. missiunowok, captivity.
[Narr. missiunowö, wum-missiuniiun [-wan] cuw, this is my captive.]
missiunin, n. (from missiun, 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. wukutemp, qm. pl. missiunowog, people, of sôllot, Ex. 24, 2, 3; Deut. 4, 33; Num. 22, 5; missinun kah poppiunshipin, man and beast, Gen. 6, 7; horse missinun kau, of what people are you? Jonah 1, 8; lit. what kind of slave are you? (missiun or missiunowog, a people; wummissiun missiunin, a pretty fellow, C.).
[Narr. wumisowëk, wumi-missiunowëk, men, folk, people.]
missinohkau, v. t. an. he carries (him) away captive. See 2 K. 15, 29.
missiun. See missiun.
missippano sokaununk (?), [a cloud] rain, rain, Is. 3, 6. Cf. mussqeg, a tear. See sypen.

*missippuskunnicheg, n. the wrist, C.

For mussqekwanatcheg, the bone next to (joining) the hand. Cf. mussqek.

-missis, mussés. See *mu-niissis-ah.

missishin, v.i. it touches. See missiumun.

*mississikkoshk, n. a shin (bone). C.

missittipuk. See musittipuk, a neck.

missiyu. See missi.

missouham, v. t. he announces, makes public (see mississi); imperat. 2d - 1st pers. sing. missishkunaht, tell me, Gen. 24, 25; with yoshke (beforehand), he prophesies; pl. yoshke missishkunaht, they prophesy, Num. 11, 27. Vbl. n. yoshke misshkunaht, they prophesy, Prov. 30, I; 31, 1; with an. obj. (remote) wh-

amahniit, he announces to (him).

missohquam. See musshgiam|m], an ear (of dried) corn; missukquinuina, a (full) ear of corn.

missounk. See musounk, a dry tree.

*missückeke (Narr. pl. -h-onk, bass, R.W. [nayouq, Stiles]; striped bass [Labrus lineatus]? Peq. m'saykegep, Stiles.

missugken[m], missukken, v. i. he is great, powerful, mighty, 1 Chr. 16, 25: ams uk missukken ak wac, he is more powerful (\"mightier\") than I. Mark 1, 7; suppos. musugkunwak (v. v.). Vbl. n. misugkecollom, greatness (in power, importance, etc.; relativ.), Esth. 10, 1 (misugkun-wat, (outbound); misshkun-wat, to increase, C.). From mus, with apparently the formative of verbs of physical or inanimate growth (\"kin\") but, if so, this verb could not properly have an animate subject.

[All, m-mis-dik, je mus grand; 3d pers. musghir; suppos. misghirk, but muskësí, il est gros; or, musghësí. Cree mislishk, he is large. Del. msechíik, the big, great one, Zeisb. Voc.]

missukhkauní, missukhkomó. See mus-

sukhkauní.

missukquinun, mus-, n. a (full) ear of corn; pl. -sukwats, -mus, -min-

ish, Dent, 23, 25; Gen. 41, 5, 7, 22. Cf. musukquinun.

[Del. we su qu, a corn ear, Zeisb.]

missunum. See missiumun, he touches.

mittamwus, wussis, -wossis. n. (1) a woman, mulier, Dent. 21, 11; 28, 50; Gen. 2, 22; 3, 2 (v. sqi't, femina); (2) a wife, uxor, Gen. 12, 14; Dent. 22, 14; I Cor. 4, 10; nunne, my wife; kiiow, thy wife; am-mittamwus-as, his wife, the wife of (him). Gen. 12, 12; 19, 26; cf. wussis, (she) is his wife.

[Narr. mittamwus, komittamwus or ko-

wesna, thy wife; am-mittamwus or wussi-

gum, my wife, R.W. Chip, wamittamwus, wussis, he takes to wife, 2 Chr. 21, 5; Gen. 25, 1.

miyá. See míik.

miyaoeg. See miyaoeog.

m'not. See nunnaat.

mo, adv. sometimes signifies not', El. Gr. 21; mo teyu, nothing, Is. 40, 17, = mushtu (Is. 41, 17); nattu (Luke 22, 33). See m'tnu. Negation appears to be the primary signification of this particle, or rather of its base, m' (v.).

With the formative of the verb substantive (m-a, mo) it came to have the force of an affirmation of past being (\"real\") by denial of present, and thus supplied the preterit of the defective verb of existence; bu, it was and continues to be; mo, it was, and is not; wossi, 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 inanimate. Action. For the former class, see El, Gr. 16.) Elliot sometimes combined mo with bu to form an aorist (buk mó, minkedle. See bu). For the force of m' as a prefix, indeter-

minate and impersonal, see m': un

un a inamwus, there was a battle, 2 Sam. 2, 17; mó wos, there was light, Gen. 1, 3; ken un rotwumeminim, thou wast a servant, Dent. 5, 17; wey un a neembi, these (who are dead) were my brothers, Judg. 8, 13; waw waw, he was made, etc., I Cor. 15, 45. -mo or -m', the characteristic of active in-
mo—continued.

transitive verbs when their subject is inanimate, is nearly related to the impersonal prefix "ma—" for example, nauken, he descends; mokchagnit, it descends or is let down; ann, he goes; ann, it goes.

[Micm. ms, point; masen (de ms et sn, quelqu'un), personne.]

moâ. See mâî, together.

*moomitteâk (Narr.), "a little sort of fish, half as big as sprats, plentiful in winter."—R.W. 105. Perhaps the smelt (Osmersus eperlanus), but the name may be applied to any species which "goes in shoals" or "a great many together." It has been corrupted to moomititahyam and moomarhrôy, by which name several species of small fish are popularly known, especially the ornamented minnow (Hydrargyra ornata, LeSueur). From moomwenni, pass. and mutual form, moomítteâwne, they go gathered together or in great numbers.

*moatôqûs (Narr.), "a black wolf," R. W. 95. See mokoshun; wetotahyus.

mopbee (n), n. the hip, the upper part of the thigh, the ham, Gen. 32, 32; pl. *pîpog; 2d pers. kôp-, kupp-, Num. 5, 21, 22; 3d pers. wopbee (supera, a hip, C.). Cf. mehpuan, thigh; mokpek, shoulder.

[Narr. ápîwe, thigh.]

mohêteômô, v. inan. (pass.) caus. it is made to be together, it is put together; supposes, mohêteômân, when it is "framed together," "knit together," Eph. 2, 21; Col. 2, 19.

môsu. See mîsê, together.

moueskewkouâm, v. t.an. he calls them (them) together, he assembles. Vbl. n. koômôn, an assembling, assembly, Num. 20, 6.

[Quir. monwerchonmân, the church, Pâc. 63, 64.]

môgkí, mokîge, mogge, (it is) great (of its kind or comparatively). Adv. and adj. great; mokîge qussâkîwak, great stones, Josh. 10, 11; 1 K. 5, 17; retawâmn, great houses, Amos 3, 15; mokîgêan, it is great; pl. *gâmân, Gen. 41, 5 (of ears of corn, they are "rank"); supposes, pl. mîgâgâ, mîgâgâ, great things.

môgkí, mokêge, mogge—continued.

[Del. amumi, great, big, large, Zeisb. Gr. ñs; mûchâwî, great, large. Zeisb. Voc.]

môgoâttauê, adj. and adv. precious, of great price, 2 Chr. 20, 25. See mûgoâttauê; mokoâttauê.

mògquân, -quön, n. the heel; pl. *nâk, Job 13, 27; 3d pers. wogquwan, wogquwan, his heel, Gen. 3, 15, 25; 26, 49, 17.


mogqueen, -quên, n. a boil, a swelling, 2 K. 20, 7; Is. 38, 21; Lev. 13, 10, 19. From moggœcwân, it grows large, enlarges (moggœcwân, "it became a boil"); Ex. 9, 10.

[Abn. mogki, enfîme. Del. mokwqîquon, swollen, Zeisb.]

moggœqwên, -quên, v. i. it "swells, enlarges," Num. 5, 27; moggœcwân, it becomes large or swollen, Deut. 8, 4; with an subj. wogquwan, he swells, is swollen (nîw moggœcwân, he swells; wîw-mâkqes, 1 swell, C.).

[Narr. moggœcwên, he is swelled; wîw-mâkqes, I have a swelling. Del. mokwqîquon, great, large, Zeisb. Voc.]

mohchi, (it is) empty, unoccupied (mohchio, C.); mohchi kîshw rek, is there room in thy father's house? Gen. 24, 23. Cf. mhêhêwun.

mohchunô. See mokhunô, it is waste, barren, made desolate.

*mohéwônôk (Narr.), a raweoon-skin coat, R. W.

[Abn. mûshûk, robe de peau de cerf, de chat-sauvage, etc.]

mohkass. See mîhkhos, a nail, a claw.

*môhkokdaëânîn, a widower, C.

môhkon. See mokkônt, a leg.

môhkussa, mokhoss, mukos, n. a (burning) coal; pl. *sôsh, Is. 4, 12; "coals of fire," Prov. 26, 21; et môkwâsmin, upon [among] hot coals, Prov. 6, 28, Is. 44, 19; inuwe nîw nôk or mokhoss, blacker than a coal, Lam. 4, 8. For wîkow, the hot (n. concrete)? or if Rasch's translation of the corresponding word in Alunaki be correct, from mûsê and kow, black-burned (?) or (Abn. wåkwe) merely "it is black" (?) (Cf. kussâte.}
mōhkussa, etc.—continued.  
Wood.  
[Alii. mbk Sisters, charcoal (tint (?)); mkrdksiat, charcoal ardent. Del. wmt tuckhey, a coal, Zeisb.]  
mohtme'og, freq. of mo'ing (=nāego, g. v.), they go often, or habitually, together, 'they often meet', El. Gr. 17.  
mohtmoskiuteens, n. a frog (obj. pl. -swim, Ps. 78, 43, a misprint]. Mass. Ps. has māhtmoskiutea'ush). Elsewhere Elot. has hāyūgkpsu-og, frogs, C/. Peq. ko'mos.  
mohtmōnmun, freq. of mōnams, he gathers together.  
mohtmuttahtg, māmattattag, mahs, (supposes, as) n. head, Ezek. 22, 18, 20; 27, 12; Ex. 15, 10; Zech. 5, 7; 'sin'. Num. 31, 22, but not elsewhere.  
mohtpanuag, moh-, -og, n. the breast (mnams). Joel 2, 16; Hos. 9, 14; mbptuag, my breast, Cant. 1, 13; māhtpanuag, wahp-, her breast, 'bosom', Prov. 5, 20 (mohtpānuag, C.).  
[Narr. māhtpanuag, the breast; wamunang-us, breasts. Menom. oh-paun. Shaw. ōpāh ka.]  
mohtpeqk, wahp-, -peg, n. the shoulder, Lev. 8, 25; 9, 25; often without the impers. plus, ohpeg, Num. 6, 19; 18, 18; Ezek. 24, 4; wamunang ohpeqma'ub (act. pl.), 'he bowed his shoulders', Gen. 49, 15; wamunang ohpegma'it, between his shoulders, Deut. 33, 12. Cf. matyug.  
[Narr. uppe, shoulder; pl. uppe-quick. Chip. pākma, pākma, the ('upper part of the') back. Del. ko pi yon, the fore shoulder, Ziesb.]  
mohtsaq, supposes. Of miss, great.  
mōshēquuquk, n. a 'flinty rock', Deut. 32, 14 (= wamūshi-qussuk). See qussuk.  
mōshipsq, n. flint stone, Is. 50, 7 (= mōsheshi-pisk, iron stone).  
mohttam, See mōhttayun, he is old, decrepit.  
'[mohttayun] num-mohtnahkuksu, I finish or conclude, C. [?]  
'mohtchinun = mōhtchinun], he is sick; num-mohtchinun, I am sick, C.  
mohtonpan, (it is) morning. Ezek. 7, 7; suppos. nāpeq, when it is morning; as n. Gen. 1, 5, 8, etc.; en (or paq) moht-  
mohtonpan—continued.  
māhpel-t, till morning, till the morrow, Ex. 23, 18; Zeph. 3, 3.  
[Narr. wmtāhun, it is day.]  
mohtshāno. See wmtshāno.  
mohtukqās, n. pl. 'conies', Ps. 104, 18, and nākqāq, Prov. 30, 26.  
[Alii. wmtqěqsiثم, y. hère.]  
mohtup'ās, v. i. it lies waste, Is. 15, 1.  
mohtuppaue, v. i. it melts or vanishes (as ice by heat or a cloud by the sun); suppl. -ejoq, Job 6, 17; pass. -ejoq, it is melted, made to vanish, Job 7, 9, 6, 17; Josh. 5, 1. Cf. mohtshāno.  
mohtutteau, v. t. cans. man.; 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.  
mohtwah. See wmtwah, he-eats (him).  
mokakomumuk, (when he) is dumb, Ps. 38, 13; suppos. of mōkakōtto = oun kēktitt, he does not speak, he is mute, dumb, pl. -ejoq, Ex. 14, 11; Matt. 9, 33; mo wakakēttoy, (prot.), I was dumb, Ps. 39, 2, = ont wakakēttoy, v. 9.  
mōku's, mokus. (imf.) -sin, a shoe (mocassin); pl. mōku'sin, mōku'sin, Amos 8, 6; Matt. 10, 10; wāu-mokis (-us), his shoe, Deut. 25, 9, 10; pōkisinn, put on your shoes, Ezek. 24, 17; mōku'sinn, old shoes, Josh. 9, 5.  
[Narr. mōku'sinn and mōku'sinn-chass, shoes which 'they make of their deer-skin worn out', R.W. Peq. mōku'sinn, Stiles. Alii. weskā, pl. -wē; weskā, mon savior; weskēwē, j'en fais. Miem. weskā, pl. -wl. (Chip. (pl.) weskāwam (ničkiwilch, shoe-maker). Bar.; mirkāw, pl. -wē, Howse. Cre mirkāwin, pl. -wē'māi'.]  
monamch, monamsh, adv. at times, now and then, often, Prov. 7, 12; Judg. 13, 25; Matt. 17, 15; at intervals.  
[Cree mwamachiin, here and there one.]  
momonchu. See wamomonchu, he moves about.  
mōmōne, (it is) 'freckled'; mōmōne choki, 'it is a freckled spot', Lev. 13, 39.  
momonehtā'āu and momontā'āu, v. t. an, he makes sport of, mocks at, desrides (him), Neh. 4, 1; pl. -s'ō'ō, 2 Chr. 36, 16; suppos. momonataun, when
momonehtaiànuì, etc.—continued.

he mocks at, mocking, Gen. 21, 9; Job 12, 4.

mömônesu, v. adj. an. he is spotted, is
dark or black colored here and there, in
spots or stripes. Freq. distrib. of mom-
esu, he is black; pl. móvilômônesu, they
are 'grisled', Gen. 31, 12; suppos. mó-
mônesu, pl. part. étôdêgo, 'speckled',
Gen. 30, 22, 30 (êveûî momônesê, when
he is roundabout—dark-marked, 'ring
streaked', Gen. 31, 8). Cf. mómôchébok-
kesu.

momonowantam, momonâ.-v. i. he is
sornful, a scorners, Prov. 9, 7, 8; 15, 12.
Adv. ñômë, 2 Chr. 30, 10.

momôntunnun, mamônt- v. t. he puts
it in motion, moves (it) about: —
nîppe, he 'troubled the water', John
5, 4; suppos. momonotumok wënisittin-
âna, when he moves his lips, Prov.
16, 30.

mömôduoq, n. pl. the eyebrows; 3d pers.
mömômoduqan (acuss. -ôh, Lev. 14, 9),
his eyebrows.

Ábn. nanàmnin, sourcil, le poil, etc.
Ind. momonon, Zeísb.]

mömôchébokkesu, v. adj. an. he is black-
spotted, has dark spots; pl. mômôchébok-
kkesu (mômône chîkkîmôg, they are
speckled, Gen. 31, 12); suppos. pl.
(part.) mömôchébokkesûbëdêgi, (when they
are) spotted, Gen. 30, 32; speckled, Gen.
31, 8. From moui (it is dark colored),
with freq. or distr. reduplication, and
chikkesu, he is spotted or has a spot.

[mônàcê, momâcê, there is much, there
is abundance:] pl. nûmû momômô, they
are increased, Jer. 5, 6; momômô, they
are many, ibid.; suppos. mômôak, when
there is increased, when it abounds,
Ps. 72, 7; 1 Pet. 1, 3; yu momômô, 'this
great store', 2 Chr. 31, 10; with an.
subi. momômâ, (they are) many persons
(El. Gr. 8). Ex. 1, 9; Dan. 12, 4; Matt.
7, 14; suppos. pl. monomok, Ê. 60, 5; 2
Cor. 4, 15; supps. 3d pl. monomâhit, when
they 'are increased', become many,
Hos. 4, 7. Vbl. n. monomâ, abundance,
Deut. 33, 19.

[Narr. momonôn momânduq, 'they are
too full of people.'][

mônâk, monâk (in compounds, ñônâk,
-nômgâ, -àmgâ), n. (1) cloth, 2 Sam. 20, 12;
Matt. 9, 16; Judg. 16, 14: kàndhâmâ,linen
cloth, Mark 14, 51; wûk-àmgâ, new
cloth, Mark 2, 21; wàmgâ, (white) cloth,
Deut. 22, 17; kûómëdê-go, a thick cloth, 2
K. 8, 15 (mônâm wûmû, black cloth, Ê.,
but better, monâka). (2) a garment of
cloth, as distinguished from wëndy or
hókkôn (cf. akhôs), a covering of skins: 'coat',
Dan. 3, 21; 'cloak', Matt. 5, 46; 'vest-
ment', Dan. 22, 12.

[Narr. monâk, 'an English coat or
manâh', R. W. 107.]

monânekehheu, v. caus. trans. he
makes cloth, he weaves; pl. ñênâm, Is.
59, 5; with inan. obj. monânekehheu, he
weaves (it). N. agent. monânekehheu
(is.det. ñinm), one who weaves, a
weaver, Ex. 35, 35; Job 7, 6.

[Narr. kumâmêmâmê, have you any
cloth?] monânekehu, v. i. he is merciful,
Num. 14, 18: wàmû-monânekehu, I am mer-
ciful; intens. numû-monânekehu, Jer. 3,
12. Vbl. n. monânekehu, mercy, Ex.
34, 7; Neh. 9, 32; Ps. 145, 8. Cf. kit-
trasoundamâmû.

monâmâmû, v. t. an. he compassion-
ates, is merciful to (him); monâmâmû
nam, I show mercy to, Ex. 33, 19; im-
perat. monâmâmâmê, Zeph. 7, 9; with
suffix monâmâmê, be merciful to me,
Ps. 119, 132.

monâskotaking, n. pl. metons,
Num. 11, 5 (monôskotakòn, encumbers,
C.). See askatam.

monâsquisse't. See *monâsquâ'ìsìh, long
beams.

monêt, (it is) abundant, (there is) monch,
Ps. 37, 11; wàh momêt, (it) might abound,
2 Cor. 4, 15; noôkeke momêt, exceeding-
ably abundant, 1 Tim. 1, 14; pick momêt,
it shall be increased, i. e. become abun-
dant, Dan. 12, 4; pl. monâmê, Prov. 15,
16; 2 Chr. 9, 9. From monânekehu.

[Narr. monâmê, 'great store',
abundance.]

monchanamukcesseu, v. i. he does that
which is wonderful, he works wonders;
with an. obj. -pushâm, he does, etc.,
monchanamukqussu—continued.
to (him); whenever, n. agent, qeannwca, a 'wonderful one', Is. 9, 6. From monchanamuk, suppos. n. monchamukw (t. an. form of monchanamuk), and wson.
monchanatam, -um, v. i. (and t. imm.) he is astonished, he wonders (at it), he is surprised, Is. 58, 16; pl. -snow, Matt. 22, 33 ( = cheyhsanq, Mark 11, 18); monchanash, 'marvel (then)', John 3, 7 ( = nachcharatuch, Mass. Ps. ). Vbl. n. monchanow, wonder, amazement, Acts 3, 10; and causat. monchanawrunch, causing wonder, a marvel, a wonder, Deut. 13, 1, 2. From monch-u, he moves, with formative of verbs of mental activity, he is startled or disturbed in mind.
monchanpu, v. t. an. (1) he moves (him), carries (him) away, Gen. 31, 18; with affixes, I Sam. 30, 2. (2) he conducts or guides (him): non-monchan-ik in monat, he guided them in the way, Gen. 18, 16.
[Narr. monchene, be my guide (imperat.), = monchanuak, from monchusa, v. i. act. he acts as guide, he guides); kwa-monchanu-ak, I will conduct you.]
monchu, v. i. he goes, se movet (denoting merely the act of going, without reference to its end or aim); hence, he departs, goes away, removes, Matt. 25, 18; Gen. 24, 10: non-monch- u, I go, Matt. 21, 39; pret. non-monchuchip, I went, Jer. 13, 5; suppos. woh monchel, he who goes, Jer. 22, 10; imperat. monchah; pl. monchek, go; freq. monchicher, q. v. Related to amben, he departs (?). Cf. Snsk. miic (ire, se movere); monch, moveth (conmove, agitare); Lat. mutus, mittere.
[Narr. monchedi (pres. defin. = mon- cha), he is gone; monchelh, he going (imperat.), kwa-monchelua, 1 go. Abn. an-ambit, je vais, woh monchel, je vais là. Cree ñeha-ak, he moves. Chip. monchic, Howse 194; nojne, he goes, Sch. n. 469. Del. monchic, he is gone; suppos. monchicht, Zisch.]
moneau, monneau, monunneau, v. t. an. he looks (intently) at, observes (him); san-monunneeau-ak, he looked on them, 2 K. 2, 24; imperat. (affix) mon- neath, look thou on me, Ps. 119, 132; pl. monneai, etc.—continued.
monnauick, monnauick, look ye, Job, 28; suppos. monnauicku, Matt. 5, 28. With liam. obj. minnauic, minnauickun, he looks at (it), Ps. 104, 32, Ezek. 21, 21; Ex. 14, 21; suppos. woh minnauick, he who looks, etc., Num. 21, 8. Cf. kik-mineau.
monetn, v. i. he is a diviner, a magician. Vbl. n. monetnauk, 'Divination', Deut. 18, 10. Cf. waawatam
[marr. monnauuck, a conjurer, R. W.]
mónkō. See no and ku.
monneai. See monniu.
móni. See monniu. It is deep.
monomansunok, vbl. n. a vision, Dan. 8, 17, 26; 10, 14.
mmonoowau, he bisses: infin. monow- show, to hiss, C.
monopuhpeg, n. a trumpet, Neh. 4, 20; Ps. 150, 3: paphqinog moomanqpeg, sound a trumpet, Matt. 6, 2. Cf. path- peg.
monsh, n. a cock or hen, Luke 22, 34, 60, 61 (monsh, mâmpsh, a hen, a cock, C.). R. Williams (p. 56) has 'chicks, a cock, or hen: a name taken from the English.'
monteg, nothing. See mutta.
monunka, n. the ash tree, Is. 44, 14.
[Abn. aignawks, from. Chip. papig- innuk (Baraga has aignitk, ash tree [cf. aignu, snowshoe]), and three other 'kinds', viz. gawinianq, papiginnuk, and wissapig. Del. pihginnuk, black ash tree, Zisch.]
monunneai. See monniu.
mos, 'a word signifying futurity' (El. Gr. 20), corresponding to the auxiliary 'must' or 'shall' before a verb in the indicative: moswannaup, I must die, Deut. 4, 22; moshe mos naqumpinat- naup, how often shall I forgive him? Matt. 18, 21; uc mos mith, it must needs be so, Mark 13, 7. See onixe; no.
[Narr. mon, mith, mok monun- neauquam, I could not come; monun- neauquam, I will come by and by.]
moskeht, maskkeht, n. grass (El. Gr. 10), Gen. 1, 11; Is. 40, 7, 8; pl. -chaw, Dan. 4, 25, 32, 33; 'pasture', 1 Chr. 4, 39, 40; maskehtoquah, 'hay'; wiskaskehtoquah (= wiskär-askatehquah), 'temper grass', Prov. 27, 25, wisk-askatehquai we ohki,
moskeht, maskeht—continued.

"there was much grass in that place", John 6, 10 (osk, grass; moskeht, hay, C.). Vbl. subj. moskehtun, he is grass. Is. 40, 6. Dim, moskeh'tun's, El. Gr. 12. From asketun, it (lit. it makes, came, inan.) green, with the indeclin. prefix, that which is green. See ask've.

[Narr. mosketun, grass or hay. Abn. mosk'k'ar, herbs. Del. mosk'i, Zeisb.]

moskehtu, mask-, n. (the same word as the preceding) is used for medicine, physic, i.e. herbs; mosk'eh, like a medicine; iyan-asketun, many (kinds of) medicines. Jer. 46, 11.

[Narr. mosk', physic. Chip. mas'k'i (kev), Bar.]

mosqueque, adv. and adj. adhering, sticking to [v. i. it sticks] close, adheres, Prov. 18, 24; Jer. 42, 16. Cf. moun'mun, he touches; moun'mun, it touches.

mosqueque'teuau, v. caus. inan. he makes it adhere, joins it to; imperat. moin-yo'getun, join them together, Ezek. 37, 17.

mousquegunnum, v.t. (inan. obj.) he joins or puts together; suppos. mauyogpun, when he joins together, Matt. 19, 6. See moun'munou.

mosq, masq, mashq, n. a bear. Prov. 17, 12; Amos 5, 19; 1 Sam. 17, 34, 36 (masq, C.). The same is the same as that of naaunggumunut, to lie, and the name signifies 'the leeker,' from the bear's habit of licking his forepaws (see the Abnaki below); [or is it from (Cree) mociw'eum, he squeezes (hugs)?] (Howse 93.) Cf. *maiiu'mun; *pauk'iwaw.

[Narr. mosk, or pauk'iwum. Muh. monqob, Edw. Del. mak'uk, Zeisb. Abn. oos's, ours; mosk'k'oos'ts'k's [m'msk'k'o's'ts'k's], se ke'ke le'po'ote; mok'k, peau d'ours. Chip. mak'k (mok'k, Houwse). Cree moskueb.]

muun'mune. See mawii.


móunum—continued.

[Narr. mounun, he gathers fruit, or inan. obj.: munnumunog, they gather. Abn. moin'mun, ensemble; moin'mi'mun, je les met ensemble; munnum, il cueille, il ramasse. Del. munnum, assembled, Zeisb.]
moomoskomaú [moomoskomaú?]: moomoskomaú-nó, they murmured against him, Ex. 15, 24 (moomoskomaúmn, I murmur, C.).
moomoskomaú, -kowau, v. t. an. he murmurs at (him); pl. -kowauq, they murmur, Ps. 106, 25; suppos. pl. moomoskomaú, they who murmur, Is. 24, 24. Vbl. n. moomoskanvauq, -wau, a murmuring, John 7, 12 (moomoskmumauq, Ex. 16, 7).
moomoskquenuau [moomoskquenuau?]: moomoskquenuâmg, they murmur at (him), Ex. 17, 3 (moomoskquenuâmg, to mutter, C.). [Al. n-aakâxâkim, je gronde, suis fâchi; n-askâxârimi, je le gronde.]
moomosqheauâ, freq. or intens. of mosqheauâ, he provokes (him) to anger. Vbl. n. pas. moomosqheauâ, provocation (received), 1 K. 21, 22.
moomosqueuttam, v. i. he murmurs, mutters, grumbles. Perhaps not rightly used in John 6, 61; cf. moskwe-taquâ, the gnasheth upon him with his teeth', Ps. 37, 12, and moomosqheuchquâ, 'they gnash upon me', etc., Ps. 55, 16.
[Al. n-aakâxâkim, je le fais des grinances.]
omnéâ. See mânade.
*moomâeetch (?), a dish or tray, C.
omnau. See mámâi.
omnak. See mânâk, cloth.
omnó, -naeú, (it is) deep, Ps. 110, 10; Exod. 7, 24; Lam. 3, 55; as n. the deep, Gen. 1, 2; a gulf, Luke 16, 26; depth, Eph. 3, 18; nomnó òak, it is deeper than, Job 11, 8. Adv. and adj. moom naked, deep waters, Ezek. 34, 18; suppos. moomnoq, when it is deep; pl. (with intens. redupl.) moomomqish, (very) deep places, Ps. 135, 6. In compound words sometimes qânin, -namó, nomnokói, n. a valley. Deut. 8, 7. See omnikákiin.
*moomopagwut, in deep waters, Mass. Ps., Ps. 69, 2.
mooshog, etc.—continued.
[Narr. mooshuck. Abn. suîg'chere, uulâ est dur; cf. singî, suîg'chëtk (the name apparently signifies black metal; cf. *suîg'chog). Del. suîg'roc. [Black stone.] iron, Zeich. Voc. 29.]
moosketomp, n. a black man [?] , El. Gr. 15. Cf. wosketomp.
moopau, -pê, -poog (?), n. the caterpillar, 1 K. 8, 37; 2 Chr. 6, 26; Joel 1, 4; 2, 25; moapâmon moapok (acens.), he gives food to the caterpillar, Ps. 78, 46 (moapant, Mass. Ps.).
om, n. The name of the moose (Cervus alces, L.) is used by Eliot in the pl.; moosog for 'fallow deer', 1 K. 4, 23; 'moso, a beast bigger than a stag,' etc., Smith's Deor. 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 moso, or moses, as the original form of the singular, as given to the animal from his habit of stripping the lower branches and bark from trees when feeding; moso, 'he trims' or 'cuts smooth', 'he shaves.' See mosom.
omisi, (it is) smooth, primarily made smooth (by cutting?); bald; C.: moschek mosi oôk puamam, smoother than oil, Prov. 5, 3; mosi kus-omqashquâ, they leave thee bare, Ezek. 16, 29; mosi qomkumâsgnâ, smooth small stones, I Sam. 17, 40; mosi-omqashquâ, among the smooth stones, Is. 57, 6. Adj. inan. [mosi] /mosi/; mosi, pl. -wâmô, Is. 40, 4.
omospekinanaum, it is paved, a pavement [i.e., an extension of smooth stones, nomi-ompek-kina-nu], Esth. 1, 6.
omospeq, a smooth stone; nomospeq, among the smooth stones, Is. 57, 6; intens. nomospeq (gravels), Is. 48, 19.
omosotupa, -ppoa, v. i. he is bald [on the forehead of the head], 'he is forehead-bald', Lev. 13, 41 (cf. nukokkon-tupâq, he is quite bald, his head is bare). Vbl. n. -otupaonk, baldness,

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mosontupau, -ppao—continued.
Jer. 47, 5; Mic. 1, 16 (mosarup, a bald head, C.).
[Del. mos chont per n., Zeisb.]
mosquehau, -quehheau, v. t. an. he provokes, vexes (him); infin. 2d pers. sing.
kuw-mooshqecuant, Lev. 18, 18. Freq.
moosannah, qu. v.
mosúq, n. a fly; pl. -quug, Ps. 78, 45.
Dumin. mosqué-fly, Ps. 105, 31. For
mosi-soghe, black biter (?). Cl. sogkenam.
mosum, v. t. (he cuts smooth) he smooths (his head), he shaves off or
removes (his hair or beard), 'he pulls
his head', 2 Sam. 14, 26; piok mosum
waa-waa-kaak, 'he shall shave off his
hair', Lev. 14, 8; imperat. mosuwmak,
'cut off thy hair', 'poll thy head', Jer.
7, 29; Mic. 1, 16; suppos. mosúq, when
he, etc., 2 Sam. 14, 26. With an
obj. wuqu (for mooshqehau, causat.),
he cuts or makes smooth (an an. obj.);
— wuq-huqak, he shaves himself,
Lev. 13, 33; — shipsh, he shears sheep,
Gen. 31, 19; 38, 13. Caus. inan.
mosschear, he makes it smooth; suppos.
mossuwmak, when he, etc., Is. 28, 25.
Intrans. act. mosum, he smooths, cuts or
trims smooth.
[Abn. musqasi, je me tende; je me
rasse les cheveux; en-mossi, je le tend.]
mosummu (v.), v. i. (adj.) he is jealous:
num-mooshche-n-nummu, I am very
jealous, 1 K. 19, 10; suppos. nq maa-
mum, he who is jealous, Num. 5, 14.
Vbl. n. pass. mossitchemwook, jealousy,
Is. 42, 13.
mosumuwachoquok, n. a razor, Num.
8, 7. From a causative, perhaps framed
by Eliot, mosumuwacho, and the
generic determinative -quok ('quog'), a knife.
mouwhau, mówhwahuh, v. a. an. he eats
what is alive, devours, as a beast of
prey, Gen. 49, 27; 1 K. 13, 28; umwa-
whuhau, (the beast) devoured him, Gen.
37, 20; askak um-mooshwah, a serpent
bit him, Amos 5, 19; subj. ne woh mou-
whau, that (the flesh) which may be eaten,
Lev. 11, 47; sok mothau, he who eats,
v. 40; sok mothauquok, 'he that eateth
me', John 6, 57. Cf. mewrau.
mowwaun, mówhwahau—continued.
[Narr. mouha, to eat (alive), R. W.;
mwówhauquok or Mowwahau, "the
Canibals, or Men-eaters, up in to the
West" (Mohawks). Crew mowwahau,
'he eats him', Howe.]
*msickquatash (Narr.), n. pl. 'boiled
corn whole' (i.e. mo-shuppahtahau, not
broken small or pounded?). See sho-
pupkalaua. When broken, shuppah-
lahau without the prefix. Hence the
common name zequatash, improperly
applied, however, to the unbroken
corn.
[Abn. mowsechur, blq entier, qui n'est
pas pilé. Del. mowterkah, boiled corn
whole, Zeisb.]
msque. See msqu, red.
msquéheonk. See mwypcquonk.
msqui. See msqui, red.
m'tah. See actah.
*múckko-wheesece (Peq.), the whip-
poorwill, Stiles.
*mucqueût (Narr.), he is swift; kum-
mutanmuckpete, 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. mugumugquomp,
Acts 5, 26; kekhemugquomp, chief cap-
tain, Gen. 21, 22 (kekchen, Acts 21,
31; kkeham, v. 33; pl. kekkiinn-
mugquomp, Rev. 6, 15) [mukkuqmp, vam-
lanty, C.]. = mozki-com, great
man (?) .
[marr. muckquomp-atoq, captains or
valiant men.]
muhmag ([=m'loqj], n. the body, El.
Gr. 9; Matt. 10, 28; kuhwah, thy body;
mwuhwah, his body; wakonkak, n. col-
ect. (an indef. number) of dead bodies,
corpses, Nah. 3, 3. See -hog.
muhkont, mohkont, n. a leg, El. Gr.
10; Is. 47, 2; pl. -stuh, Prov. 26, 29; 31
pers. wakonkank, his legs, Dan. 2, 33.
[Narr. mohkount-ak. Abn. 8khat, son
jambe.]
múkhos, múkhos, n. a nail, a claw,
talon, or hoof; pl. -kossog; wakhkosk,
his nails (acous. -soh, Deut. 21, 12);
Dan. 3, 33; 7, 19; kakhosogy, thy hoofs,
mükkas, mükkas—continued.

Mic. 4, 13; Homers-kosog, horses' hoofs, Judg. 5, 22. See mukok and mughú.


mükkas. See mukkóosa, a nail.
muhpanag. See mukpanag, breast.
muhpeqk. See muhpeqk, a shoulder.
muhpetecog, -eag, n. a rib, Gen. 2, 22 (muhpetek, C.); 3d pers. muhpetecog and uhpetecog, Gen. 2, 21; pl. -gash, Dan. 7, 5.

[Narr. petvetg, petvetan. Abn. nepigetg, ma côté, mon côté; 3d pers. Spigaqan.]

muhpit, n. an arm (muhpit, C.); pl. pitveq, El. Gr. 10; 2d pers. kutpit; 3d pers. wuhpit; pl. -itéswash, Gen. 49, 24.

[Narr. wipitctee, sivas, (his) arm, arms. Abn. peq, bras; ne-peq, mon bras.]

muhpo, v. impers. it snows (mawpaw, Wood); pres. def. muhpó, it is snowing (muhpaw, it snows; am muhpaw, does it snow? C.). Adv. and adj. muhpaw kxvok, a snowy day, 1 Chr. 11, 22. Cf. *síchepa.

[Cree véspoon; suppos. muhspoon,]
muhpuhkuk. See maphuq, a head.
muhpuhkukuanitch, -nutek, n. a finger or finger’s end; obj., the tip of his finger, Luke 16, 24; pl. mishas, fingers, Dan. 5, 5. For maphukukwuanitch, head of (his) hand.
muhpuhkukuanitchastash, n. pl. the toes, Dan. 2, 41, 42; 3d pers. yppák, his toes, 1 Chr. 29, 6. For maphukukwuanitchastash, head of (his) foot (maphuqukuanitch, C.). See köntasi, the great toe.
muhpuhkukquat. (upon the head, as n.) a helmet or covering for the head; more often with prefix of 3d pers. yppák, Is. 59, 17; Ezek. 27, 10; muhpuhkukquat ohtog (that which belongs on the head), 'mitre', Ex. 28, 39; pl. yppákukquat uhothatogish, 'bonnets', v. 40; Lev. 8, 13.
mukkatchouks, mukkut-, n. a son, ‘a man child’, 1 Sam. 1, 11; Job 3, 3.

[Narr. mu-mükquatchouks, my son; mukquatchouks'mikese, a little boy. Peq. mukchár, boy, Stiles. L. Island, muckouan, boy; mackawéék (= mukkésé, El.), a little boy, S. Wood.]
mukkésé, n. -sub. Lev. 13, 7, 8.

[Abn. yokh, vale.] mukki, n. a (male) child; pl. mukkiog, Ps. 148, 12; 2 K. 2, 24; Gen. 33, 5; dimin. mukkis, a little child, Prov. 20, 11; Matt. 18, 4; 'hâse', Ex. 2, 6 (mukkés, C.); pl. -gog, Matt. 18, 10. Vb. adj. mukkié, he is a child; suppos. mukkiese, when I was a child, 1 Cor. 13, 11. Vbl. n. mukkiamoolk (mukkiéen, C.), childhood, Eccl. 11, 10. [From mukkichi. This word has been displaced by nounam, etc., in the Cree, Chipewa, and western Algonquin.]

[Narr. n-úm-ú-úk-ise, my son.]
mukkinum, magé-, v. t. he collects or gathers (inan. objects): infinit. ummí-ú-úk-ésig, to gather herbs, 2 K. 4, 39; mukkinumok, gather ye (the tares, Matt. 13, 30); mukkinitch, let him gather (the manna, Ex. 16, 15); suppos. nukum, he who gathers up, Num. 19, 10. Cf. númum.

[Abn. ne-ñu-ñu-ñu, je le tric.]
mukkoshqut, n. a plain, Gen. 11, 2, 13, 10; mukkoshkut, Gen. 19, 25. From mokki and ash (= ashkóshki, green; m'ashta, grass), with the locative suffix, the great grass place; mukkoshqut, plain (as adj.), Jer. 48, 21.

[Narr. mickeskëta, a meadow. Abn. mekikisk'ê, place where grass is. Mium. m'eskëpoowàca, meadow.]
mukkokin, v. i. he bares himself, unclothes; imperat. 2d pl. mukkokiné, -éy, be bare, 'strip yourselves', Is. 32, 11; with an. obj. mukkokiní, he strips, makes (him) bare; imperat. prohib. abque mukkokiní watchek, do not [strip] rob the poor, Prov. 22, 22; suppos. morgokin; pl. -nchéy, 'spoilers', Jer. 51, 48. N. agent. mukkokinwe', a plunderer, a robber; pl. -nweog, 'extortioners', Is. 16, 4 (suppos. mukkokinwacawat, 'if he rob', i.e. if he be a robber, Ind. Laws, xvi.)

[Abn. ne-mutstejí, je le pille.]
mukkukontup, n. a bald head, Lev. 13, 42 (locat. +ound'.]
mukkukontupatú, v. i. he has a bald head, Lev. 13, 40, 42. Vbl. n. -pponk, baldness, Is. 3, 24. Cf. maqontupatú.
mukkatchouks. See mukkatchouks.
mukkuttuk, n. the knee. Is. 45, 23; pl. -mukkutuk: Job 3, 12; Is. 33, 3; 3d pers. mukkuttuk; his knee. For m'iq'tattuk (from qottow-en, or rather from the same base), that which sinks down or goes down. [So, Ang. Sax. chew, Goth. hucogan, Engl. knee, and Ang. Sax. hing-an, incline, incline, incurvate.] *mukkulluk, n.swallowing, every knee bows, Phil. 2, 10.

[Abn. mukkulluk; mon genou. Del. gutan, Zeisb.]

mukos. See mokitum.

mukqs, n. an awl. Ex. 21, 6; Dent. 15, 17. From abq-an, it is pointed. Cf. mähkos.

[Narr. (pl.) mäckwek, awl blades. Del. mäckcon, awl, nail.]

mukquoshim, n. a wolf (El. Gr. 9). Is. 65, 25; Jer. 5, 6; mäkmiiuoushoom, Gen. 49, 27; mäkipwisshum, C. (who has also wâttakpeenaweg, wolves). For mäkmiiuoush the Mass. Ps. (John 10, 12) has wâttakpeus. From motherin', he eats live flesh, with (êsomin) the generic determinative of the names of beasts.

[Narr. mäkmiiuoush, pl. -mäkeck; mäkkâw, a black wolf; mâk'gas, a wolf; mâk'gâwswâwnek, a wolf-skin coat. Peq. mâk'ees, Stiles. Chip, mâk'gas yon, mâk'gas yon, m'wâkin yon, m'wâkin yon, muh' gus, m'wâk'gus, (mâk'gaswâgum, J.), Sch. 1, 464. Menom. wâk'sâve. Shaw. m'êsâi veke. Mex. mapâqapen [=e.x.]. Otomi mâhu.]

mukquuttuk, n. the throat; kâk-quttâw-ku, to thy throat. Prov. 23, 2. From the same root as mukkuttuk; n'iq'attuk, the going down (the swallow? or the bending of the head?).

[Narr. quttâwek. Abn. mäk'gâs, godier; 3d pers. abk'gâsan, Del. gua, 'swallow it!'; Zeisch.]

mukkuli, (it is) bare, bald, destitute of covering. Jer. 48, 37.

[Narr. mäk'gâs, bare (without nap, said of cloth).]

mumishkod, n. abundance, 'great store'; — mëkhon, 'store of victual', 2 Chr. 11, 11. From mëshi; augm. mumis, very great.

-mungquot, -quodt, suppos. munngqoq, the generic determinative of verbs of smell. See esxühununygwoth; manche-munngqoq (it smells badly); wëtanngqoq (it smells sweetly); etc.

"munnânook (Narr.), a name of the sun and of the moon, R. W. 79. From an'äg, star (or from its radical), with a prefix of which the significance is not clear [or from manâwuk, island (?)]."

"munnwunok, n. the throat, C. (?). Cf. manâwuk.

"munnawhatteauq (Narr.), "a fish somewhat like a herring." R. W. Probably Alosa menhaden, Mitch., the 'hong fish', 'hard head'; or 'manbestos' of the fishermen; called also in the northern parts of New England, panhagen. Both names have reference to the use of this and other species of herring as fertilizers; munnoqueteahtun, he manures or enriches the earth, and Abn. 'pailkikweu, on engraisse la terre,' whence 'pailkweu, petit poisson.'"

munnawomin, n. corn or grain when growing or in the field, Hus. 14, 7; pl. munnuvish, munnawish, green ears of corn, Lev. 2, 14. (Cf. munnwunawúnwish, munnuvish, full ears, ears of corn, Gen. 41, 5, 7, 22.) [Manured corn (?).]

munnogs, bowels. C. See menogus.

munnóh, n. an island, Acts 28, 1; Rev. 6, 14; with the locative affix, munneikuhtun (munnuh, munnóh-), to, at, or on the island, Acts 13, 6; 27, 26; 28, 7, 9, 11; pl. ñhâhanw, Ps. 97, 11; Is. 41, 5. Adj. and adv. munneikuhtun, of an island, Is. 13, 22; 34, 14.

[Abn. wânhâh, lie; -hâwêk, dans l'ile. Chip, wân in, wê nâh. Menom. wâg niânheu. Shaw. wân eo biw. Del. munhâh ley, Sch. 11, 462, 474; me wâqey (and -te ë), Zeisch.]


*munnék (Narr.), the brant goose (Anser bernina); pl. -skek; R. W.

[Peq. e'k'olkseks, brants, Stiles. Mass. woonâwuk, a brant, C.]

*munnunnug (Narr.), milk. See menunuw.

munumukëmëw, v. i. it rushes (makes a rushing sound?); suppos. iman. subj. munumukëamnuw, when there is a rushing (of mighty waters), Is. 17, 12. Vbl. n. munumukëonuk, a rushing, ibid.
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[mununneet (\textsuperscript{?}), n. the bladder;] adj. 'toe quusk, stone in the bladder. Man. Pom. ss.

[Abn. mun-\textsuperscript{s}kt\textsuperscript{t}i, muns\textsuperscript{c}, les fesses.]

muhpuhkuk, muphuukuk, n. a head, Ps. 1. 5; Amos 8. 10. Rarely used with the impers. prefix; more commonly (3d pers.) uppuhkuk, (his) head, Lev. 1. 4, 3; Job 41. 7; Ps. 68. 21 ('sculp'). See -onuk.

[Narr. uppuhkuk, the head; muphuukuk, a long head.]

muppuks, -pisk, n. the back, Rom. 1. 30; Jer. 18. 17; uppuisk, my back; 3d pers. kup; 3d pers. uppuisk; uppuisk'at, at, on, or to the back, Prov. 10. 13; 19. 29; munupshuk bup muppuk, before and behind me, Ps. 138. 5. From pseker, bare, uncovered.

[Narr. uppuquaqin, the back. Abn. peksosk, son does, ne-peksosk, derrière mon dos; wepeks-

*mschündaug (Peq.), a lobster, Stiles. See *asãhânt.]

*mushoshketomp, n. [great man], 'a noble man', Mass. Ps., John 4. 46.

mushon, mishon, 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. musk, John 6. 23; at un-mishon-at, into the [his] boat, John 6. 22; kanishon, thy boat, Samp. Quinump. 156; munushon, boat or canoe, and peçântam, C.

[Narr. mishon; dim. mís Nom. a little canoe. Abn. amoamex; Pl. -er, cannot de bois. Peq. meshur, Stiles. Chip. echewam, Sch.; chiuimm, Bar. Del. awu manch, Zeisb.]

mushqm, n. the liver: musqu, my liver, Lam. 2. 11; winqu, winqu, his liver, Prov. 7. 23.

[Chip. kau, kau, wakau, Sch. n. 458. Miami how ko m. Shawn. oh kuc.]

muskëskuk, n. (1) the eye, Fl. Gr. 10; Job 10. 18; Matt. 18. 9; pl. adquksu. (2) the face, Ezek. 10. 14; musk, kauks, weskouk, my, thy, his face or eye. (Sans. iksh, viderc; absha, oculus.)

[Narr. weskouk (his) eye. Peq. skerzicks, eyes, Stiles. Muh. hkesque, muskëskuk—continued.

eye. Abn. messowey, ma face; se, sa face; ne-thëksh, mon veil. Chip. sshëksh iy, skëch iy, eye, face. Menom. wisk kay shiek, eye; ash kay shayko, (his) face. Shawn. u skëch a koore, (his) eye. Del. woshquk, (his) face, Zeisb.]

muskau, v. i. he boasts, he speaks boastfully, Ps. 10. 3; suppos. 2d pers. kn munquiswam, thou who (when thou) boastest, Rom. 2. 23; pl. (part.) nég muskisowey, they who boast, boasters.

Vbl. n. muskisowuk, mis-, boasting.

muskootuk, n. the forehead, Lev. 13. 42; musk, kauks, muskotuk, thy, thy, his forehead.

[Narr. woskau. Abn. weskisewy, front; 3d pers. sok.-]

muskon (\textsuperscript{?}), n. a bone; pl. musk, Prov. 14. 30; but usually in 3d pers. woskau, (his) bone, Job 2. 5; Ezek. 35. 7; pl. Judg. 19. 20 (wiskon, wiskow, C.). Cf. aškôn, a horn; aškun, a hide, undressed skin; miskiownts, skull.


muskon-ontuk. See miskiownts.]

muskquantam, v. i. (1) he is boastful, Ps. 34. 2; (2) he rejoices, exults, is very glad, Ps. 14. 7; imperat. -utsh, rejoice thou, Joel 2. 21; 3d pers. -utoj, let him rejoice, Ps. 48. 11. See muskau.

muscotam, v. t. inan. he pierces (it) with an arrow, dart, or other sharp instrument; with remote an. obj. -tain, he pierces (it) to (him), makes (it) pierce (him); suppos. wosmœwamawat wosqu, 'when a dart strikes through his liver', Prov. 7. 23. The base or primary veró (musa, it pierces) is not found in Eliot; musamow (a nettle; wamamow, R. W.) is formed from it.

muskquantam, v. i. [muskquantam, blood-mined] he is angry, Jonah. 4. 1, 2 Sam. 13. 21; suppos. musquantam, if he be angry, when angry, Prov. 14. 17; imperat. prohib. abwam musquantam, be not angry, Ezcl. 7. 9. Vbl. n. act. -umowam; pass. -aloom; anger. See *yestion.

[Narr. mon-wuskquantam, I am angry. Abn. mun-muskisew, je suis en colère, je suis fâché.]

musquanumau, v. t. an. he is angry at (him), Lev. 10. 16; imperat. prohib.
musquanaumau—continued.

altique musquinanaum, do not fret thyself. Ps. 37, 1, 7, 8; altique musquanaumach, do not be angry with me, C.

[Narr. can-musquanaumish, I am angry with you.]

*musquash, the muskrat. Fiber zilthicking or musquash, Josselyn's Voy. and N. E. R. Rar. 33; musquashes, Smith's Desc. of N. E.; musquash, Morton's Nine. Can. Amm; 'civet scented musquash, Wood's N. Amer. Prospect. *musquishim, red animal (?) or mouseon (?.)]

[Abn. miskësëss. Del. dmusnesus, Zeisb.]

musquishenok, msq., vbl. n. [from causat. musquishken, it makes him red, it reddens,] blood, Dent. 12, 16, 23; Acts 17, 26; 28, 8; wesezhi, my blood; kusëh, thy blood; wouse or oose, his blood. Adj. and adv. musquehrouant, bloodily. Cf. *meepmack.

[Narr. miskëgë and meepmack, the blood; musquinahin, the veins. Chip. misk'kë, blood; weskësi nób, (his) vein. Shaw. misc wic, blood; mōshës nób, his vein. Menom. misìgh kr, blood, Abn. musqiy-Şophes, it is tout convert de sang. Del. mihk, blood, Zeisb. Gr. 104.]

mùski, misqui, musqui, and -que, (it is) red, Ex. 15, 4; Josh. 24, 6; Esth. 1, 6; suppos. mousquin, moshquin, when it is red, Gen. 25, 50; Ex. 25, 4. In comp. words, musqi', musqu'; musquinak, -ak, red cloth or clothing. Matt. 27, 28, 31 (see miskäit). With an subj. (v. adj.) mousquin, (he) red, Gen. 25, 25; Zech. 1, 8.

[Narr. miskëi. Peq. mekip'siun [scarlet?], Stiles. Abn. miskëga is, cela est rouge. Cree wičik'kë, it is red; wēhk, blood. Chip. mísqui, misquë̃ (an.); radix, misk, Sch. n. 466. Shaw. mōshëk wič kr. Menom. mišk kiv. Del. miskëkhi, v. adj. red (it is), Zeisb.]

musseet, n. a foot. pl. -tosh, El. Gr. 10; mōš, kūs, -weset, my, thy, his foot; weskastauwh, their feet. Josh. 3, 15 (wissët, a foot, C.).

[Narr. wesete. Peq. kúeset, (thy) foot, Stiles.]

mussegan, -ekon—continued.

rivies, Prov. 25, 10; kws, in or from thy loins, Gen. 35, 11; weskamnokhognap oshëk, in the loins of his father, Heb. 7, 10.

mussegan. See missega.

musségon, v. impers. it ind. aw; aw nail, Ps. 118, 8; 78, 48; missegen, Rev. 16, 21; suppos. misseq, Is. 32, 19.

[Abn. sësèri, it grece. Chip. susseg, Bar. Cree sëp'gëkun. Miami we zë kwëv.]

mussës. See mu-missës-ôk.

mussi, whole; suppos. (?) wëk-këtevanqëk wëh munwat, 'my life is yet whole', 2 Sam. 1, 9. (Not found elsewhere. The primary meaning is 'great'. See missi.)

mussin. See missin.

musqiniinum, mis-, musqiniunum, v. t. he touches (it) [he smooth-handles it; from musi, with the formative of verb denoting action performed by the hand]; suppos. wëh munwat, he who touches it, Lev. 15, 7, 12; Amos 9, 5; freq. wëh-musqiniunum, he touches (it) often, he handles (it). Vbl. n. musqinnunumok, touching, touch (musqiniunumok, C.). With an adj. musqini (mis-), he touches (him); suppos. wëh munwat, he who touches him, Lev. 15, 11, 19; with inan. subj. misqiniin (mis-an, mis-), it touches, adjoints, reaches quite to; misqiniin këwëkëp, 'it reached unto heaven', Dan. 4, 11; misqiniin misqiniunumok, it reached to the wall of the house, 2 Chr. 3, 11, 12; misqiniin këwëgen, the ship touches, is aroound, Acts 27, 41.

musissepp. See mischeppéy.

mussipsk, n. the ankle; -ot, to the ankle, ankle deep, Ezek. 41, 3; 31 ems, weskuniun, his ankle bone, Acts 3, 7. (Strictly the back and sides of the ankle joint; musii-pëk-otëk, where the bones touch behind. St, Abn. "ne-dëkap'sëk, mon cou derrière, nörapa-k, le derrière et les deux côtés du cou." Cf. misquniunumichëy, wrist (the back of the wrist, C.).


[Micm. w'shet, tons; w'shëdo, tous ensemble. Narr. wissësë, adj. an. the whole. Abn. mësësi, mësëši, tout]
musisse—continued.

enter. Del. musisse, whole; metiste- gen, wholly, entire, Zeisb.]

mussissettom, n. a lip; musissettom, C.; pl. -taak. El. ter. 10; 3d pers. musisseti, his lip. Prov. 12, 19; 17, 4. For muisini-muttom, it is close to the mouth.

[Del. esher ton, lip, Zeisb.]

mussitipuk, n. a neck. Ps. 75, 5; Is. 30, 28; mississettipuk, C.; pl. -koham. Judg. 5, 30; kussitetipuk, thy neck. Cant. 7, 4; wows. his neck. 1 Sam. 4, 18; mississet- marsh (suppl. R. W.), joining the shoulders.

[Narr. ditchipuk.]

mussohquam(in), mussoh-, mus- sunk, n. an ear of ripened corn. Lev. 2, 14; Mark 4, 28; pl. -mamam, -mam- eshi, Gen. 41, 5, 7; 2 K. 4, 42. From musso dried, with the formative of verbs of growth, -ma; mussohquamimin, it grows dry or ripens by growth.

[Abn. moso, épé de blé.]

mussovonk, missowunk, n. a dry tree.

Exek. 17, 24, 20, 47. Cf. askind (a green tree); kikkaak.

[Abn. mosokokahk, arbres sec; mosso- sawii, arbre vert, qui ne peut brûler.]

mussopehtoau, v. i. (tran. subj.) it becomes dry, 'it withers.' Hag. 1, 4; suppos. askog, when it dries or withers, Is. 27, 11.

musuhkkaâuii. See mistiitkii.

musuhkkoemo, mis-, v. t. he goes on touching it; Is. 8, 5; with an obj. -skia, he touches or goes on to touch (him), 2 Chr. 3, 11.

[Abn. mowamginem, je te toches (tangoi.)]

mususunkamuin. See misusamquin, a (full) ear of corn.

muusannum. See mususinnum.

mususimp, musussimp, pl. -piquash, -piqoos, n. tear. Lam. 2, 18; Mal. 2, 13; wows. my tears. Job 16, 20; Ps. 6, 6. Cf. missiipam and simpam.

[Abn. mosooyosim; pl. -toe, larme; mosooyosin, j'en verse. Del. suppino- ywalt (pl.)]

musuwi, 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.

muswau—continued.

[Abn. mosut, vel mosutawas, il est blessé d'une balle ou flèche; mosut, il est blessé.]

mutchaht, -oh, n. a sinew, Is. 48, 4; pl. -tasak. Job 10, 11; 30, 17; Ezek. 37, 7; 3d pers. watchad.

[Abn. mact, nerf du corps, le homme ou des animaux. Del. uschahey, sinew.]

mutchán, n. the nose, Is. 8, 21; Prov. 30, 33; the muzzle or snout of an animal. Prov. 11, 22; watchán, watchán, watchán, my, thy, his nose; ut watchán-it, into his nostrils, Gen. 2, 7.

[Narr. wachtam. Peq. kuahajiye, (thy) nose, Stikes. Abn. waktlam, men nez; mosos, le nez.]

muttág, -agk. n. a standard, a bannier, Ps. 60, 4; Is. 50, 19; Jer. 4, 21; 50, 2; 51, 12; pl. -kohkash.

[Abn. muttágheine, étendard.]

muttánnoong, -anwog, [they are very many.]. John 21, 6 (of 'the multitude of fishes'). Ezek. 47, 10; Nah. 3, 3; v. i. from mutt; not used in the sing.

muttá, adv. exceedingly, very much, very; — wunneg, (it is) exceeding good. Num. 14, 7; — moscheke, exceeding much. 2 Sam. 8, 8; — wun- net, very beautiful, 2 Sam. 11, 2.

muttánunuk, muttanong [n. coll. from mutt, a very great number, a multitude, an, or inan.], a thousand; nemt muttánunuk, one thousand, Num. 31, 4. Adj. and adv.oo; pl. an. muttánnoong, muttanong; nemt muttán- noong [loo] muttánnoong, one thousand thousand (persons), 1 Chr. 21, 5; pl. inan. oogkhtsh, 1 Chr. 22, 14. (See ooghtsh.)

[Narr. n'gítte muttanong, one thousand. Abn. n'ton, ten; nemt akkii, one thousand.]

muttákheke, muttankok, n. the world, Luke 16, 8; John 14, 27. For muttákheke, very much hand.

muttássah, met-. n. pl. [leggings.], 'hoose,' Dan. 3, 21; 'greaves,' 1 Sam. 17, 6; 'sandal,' Mark 6, 9; muttásah, stockings, C. Cf. kúkíwanw.

[Chip. nòsik legging; (Sag.) wo ten suh, (his) legging. Menom. an teesh shum. Shawn, mit a thk, Miami tane- sümun.]
muttonbush, n. the little finger; 

muttasonitch, n. the little finger, 1 K. 12, 10; 2 Chr. 10, 10. For muttassonitch (mutt- 

echey), the last of the hand [no hand after (?); last (or least) of the hand (?).]

muttasons, n. the youngest son, Gen. 42, 13; 2 Chr. 21, 17; 22, 1; Neh, Judg. 9, 5. From muttassah, not after (?). See the Abnaki below.

[Abn. ne-nel'sauni, jë suis le cadet de tous, 'posto quod nullus alius sit."

muttiunohkou, muttiunukou, n. the right hand: muttunookou, my right 

hand, Ps. 73, 23; etc., his right hand, Is. 12, 7; (unmunukko aentichey, the 

right hand, (.)

muttiunukouineyuee, adv. on the 

right hand, to the right, 2 Chr. 23, 10.

[Narr. yò mildonook, to the right! 

Abn. arenuhoisì, la main droite.]

muttiunwhunutch, n. a finger. See waterhand.

muttompeuk (?), -pek, n. the jaw: 3d 
pers. wuttompeuk, -pek, his jaw, Judg.

mutton, n. the mouth, El. Gr. 10; mut, 

kut, wutton, my, thy, his mouth; pl. 

-wut; 3d pl. wuttonwornik, their 

mouths, Ps. 78, 30; Heb. 11, 33.

[Del. tu wam pi ean, the jawbone, 

Zeisb.]

mutton, n. the mouth, El. Gr. 10; mut, 

kut, wutton, my, thy, his mouth; pl. 

-wut; 3d pl. wuttonwornik, their 

mouths, Ps. 78, 30; Heb. 11, 33.

[Narr. wuttone, (his) mouth. Peq. 
kattopee, (thy) mouth, Stiles. Abn. 
me-dànin, me bocahe; àdòn, sa bocahe. 

Chip. niwun, my mouth (Bar.). Del. 

sudon, (his) mouth, Zeisb.]

muttonnussog, n. pl. the kidneys, Ex. 

29, 13: Lev. 3, 4; the reins, Jer. 17, 10, 

mut-, my reins, Ps. 26, 2. Cf. wunnap-

nussog, testes.

mutterk, muttukki, n. the shoulders 

(upper part of the back); ut wuttukki, 

on my shoulders, Job 31, 36; kuttakl, 

on thy shoulders, Josh. 14, 5; wuttukki, 

on his shoulders, Luke 15, 5 (wuttukki', 

Judg. 16, 31; miti, a shoulder, C.

N

na, demonstrative particle, there: na ut 

(and want), thereat, therein, thereon, 

Is. 42, 11; Luke 13, 6; na wutel, from, 

therefrom, hence, Ex. 11, 1; mo 

akten, there is, Exod. 6, 1; na no, there 

was, 2 Sam. 2, 17; Gen. 1, 3. Cf. ne, 

noun, na, na.

[Del. na, 'there it is', Zeisb.]

nabo, nab, a particle which, "from 10 to 

20, they add before the numeral": nabo 

negut, eleven; nabo neve, twelve, etc., 


Ps.). Cf. nepanna and Chip. wuna-

turan, 'he repeats his words'; nabata, 

'the fastens it (or puts it) to the end 

of something,' Bar. [From wnopu (?)].

[Narr. pinöc-nabnaqut, eleven; pinöc-

nab-neve, twelve. Peq. pinöc-naqut-

naqut, eleven, Stiles. Abn. negò-

niékko, eleven; niéniékko, twelve. 

Chip. niwunwini ashi biyig, eleven; 

— ashi niï, twelve, Bar. [Cree ničdà-

nepako-asi, eleven; — nečdànepa-

so, twelve, etc.]


nunabóteau.

nadta 우ompu, nat-, v. i. he looks (for 

the purpose of seeing some object, 

looks for or at an object; cf. nihegina 

ni, to direct the eye or look in that 

or this direction), 1 K. 18, 43; 19, 6 

(nadiuompu); pl. -pinog, they look, 2 Sam. 

22, 12. See wompu. With nom. 

obj. nadta oumpadu, he looks for (it); 

suppos. 2d pl. nadiuompadu, he 

looks (for the light, Jer. 

13, 16. With an. obj. nadiuompamaat, 

he looks for or at him).

[Abn. nelghandhàkew; (with an. 

obj.) 'hàmàni, je le regarder.] 

nàtdétho, nàtdéou, as prep. since, Dent. 

4, 32: — se kèsabok, since that day 

when, 1 K. 8, 16; nadteou po, since 

when I came, Gen. 33, 30; — kàddìhik 

mutteob, since the beginning of the 

world, Is. 64, 4 (nattab, lately, since, C.). 

[Abn. nàghè, niwà, nòtì, pour lors, 

lorsque.]

nàdtoppeau. See nêthippaou.

nàdûtpoo, nàtûppu, v. i. he feeds (as 

an animal, other than man); pîjog 

nàtûppuog ut wakck-a, ut, swine feed upon
nadtupper, natupp—continued.

the mountain, Luke 8, 32; 3d pers. infinit. 3d sing. 'dresses the meat,' of supply, of supply, or supply, 2 Sam. 13, 7; cf. v. 5, *nadtupper, natupper, natupper, let her dress the meat (food). See *nupp, determinative.

[narr. natupper, (animals) feed.]

nahhtau, v.t. (causat. inan. from *winiu, he sees (?), he appears, shows himself to (him): manchu wabutanuit (infin.), he went to show himself to, 1 K. 18, 2; prot. wabtanuita, he appeared to, 2 Chr. 18, 3, 1; with affixes: *nahhtau, I appear to you, Lev. 9, 4. Cf. nahtaiu, it shows (it) to: nahtau.

nag, suppos. of *winiu, he sees, when he sees (it).

*nah. See *weg, they.

nagont, nagunt (?), n. and. Heb. 11, 12; 1 K. 4, 20; magna, -stu, in or on the sand, Deut. 35, 19; Matt. 7, 6. See kekhthanawanimuk, 'sand of the sea' (keh-ghanawanimuk; Mass. Ps.). Ps. 78, 27.


nagum, pron. 3d sing. an. he, El. Gr. 7 (*=noh, q. v.); pl. magoh (=nahoh), they.

[narr. *wagum, his own. Del. weka or wakum, he, Zeisb. Gr.]

nagwatté, adv. continually, all the time, always, Job 7, 16; 27, 10; Prov. 17, 17, 19, 13.

[Abn. weskem, quelques jours ensuite (post-terme).]

nagwattéeyumulk, vbl. n. continuance, 'perseverance,' Eph. 6, 18.

nagwattéeyouhté, vbl. n. continuance, 'perseverance,' Eph. 6, 18.

nagwan, adv. almost, El. Gr. 21; Judg. 19, 9; nearly, nigh to, Phil. 2, 27, 30: nem *nahen wan-muy, 'I am at the point to die,' Gen. 25, 33; *nahen wuppo, 'he is at the point of death,' Mark 5, 23. Cf. *nai, naui.

[narr. *wevin (of a dying man), 'he is

nahen—continued.

drawing on.' Abn. *nékéni, töt, bien-tôt. Cee *wevir, 'exactly.']['

nahmagkiáe. See nahmagkiáe.

*nahmyeyumwood (?), a horse, C. See *naweyum; *naweyam.

nahwashá (freq. of *nahwashá), v. i. he breathes; 3d pers. infinit. wanwashá, to breathe, Josh. 11, 11; -wá, v. 14; *suppes, wanwashot (wanwashot, Deut. 2) 16 and nanashout, when he breathes; pl. (part.) *nawashonitelkeg, they who breathe, Josh. 10, 40 (man nanwasham, I breathe, C.). See *nawashink.

*nahog, they, them; at nahog, to them, C. = nahoh, El. Cf. noh.

nahothóeu (= ne kohtho, the next in order), adv. secondly, El. Gr. 21: -pósiq, the second row, Ex. 28, 18; afterwards (i.e. next after), Deut. 1, 8; Luke 25, 26. See kotho.

nahónnushak. See nokawshagik, 'fearwell.'

[Note.—Definition not completed.]

nahcosik, a 'pinacle', Matt. 4, 5; Luke 4, 9; suppos. from a verb form *nai-ussu (inan. subj. ussec), he makes pointed or tapering; ne nahauk, that which is made pointed. See *nai.

nahitiinú, noht-, v. t. inan. and an. he shows (it) to (him); he makes (it) appear to (him), Esth. 4, 8 (infin.): kahmühitishik, I will show to you, Judg. 4, 22; horau nanwashquyoog, who will show (it) to us? Ps. 4, 6; suppos. nahitint, Judg. 1, 25. Cf. nahtau; nanwashik.

nahottsu, v. t. he shows, makes apparent (-ussu, performs the act of showing); imperat. nahus, show thou (it), Ezek. 43, 10; with affix, nahottsco kau-muyish, show me thy ways, Ps. 25, 4 (nahottshik koom, show me your house, C.).

*náa, v. i. it makes a point or angle, it is angled or angular: yane *náa, it is four-angled, square, Ezek. 45, 2; at yone *wá, on the four corners, ibid.; suppos. wáaj, saaj, when it makes an angle; as n a corner, an angle: yane wáaj neva, the four corners of the house (lit. where the house four-corners), Job 1, 19, *yane wáaj, Ex. 27, 2, and yane *náa *wáaj (freq. all the corners), Acts 11, 5. See *nahuín.
naihaue, nauwée, adv. in the middle, Cant. 5, 10. See idem.

`năm' (Narr.), by and by; (suppos.) wìndheb, R. W.
naiomna. See négywamaa.
naiomnu. See manwenuu, [when he is carried.] when he rides.
naj, 3d pers. sing. imperat. of nunca, it is the same, it is so. See nai.

namebñaií, nambñaií. v. t. an. he finds (him), discovers (him) [makes him visible]; causat. an. form of nãoii, he sees him; cf. vamthmaai, nakhut; vamneheh, vamnech, I find him [-nango, Hos. 9, 10]; kovanheh, thou findest me; kovanheh, I find thee. 1 K. 21, 20; suppos. vamwìndheb, when he finds, he finding, Prov. 18, 22; negat. vum maw tano naheh, I did not find him, 2 Cor. 2, 13; with inan. obj. vamheheb, he finds (it), Prov. 18, 22; 17, 20; suppos. wamcìndheb, Luke 15, 9 (amo-ndnehtoe, I find, C.).

[Abn. ne-ndma'kine; (an. obj.) nemiwii, je découvre, je vois; ne-namiksh, je vois.]


[Abn. ne-namchaßi, je lui prête; imperat. nemiksh, que vois.]

namohkahshau, v. t. he borrows (from or of another); imperat. -kosh, borrow, 2 K. 4, 3; suppos. vamhokhshàhànt, when he borrows, Ex. 22, 14. Cf. wogkheb-kieheh, vamheh, Luke 11, 5.

namohs, n. a fish ( scored, C.); pl. -成败, El. Gr. 9, Matt. 17, 27; Ex. 7, 18, 21; dimin. namohshów, pl. -sow, 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 above). The base is the same as in anah; trans. anah, he fishes. In the Old Algonkian and in some modern dialects the determinative prefix is given to the sturgeon as given the fish by par excellence. The final s represents the an. adj. form -sus, or what is equivalent to it, ånets, animal, animato being.]

[Narr. wamwëhnìv, pl. -suck. Abu. namohs—continued.


nampoham, v. i. he answers, replies: — koh wamou, he answered and said, Job 13, 1; 16, 1; with an. obj. amn, he answers (him), Gen. 41, 16. Vbl. n. hówamam, an answer, Gen. 41, 16; 2 Sam. 24, 13. From wam, in turn, reciprocally.

namshpeyau, v. i. he sojourns (visits, remains for a time (??), Gen. 20, 1. Cf. cenequapun.

nan, a particle denoting likeness or identity, the same as, or such as: koh wam, the same person, Heb. 13, 8; Ps. 106, 27; we ñam, the same thing. Dan. 5, 5; John 4, 53 (wam, ñam, ñam, ñam, 'the same', C.); we ñam quisk, that same stone, Matt. 21, 42; pl. inan. wam, such (things), James 3, 10; with verb subst. we ñam, it is the same, so: koh ñam (nom), he is the same or such; ñam we ñam, it is not so, Acts 10, 14; ye'ahu ñam we ñam, these things ought not to be so, James 3, 10; imperat. 3d sing. we ñam, let it be so, 'even so', Matt. 11, 26; Luke 11, 2; Rev. 22, 20; ahque we ñam, 'not so', Acts 11, 8; suppos. we ñam, if it be so, Dan. 3, 17; wam ñamog, if it be not so, v. 18. Cf. ñam, ñam, ñam. [All these have the same base, and it is impossible to distinguish always the forms of each under Elliot's varying notation.]

[Narr. waw, ñaw, ña, it is not true.]

nanadamont, pl. (nég) nanadamoneh; suppos. of nanawwom, they who rule, rulers. Ex. 18, 21; Is. 52, 5. nanadum. See nanawwum, he bears rule, he rules over (it).

nanapbi. -peta, (it) is dry. See nanapbe. *nanakconk, vbl. n. 'snorting', C.

nanakning. (as n.) a sieve, Is. 30, 28.

See wakki; wamhokkum. nanah[ ]konchiyuut, in a narrow way (passage), Num. 22, 26; in a strait (place), Job 36, 16; no ñam nanakon-chawun, 'where there is no straitness',
nana[h]konchiyeu-ut—continued.

ibid.: [nono]nanahkahneuy, I am in a strait (betwixt two), 1 Phil. 1, 23.

nananumnum qunuhutg, he brandishes (‘shakes’) a spear, Job 41, 29.
nanaseu, adv. one by one, Mark 14, 19; Is. 25, 12; perfor., John 8, 9. Freq. see muna, muna, alone.
nanashont, suppos. of nanashkai, he breathes.

nanashwu, v. i. he prepares, makes ready: imperat. 2d sing. -ishi, prepare thyself, be ready, Jer. 46, 14. With an. obj. nanashkan, he prepares or makes (him) ready; with inan. obj. nanashkewa, he makes (it) ready; suppos. nanashkgtog, when he prepares it (it), Prov. 8, 27; with inan. obj. and an. ending, -enwan enwan, he prepares a habitation for (him). Ex. 15, 2.
nanansewunnum, v. t. he prepares (it); nananasewunnuma, I prepare it, Matt. 22, 4. (With formative of verbs denoting action of the hand.)
nanawunnum. See nanawunnum.

*nanahecheou, he keeps [safely, makes safe]; nano-nanahecheou, I keep, C. See nanawow, nanawone.

nanawunnum, -anum, -anum, v. t. 

[primarily to keepsafely.] he rules-over, governs (it), Jer. 4, 17; 5, 21: ko-anawaunnum, thou rulest (it), Ps. 89, 9. With an. obj. nanawanumnu, -onwai, he rules over-governs (him), Ps. 59, 13; Rom. 7, 1: piis ko-anawanuana, he shall rule over thee, Gen. 3, 16; suppos. nananwunnum, nuanawon, he who rules; pl. -anwhey, they who bear rule, rulers, Ex. 18, 21; Is. 52, 5 (unanwhech, magistrates, rulers: title-page of Indian Laws).
N. agent, nanawonum, nanawonum, nanawon, a ruler, Num. 13, 2; Ex. 22, 28; Jer. 51, 46; ‘a noblemen,’ John 4, 46; = nanawonum, Mass. Ps. (nanawonum, to rule or govern; nanawon, keep thou me, C.).

[Narr. nono nanonwima-wima, I oversee, I look to or keep; nanonwima-wima (nanonwima), a keeper or nurse, an overseer and orderer (of their worship), R. W. 52, 112.]
nanepaushadt, -pauzshad, n. the moon, Gen. 33, 14; 37, 9; Josh. 10, 12; 13; nepaushad, Ps. 148, 3. Cf. npotes, the sun; also a (lunar) month.
nanepaushadt, -pauzshad—continued.

[Narr. nanepatshad, the moon, the moon god (and nanowimwok, a name of both the sun and the moon). Abl. kisst (he soleil on) la lune; nihbi-kiisst, la lune (nibahi-kiisst, nibahi, de nuit; ne-nibahies, ‘je marche de nuit’). Chip. ker zis (Sag.), ge'zis (St. Marys), (giises, Bar.), sun; te be ke siv, dib' ik ge' zis (night sun), moon, Sch. Del. ni pe ham, the moon; nipahesi, by night: ni-pawonesewnul, to go, to travel, by night, Zeisb.]
nanahkinnum. See nanahkinnum.
nannowe, nanouve, adv. freely, Matt. 10, 8; Rev. 21, 6; safely; nanowigye, in safety, Lev. 25, 19 (nanowow, free; -nanwayer, safely, C.); nanowow, voluntary, of free will, Deut. 16, 10.
nanukonshonat. See nanukkonshonat.
nannunum, n. the north wind, Cant. 4, 16.

[Narr. nanannuamun and nananuad.] nanumniyeyeu, -mau, adv. at the north, northward, Gen. 13, 14; Is. 14, 31, wech nanannuamun, from the north, Ps. 107, 3.

[Del. lonum, v. adj. northerly, Zeisb. Gr. 164; be van a chew, north wind, Zeisb. Voc. 41.]
nanö, (it increases) more and more, increasingly; used as an adverb of comparison: nano wissi, it increases (becomes more and more great), Job 10, 16; nano nanatoh, they (inan.) increase in number, are more, many, Ezra 9, 6; nano wuanum, he is more and more wise, increases in wisdom, Luke 2, 52 (inanö, moreover, C.); nanonwunkwenu nano wunyanush, ‘heaps upon heaps’, Judg. 15, 16.

*nanoqqustin (Narr.), the southeast wind, R. W. Cf. nanonkwqodut.
nanohkinum, v.t. he seethes (it), boils (?); imperat. and suppos. nanohkinum, he seethes the moon, zeises ye that ye will see the’, Ex. 16, 23.
nanomkonquodtau, v. t. (freq.) he continues to heap up, he piles (it) up, Job 27, 16. See nanomkonqued, nanomkonquau.

*nanompanissuonuk, vbl. n. idleness, C. See the following:
nanopassumati, he supplicates of, entreats (him). See nanonpassumati.
nanouve. See nanouve.
**NATICK-ENGLISH DICTIONARY**

| **nanówetenu, nanóu** (Narr.), a nurse or keeper, an overseer and officer (of their worship). For nanówetenu, he oversees or directs. See nanówetenu. |
| **nanówussu** (Narr.), vbl. adj. an. It is lean. See nanówussu. |
| **nanpeh**, very (used in the comparison of adjectives): *nanpeh passosum*, (he is) very small; *nanpehau, 'mostlY'; *nanpehau, 'especially', C. |
| **tukquneg**, common as to "onkSe normal; 
| **nuqau,** their tremble. |
| **katuckshondu, katuckshondu**, he trembles. See katuckshondu. |
| **nanumpassumaii, nanumpassumaii**, I pray [supplieate] (him), to tremble. See nanumpassumaii. |
| **nanwe, nanwe**, adv. and adj. common [from nan, the same, such as], general, usual, normal; hence native or indigenous, as opposed to *peáder*, strange, foreign, of another kind: *namve miisinnuammog*, common people, Mark 12, 57; *petokyau*, common bread; *vétokpéiéetum Jode*, the general Epistle of Jude (nanwe oktelem, any man, C.). See nanwe. |
| **napanna**, adj. and adv. absolute, fixed; *tahshe* is to be added unless nobo or nab is prefixed, El. Gr. 14; napanna tahshe; pl. an. *tahswoog, tahswoog*; pl. inan. *tahmawak or tahshinawak*. *Nabo napanna, fifteen; *tahshikquin*; for fifteen days, Gal. 1, 18. |
| **nappeh, 'if you dare', C. **nappehont**, 'adv. of wishing'; 'O, that it were!' *atloam, 'I wish it were', El. Gr. 21, 34; Dent. 28, 67. It serves as an adffix in all numbers and persons of verbs in what Eliot calls the optative mood. |
| **nashauanit**, the spirit of God (wamit), Matt. 4, 1; cf. wathuánit, the devil, same verse. [Oftener with adj. "Holy" prefixed or "God" added(?). See -anit. |
| **nashaue**, prep. between, Dan. 8, 5; Mic. 7, 14; in the middle, Jer. 30, 3; —
nashau—continued.

moyan, between the ways, 1 Sam. 14:4; nashauhu neanna kah ken, between us and you, Luke 16, 25; nashahoutap nashauhu neanna, I am in a strait betwixt two, Phil. 1, 23; ne penonumaka nashauhu naununawanin kah punun, there is a difference between a wife and a virgin, 1 Cor. 7, 34; nashauhu kah wayum, between thee and him, Matt. 18, 15; Cf. naxu, in the middle, and nishore or nashore. Third to the latter (nashore) nashauhu is nearly related, as are both these to nese, two.

[Chipp. naxaawii, between, Bar.; nezhwage, J. (Cf. Del. beheawawak, a fork; beheewam, breadth.).]

nashotonk, vbl. n. [from nashkii, freq. nashauhachi (q. v.), he breathes]: (1) a breathing, breath, Gen. 2, 7; Ezek. 35, 9, 10; nashonk, Job 4, 9; nashotonk, 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.

[Am. nezhwage, je respiré.]

nashin, [v. i. it is between or contained.] it makes an angle or corner: gnah nashin, it is 'four-square,' Rev. 21, 10; =gnah nawan, Ezek. 43, 16, =gnah weshint, v. 17; suppos. nashik, where it makes a corner; as n. a corner or included angle: ahd nashik, at the corner. Mark 12, 10, =nawamahichi, Ps. 118, 21; Acts 4, 11; gnah weshik obke, in the four corners of the earth, Ezek. 7, 2. Adv. and adj. nashimine, of or at a corner: =gnashik, corner-stone, Job 38, 6; =gnashu, corner gate, Jer. 31, 38. Cf. mi.

nashomuk, suppos. pass. of nashai, he kills. See weshin.

nashpe, prep. by means of, by, with (an inan. agent, instrument, etc.), Ps. 78, 26; 1 Chr. 13, 33-37; Eccl. 2, 1.

[Qarin. spe, Per. Del. nochpi, Zeish.]

nashquuñ̑num, v. t. (with nashauhu) he kindles (a fire), Lam. 4, 11: nashquuñ̑num natake, I kindle a fire, Jer. 21, 14; 43, 12; 49, 27; suppos. nashquuñ̑num, he who kindles (a fire), Ex. 22, 6.

nashquuneau, v. i. it burns: nashen nashquuneau, a fire burns, 'is kindled', Deut. 32, 22; Jer. 15, 14. Adv. -mik, burning: nashquuneau, burning fire,
natinneham—continued.

he seeks (him), Matt. 18, 12; suppos.

• {nok natinnehen, he who seeks (him),

Lam. 3, 25.

[ Narr. natinnehan, search (thou); i.e.,

'to search, inquire, what do you look for?'

natippasue. See natippasue.

natotomati, v. t. an. he questions (him),

asks (him) a question; (nataotomání) Matt. 16, 13; 

{nauuh, Matt. 22, 35}; with the characteristic (-hk) of

continued action, (nataotomahkóo), he makes

inquiries, goes on asking questions of (him); infinit.-

{kot, to inquire, Ezra 7, 14.

[Narr. nauuaotideini, do you ask me?

n'ataotomákeou, I will ask the way.

Cree (nataot-thamow), he looks for,

seeks (him); (nataot-tham, he seeks it.)

natotomuhtesaeuk, vbl. n. (from

nà-lu-tau, v. i. he asks) a question, Mark 11,

29, 12, 34 (naitotonuhtesaeuk, C.)

natowompu. See natowompu.

*nattomiqu (Mass. Ps.), a wolf, John 10,

12 (nattomiqu-seag, wolves, C.); odameg,

a wolf, Wood.

[Narr. natót, wolf; monttég, a black

wolf, R. W.]

natuppu. See natuppasue, he feeds.

natowontam, v. i. and t. inan. he considers,

meditates, devises, Ps. 30, 4; waw-nat-

wontam, I meditate, Ps. 119, 15; I de-

vice, Mic. 2, 3; imperat. 2d sing. -nau-

nawatowontamonenk (vbl. n.), 'con-

sider my meditation', Ps. 5, 1.

ní-um, v. i. he sees, Job 28, 24; Matt. 12,

22; and t. inan. he sees it (it), Job 34, 21;

{nauuimam, I see, Jer. 1, 11; John 9, 25;

suppos. wag, when he sees it (it), Gen.

42, 1, 3 6 (wauk, Matt. 21, 19); imperat.

2d sing wauk, nauk, wauk; pl. nau-

wam, see, behold. Vbl. n. wauuwamsonk,

sight, Deut. 28, 67; Luke 4, 18. With

an. obj. wauk, nauk, he sees (him),

Gen. 42, 7; John 1, 29; imperat. 2d pl.

wauk, as, 42, 1; suppos. wauwut, when he

sees (him), 2 K. 4, 25; with affixes, ke-

nú-uch, thou seest me, Gen. 16, 13; nau-

wut, he who seeth me, John 12, 45;

14, 9. Cf. wepwe, woupw.

[Abn. ne-nauumishé, je vois. Del. w-

wem, to see, Zeisb.]

nauuwamsonk, vbl. n. a law, Deut. 1, 5;

pl. -wawishk, Ex. 16, 8. Cf. nauwam,

aweitowamsoni,

-naumon (not found without the pro-

nom. prefix), son. See wauuwamsonik.

*nauunt (Narr.), alone, only. See wu-

uwat {[wu, adv. of place, Ex. 20, 21;}

therein, therein, therat, Is. 4, 11; we

at abqaympu, at that time, Dan. 3, 8;


nauuskomunneat. See wauuxkumunu-

weat.

nawáe. See wathone.

nauwachteunueat, v. t. inan. he bows

down to (it); infin. 3d pl. Lev. 26, 1.

nauwaeu, v. i. (1) he bends down, bows,

stools, Judg. 5, 27. (2) he worships,

Ex. 34, 8; pl. -wauw, they worship, Ex.

4, 3); they bow down, Is. 46, 2; imperat.

2d pl. wauwrec, worship ye, Ex. 24, 1.

Adv. wauwáe, Gen. 49, 15.

nauwakopati, v. i. he stands stooping

or bowed down; suppos. -npaui, when he


[Del. wauwapquin, to hang the head

down, Zeisb.]

nauwanum, v. t. he bends or bows down

(bis person, head, face, etc.), Ex. 34, 8;

pl. -wauw, Ex. 4, 31; Luke 24, 5; pret.

nuwuwanuwinu Kadah, I have bent Ju-

dah, Zech. 9, 13.

nauwásu, -su, v. i. act. he performs

the act of bowing or stooping, he bows

or stoops, Is. 46, 1; John 20, 11; suppos.

wauwai, when he stoops, John 20, 5.

nauwot, nauwut. See wauwot.

nawhutche [un wutche, therefrom or

there out of], some of, a part of, El.

Gr. 8, 14, 16, 17; -wauwut, yokes,

some days, Dan. 8, 27.

*nauwáwquaw (Narr.), afternoon.

From nauwá, he goes down, stoops.

nayeumnini, naiomnini, v. t. an. he bears

or carries (on his back or shoulders) an

an. obj.; infin. 3d sing. wauwun-

wóat yokah (am.), to bear the yoke,

Lam. 3, 27.

nayeumnik, naiomnik, which has the

form of the suppos. pass. participle,

'then he is carried or borne' (on the

shoulders of another), is used by Elliot

for the indicative v. t. he rides upon:

nayeumnik as-siï, she rode upon an

ass, 1 Sam. 25, 42; — cherub, — on a

cherub, 2 Sam. 22, 11 (= nayeumnik, 
Ps. 18, 10); pl. -akapog, they rode

upon (camos), Gen. 24, 61; suppos.

part. pl. wu nayeumnikutcheeg, they who
nayeunuk, maizunuk—continued.

ride upon [asses], July 10, 4; horses-
ay nayeunukpatheg horses-ah, 'horse-
men [when] riding upon horses'.

Ezek. 25, 6; sing. naizunuk horses-
ok, he who rides horses. Amos 2, 15
(hence nayeunukpatheg, 'a horse or a
creature that carries', C.).

[Narr. kau-nish, I will carry you on
my back); nayaunukarex, a horse;
naynumi nayeunukarex, he rides on
horseback. Abn. neaunuksh, je le
porte sur mes épaules; 3d sing. na-
sh, ahass, cheval; neaunuksh
ahass, y'vais -nii-sh mi on neaunuk-
sh, je charge l'enfant, je le porte
(sur le dos). Del. nech ma j'you pess, a horse;
na j'you mag, he is carried; na j'you yu,
he carries me; na j'you dun, he carries a
load, Zeish.]

nayeutam, v. t. he bears or carries [it]
on his back [on his breastplate, Ex.
28, 29]; piis nayeutam nayunam, he
shall bear his own burden, Gal. 6, 5:
suppos. part. pl. nayeutamig, they who
bear [are 'laden with']. Is. 1, 4. (From
nayeun, maizunlem, he bends or
stoops to it (cf.).]

[Narr. wiyutam, take it on your back;
niinatamew, 'they are burdened, i.e. carry
burdens.]

ne, demonstrative and directive particle
or pron. inan. (El. Gr. 7) this, that;
pl. nish, these, those: wic toya, this thing.

na adt, thereat, at that place. Ezek. 6, 13.

neene, neyane(1) [ne ene, 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. wene-
ag (ay when it is so, or such as), according
to, in accordance with, like: wene-
numi naenaknumiak, according to her
work, Jer. 50, 29; — weneumaknumiak,
according to the law, Ezra 10, 3 (wene-
mg, each, C.). (2) as the appearance of a
thing, its likeness: we good weq awk or woon,
'the color thereof as the color of',
Num. 11, 7; naenak yu naunuk, 'the
fashion of this world', 1 Cor. 7, 31;
naenak naunukaeq, 'in the form of a
hand', Ezek. 10, 8. See ñoneg, and cf.
ma; man; wiik; na; xoon; numi.

[Del. naneane, 'so, so it is', Zeish.]
naneunus [we waunus], v. adj. an, he

is such as or of the kind, he is like
(see waunus); suppos. waneunus, when
he is like, of the kind of (naenak,
'after its kind', Lev. 11, 16, 19; pl. ne-
ynakweltih, after their kind vv. 14, 15):
naenak wotum, with naenakweltih,
as is the man so is his strength,
Julg. 8, 21; naenak wotum, in the
likeness of man, Phil. 2, 7.

*necawnaqanash, 'old barns' (pl.).
See anqanash, R. W. 93. Hin. (Ms.
Dict.) 'nagunmi, nayunam, (pl.) viel-
caches dont il ne reste que le tran';
'nayunam wimaqep, il n'a donné son
champ qu'il abandonne.'

néchippog. See nechippog.

néchteuh. See wodicteu, 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. nee-
chanw, they are children (i. e. issue); ke-
neechanw, thy children, Rom. 9, 7;
thy issue, Gen. 48, 6; suppos. neechaw,
when he or she is a child. Rom. 9, 8; pl.
part. weg neechanweteg, they who are
children or issue, ibid.; won-neechanw,
the issue of (him), Rom. 9, 26, 27. N.
collect. wonechech-wen, his issue, col-
llectively, Rom. 9, 8. See nenteuh.

[Abn. watatong, j'ai un enfant; 3d
pers. Saitaonw; 3d pl. -iin, ke-
neechanwak [suppos.], les enfants. Del.
ñiisch, nitechaun, child, Zeish, Voc. 6, 10.]

neechau, néciau, 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. wéechaw, when she is in labor.
Gen. 38, 28; wun won-neechau, shall 1
bear a child? Gen. 18, 13; pret. neechaw,
she was delivered, she gave birth to (a
child), Heb. 11, 11.

[Narr. néciau, she is in travail; pion-
trale nechiwce, she is already
delivered. Abn. nechichi, wéchichet,
'is expectant.']

nechippog, nech-, néch-, n. dew.
Dan. 4, 15, 23; Gen. 27, 28, 39. Cf.
nechippog.

[Narr. néciau, R. W. 82.]

neek, nek, my house, my dwelling. See
week-.

neokin, nekin, v. i. he or she is born.

[Regularly the formative -ken denotes
neekin. nekin—continued.
the growth of inanimate being, as does
etc., that of animate: *neu, 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; *neu an. in-
trans., which we may nearly translate
by 'he has birth,' 'he grows.' See both
forms in the same verse. John 3, 4: [5]
watch *neksanott (infin.), from birth.
How. 9, 11; nekin, (a tree) grows, is
grown. Ezek. 17, 6; Dan. 4, 33; (of the
hair). Judg. 16, 12; supposes *neki. neki,
when it grows or is grown, Dan. 4,
33 *nekok, Matt. 13, 32; pl. an. *kip:
nckekin, Rom. 9, 11; pl. inan. *kish:
nekok, 2 K. 19, 29; (pass. form) nekt,
when he is born, John 3, 5, 6; pl. wey
*nektsheg, John 1, 13. Cf. alitaaganen;
sonkin; tonogen, etc.
[Abn. nysg, an enfant est né, il est
sorti; tezgiti (d. tonngen, El.), il cesse
de croître.]
neempau, v. i. it thunders; as n. thun-
der, Ps. 81, 7 (nimbrn, thunder, C.):
ken-necmpomog, 'thy thunder', Ps. 104,
7; 77, 18.
[Narr. aecmpomog, thunderer.]
neemskom (?), v. t. he brings (it, i. e.
food or drink?): nomnemskom petakpan-
weg, I fetch bread, Gen. 18, 5; imperat.
1st pl. necemskowatath, let us fetch (it),
1 Sam. 4, 3. With an. 2d obj. necemsko-
hom nippenes, bring me a little water,
1 K. 17, 10.
neen, nen, pron. 1st sing. I; pl. inclus.
enenwan, excius. nenewuan, we, El.
Gr. 7: nen maeh, I am he (who), Is.
41, 4; nomshane nenewan ka him, be
between us (excus, pl.) and thee, Luke
16, 28; but nomshane nenewun, between
us (all of us, inclus. pl.), Judg. 11, 10.
The pronoun in the singular has the
form of the noun agent, with 's direct-
tive or demonstrative as the base.
[Del. ni, I; nilun, we (excus); ki-
un, we (inclus), Zeisk.]
neepañoà, 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: *neppattuk sibakhy, he 'sod
B. A. E., BULL 26—6
neepattau, -padtau—continued.
pottage,' Gen. 25, 28; imperat. *nepat-
tauk sibakhy, 'see the pottage,' 2 K. 4,
38, and with an. obj. nepau (=nepaو
niseh tibkak, 'set on the great pot',
ibid. (*neppattukutauk, to boil the
pot (?), C.).
[Abn. ndnddtnun, lève cela; ac-nibake-
nothnun, je lève un pien. Del. *nipekto-
un, 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, 29; a pillar, 1 K. 7, 2, 17, 20, 21; an
image (statue), pl. wus-neepattunkquon-
quonk, their images. Ex. 34, 13 [nepattu-
quonkonk, (printers) 'columns', Mass.
P. s. title-page].
nepau, 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. gom, Ex. 32, 6; imperat.
2d sing. *neppau, 'up', stand,
Judg. 8, 20; pl. gom, *kom, stand ye,
1 Sam. 12, 16; Nah. 2, 8; suppos. neh
*neepauit, he who stands, Deut. 1, 38
and Alg. *neb, *miapin, he sleeps, and
Mass. noppa, (he is) dead.]
neepuck (Narr.), blood, R. W. Per-
haps the Pequot (Muh.) name. See
nuapheueonk.
[Abn. nebolknoou, mon sang; 3d
pers. abs. kkoou, boolecch, sang.
Miami ne pe kon we, blood.]
neese, num. two, El. Gr. 14; an. pl.
nemnog, Dent. 22, 30; inan. pl. nes-
naian, Cant. 7, 3; suppos. nersi worme,
when it is two times, when it is doubled,
Gen. 41, 32 (wee toohe, twice as much, Job 42, 10).
ni siki, Zeish.]
neeshauog (Narr.), eels, R. W.; ne-
sehunog, Stiles. [Neesehunog, they go
by twos or in pairs, they couple; cf.
Abn. niisstuk, its sort maries. See
nepattunkquonk-aq.]
The name of 'ne-
shaw ced' is yet retained by the fisher-
men of Marthus Vineyard and perhaps
*neeshtuog—continued.
elsewhere in Massachusetts for the silver cod (Murena argentea, Le Sueur),
I am inclined to believe that it originally belonged to the lamprey (Petromyzon americanus, Le Sueur), which
may appropriately be called 'pairs' or 'couples' in distinction from the
'single going' cod.

[Paq. neg, pl. weskumyr, Stites.]

neesina-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. neesion, he (or she)
lies with, Gen. 19, 33, 35, 22; imperat. 1st pl. neesinak, let us lie together,
Gen. 39, 7, 12; suppos. wesk neg, he who, etc., Lev. 20, 13; Judg. 21, 11.
From neesin, with, the formative (sin) of verbs of lying down. Vbl. n.
neesinwog, coupling, lying with another, Num. 31, 18.

[Abn. neesinwog, neesinwog, nous couchons deux ensemble (de, RED
viris non maii sin dit, de viro et feminin, maii).]

neesneechag, nesnechag, num. twenty,
El. g. 14. Adj. pl. an. — kolbag; inan. — koltag. From nees and
nicknee (hand; see nesnechag), the second
time of employing the hand in counting,
twice [the number of fingers on each] hand.

neesukossont, suppes. part. parting the
hoof, Dent. 14. From neesin, two, and
wiskos, nail, hoof.

neeswe, both the two, Matt. 15, 14; Luke
6, 30. See neesin.

neetskēhheat, v. caus. an. he makes
(him) well, heals, cures: kev-wetskehe-
heatsh, I heal thee, 2 K. 20, 5; imperat.
wetskēh koltaheb, heal thyself, Luke 4,
23 (wetskēh, I heal, wetskēh, heal
there [me], C.). Vbl. n. wetskēheh-
manak, a cure, Jer. 33, 6. With inan. adj.
wetskēhman, he makes (it) well, he
heals or cures (it), e. g. a wound, a dis-
case, etc., Ps. 183, 3.

neetakezu, v. adj. an. (he is) cured, re-
stored to health, Jer. 46, 11. Vbl. n.
kevmanak, 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.

-wag, Jer. 12, 2; (2) he is born, Prov.
17, 17; Job 5, 7; Is. 9, 6; cf. wesk.
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. oto.

neg, nag, prom. demonst. they (who),
El. g. 7; wese neg, all they who,
Lev. 11, 9, 10; acens, wog, whom, they
whom. Cf. ob, anogun.

negome, 'ad. of order,' first, El. g.
21. Like negote (one), of which it is
the ordinal, negone appears to be
nearly related to unk̄wng (Abn. ne-
gonishw), old, ancient, and so first in
order of time. See nak̄wongwadi; unk̄w-
im, parak. [Narr. neswe, Abn. nik̄kaw, dev-
iant, par avance. Del. neswe, at the
first, Zeib.]

negonskāi, v. i. he goes first, he is in
advance; v. t. he goes before (them).
[The characteristic -sk denotes going
swiftly, as in 2 Sam. 18, 27; suppos.
nes negondska, he who runs before or
foremost.] N. agent. negonskāi, a
leader (ident. -sun), Acts 24, 5.

negontoaki, v. t. he sends a message
to (him), i. e. sends word before or in
advance of coming, 2 Chr. 2, 3 (unu-
nik̄kawoonu, I send, C.).

negounukāi, v. t. an. he goes onward
before (him), continues to go before or
in advance of (with the characteristic
-ahk) of progression: unk̄w-unk̄woni-
sh, he goes before them, John 10, 4.

[Abn. unk̄kaw, unk̄kaw, v. i. he marche
deavant.]

negōshkaT, =van kōshkaT, its breath.
See kōshkaT.

nechippog. See nechippog.

nehenwoneche, (1) his own, their own,
2 Sam. 12, 3; 2 K. 18, 27; Prov. 14, 10.
(2) of himself, of themselves, sui spone;
nehehawoneche unk̄kawish, things which
grow of themselves, spontaneously, 2
K. 19, 20.

nehnuukom, -ekukkom, v. t. he tears
or rends (it), Josh. 8, 7; unk̄w-unk̄k-
kom, he tears it in pieces (of a wild
beast, Mic. 5, 8); unk̄w nehnuukom, 1
nehmekikom, -šukkom—continued.
rend (it), Hos. 13, 8. With an obj. nehekikkom, he tears or rends (him), as a wild beast his prey; with affixes en-nehekikkom, he tears him, Luke 9, 42; suppos. nek nehekikkom, he who tears (when tearing), 1 K. 13, 26. Intens. from a primary nek, with the characteristic (-uk) of continued action. From the same primary are formed nek-amnon, he cuts or gashes; nek-nekshaeu, it rends or tears; nek-ni'kikn, he tears (it) by hand, etc. See the following.

nehmekikōša, v. i. act. he goes on tearing, continues to tear; infin. -šament, Jer. 15, 3; pass. he is torn; suppos. nek-nekikkom, when he is torn. Ezek. 4, 14. See nehekikom.

nehmekinum, v. t. he rends or tears (it) in pieces; with an obj. -kiina: num-nehekikkom, he pulls me in pieces (as a lion tears his prey), Lam. 3, 11 (num-nek, 1 tear, C.). From nek-kaen, with formative (-iina, -iina) denoting action performed by the hand, and intens. reduplication.

nehmekshāeу, v. i. it tears; from nek-nekshāen, with characteristic of involuntary or violent action. As n, a rend, Is. 3, 24.

nehmekšugkom. See nehekikom.

nehnēcēapeo (?), v. i. he devours, Dan. 7, 19; (v. t.) Imperat. nehnekēapeo, devours thou flesh, v. 5.

nehneyaï (?), 'eleven', Acts 2, 3.

nehneu (?), v. i. (he) procures (food by hunting or fishing, etc.?). cūmen teq nehetu-a-oqg (pl. neg.), they caught nothing (by fishing, John 21, 3). Cf. muitawipalēn, 'I go a fishing'; muitawipalēn, he seeks for.

[Ahm. nehetubka, je vais chercher de la mangaille.]

nehtippaеu, natip-, v. i. it is covered with water; pl. -panah, they (hun.) are covered, etc., Gen. 7, 19, 20; [suppos. nekippay, = nekkipay, dwell?].

[MEANING NOTE.—'Wrong: see nekkipay, which?] [lekkipay? nekkipay?]?

nehtōe, adv. and adj. skilful[,] 2 Chr. 2, 8; nōtōe and nōtōs, v. 7, intens. nōmmeheki, 1 K. 5, 6. The base (related to nētōe, he understands) signifies

nehtōe—continued.
knowledge or skill acquired by practice. The primary verb (nētōe, nētō'i?) I have not found in Eliot.

nehtōnum, v. t. he handles (it) dexterously or skillfully, he is practiced in the use of (it); pl. -numay, they handle, i. e. know how to use (sword, Ezek. 38, 4); suppos. nek-nektoan, he who handles a sickle, Jer. 50, 16; pl. aeg nektoan, they who (know how to) handle (shields, spears, etc.), 1 Chr. 12, 8; 2 Chr. 25, 5. From nētō'i, with skill, and the formative (num) of action of the hand.

[Del. ule, I can, Zeisb. Voc. 10.]

nehtūntau. See nekhtau.

*nemmapōgo (Narr.), thunder, R. W. See nemmapo.

neit [w, with locat. affix], then, at that time, Judg. 8, 21, 22; Luke 22, 36.

nek. See nec.

nokin. See nokin.

nektonamashik (?), suppos. where it parts or divides; alt nektonamashik mag, 'at the parting of the way', Ezek. 21, 21. Cf., alt nesemsh, nokshkamattanamsh mag, 'where two ways met', Mark 11, 4. [From nepatta, where they become one (?).]

*nekūs, adv. there (?), C.

nemekkuh, 'adv. of likeness', so, Ez. Gr. 22; but in his translation it is used as a conjunction: nemekkuh, so (accordingly), Gen. 37, 14; nemekkuh ucit, so then, 1 Chr. 7, 38.

nemompāi' (?), 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, 4; Is. 40, 15; Matt. 14, 19; pl. -numay, they take (it), Josh. 4, 8; Imperat. 2l sing. numunnum; pi. -numuk; with an obj. numunum, he takes (him), Josh. 2, 4. Cf. numunum, it is taken away: boph-numum, he catches or takes hold of it, etc. The formative, -numunum (an obj. -nāit), denotes generally, action performed by the hand; more exactly, physical action performed directly upon the object without the intervention of an instrument or agent.

non. See non.
ne naj, let that be so, so be it. See nea.
[Narr. *néphéno* or *néphés* (as above, p. 19), "let it be as you command," your will shall be law.]

nenan, the same (thing), Phil. 2, 2. See nen.

ne noqque, 'that wayward', El. Gr. 21; toward that. See noqque.

*nemchque*, adv. so, C. Cf. *nchéq*.

See noqque.

nepatubunqik. See *nepatunqunqik*.

*nepán*, *pásu*, 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.) *-suj, *-sui*; *neswiy, nequnsuy*, two months, Judg. 11, 37. Cf. *kesuk, swaqunypad*.

[Narr. *néppánus, pásus*, the sun: *pawan* *napás*, one month. Abn. *késé*, he sollel; *nikhasé*, il éclaire, il marche.]

nepauzshad, n. the moon. See *nawan-punpad*.

*nepénk*, n. a bush, Ex. 3, 2, 3; *ut ne-punpyunpadat*, in a bush, Acts 7, 39; Luke 20, 37.

*nép*n, n. (the latter part of) summer, Gen. 8, 22; Jer. 8, 20. Cf. *seqan*. "The earring of their corn [the Virginians call *népimung*], the harvest and fall of the leaf, *nepulok*."


*néquittsonnaq* [Narr.], n. pl. *eek*, R. W. [literally, 'they go one by one', or 'singly', i.e., are not seen in pairs. Cf. *nezhiwad*; and see Narr. Club ed. of Williams' Key, note 251; *nezékkiya*, an eel, C.]

nequt, num. one. El. Gr. 14 (See Pickering's Notes, xlix-xlixvi): *neqitás tøsah* (1-5), six, Job 5, 19; *neqitta tiishinsiy* (*cmeg*, sixty, 2 Sam. 2, 31. Cotton makes this distinction between *nequt* and *pak* (q.v.): "nequt, a thing that is past: *pak*, a thing in being; which, though not absolutely correct, is perhaps etymologically well founded. *Nequt* appears to be nearly related to *nequan*, first in order, and to *pakwne* (another form of the same word), old, or left behind; perhaps also to *wekia*, it is born or begins to be. The primary meaning is that which begins a series: one, as a beginning of numeration, while *pak* signifies one by itself, a unit.


nequitchippa, n. the portion or share of one person, a share, a part. Prov. 17, 2. From *nequt* and *chippe*.

*nequitkesukquashíonat*, (infin. as) n. one day's journey; *néqit*—, he goes on one day's journey. 1 K. 19, 4.

[Narr. *neqitaksiquack*; one day's walk.]

ne-sáhteq, as n. its length (see *wohca*, it extends): *atén wáshkog*, on its two ends, i.e. on the two sides long-wise, Ex. 25, 19.

nesíusuk, num. seven, Mark 8, 5; usually with *tushk* or *tushiihok*: *nequtokw* *tushk*, seven, Ezek. 45, 23; an. *tushuqog*, ibid.


nesechiog. See *neeuíchay*.

netassu, v. adj. (as n.) a domestic animal; pl. *netawog*, 'cattle', Gen. 6, 20; Ps. 148, 10 (*netus*, C.). From *wet* and (the base of) *awsuin*, he feeds him: house-fed animals.

[Narr. *netawog*, cattle; "this name the Indians give to tame beasts, yea, and birds also which they keep tame about their houses."—R. W. 95.]

netatup, *pp*., adv. like, so, El. Gr. 22; Luke 22, 31; in such manner, Matt. 5, 12; *wone, . . . netatuppe, as . . . so*, Prov. 26, 21. For *ne tatappe*, it is equal.

[Narr. *neldtup, 'it is all one'.]

neteag [= *ne boy*], this or that thing: *you seek neteag* "this great thing" (mat-
nippe—continued.

The *nippe*,'*poy* is employed, as in *non-kippay* [*nappeipoy*], cool water. I. e. water when cool. See *poy*.


*nippise, nips* (dim. of *nippe*, small water), a pool or pond, John 5, 2, 4, 7, as adj. and adv. *nippisse nippe*, water of the pool; — *nippesh*, waters of the pool, Is. 22, 9, 11; pl. *nash* ponds, Is. 19, 10 (*nippis*, Mass. Ps., John 5, 2).

[Narr. *nipiereg*, 'some water' [for drinking]; *nipa*, a pond.]

*nippiscepog, nup*-n. a pond or small lake, Neh. 3, 16; *en nippise-pog-int*, 'into a standing water', Ps. 107, 35; 'into the lake', Luke 8, 33. From *nippise* and *pog*.

*nips*. See *nippise*.

*nish*, pl. of *ne*, these or those (inan.), El. Gr. 7; Luke 15, 16.

*nish*. See *nishav*, three.

*nishkeneunkque, -ungque* (it is) unclean, filthy, Lev. 5, 2; 1 Tim. 3, 3, 8; suppos. *nakynak, when it is unclean, Lev. 5, 2; ne —, that which is unclean, filthy, 'abominable', Jer. 44, 4; Lev. 7, 21. With an. *subj. nishkeneunk

[Del. *nis kona*, nasty, Zeisb.]


[Chip. *niskkdbat*, the weather is very bad, Bar. 532. Del. *nikkelun*, foul, rainy weather, Zeisb.]

*nisketteau*, v. cau. inan. obj. he makes (it) unclean, defiles (it); pl. *awan*, Jude 8.

*nisketteauunat*, v. act. to defile, to make unclean: *nikkelun*, they defile (it),
nishketeauunat—continued.

[Del. 1... akw nishketeauunat, do not defile yourselves, Lev. 18: 24; yewah nishketeauunat, these things defile (him).]

Mark 7: 15.

[nishnok, each one, every one (an.), Lev. 11: 15; Is. 6: 2; (im.) Is. 119, 104.]

*nishqukimneat, to rage, C. 206; xam-iisqy pentj 1 rage, ibid. 205. Cf. wasqutuime, a tempest.

*nishquewam: nwm wasqyamqewam, I child or could; wasqeyamtenat, to be child, C. 185. See wasqeyamtenat.

nishe, nish, numb. three, El. Gr. 14; Ex. 21: 11; nisherv, 1 Cor. 13: 13; pl. an. nishav; inan. nissiwaat, nishew, 1 Chr. 21: 10. More exactly nish, three; nishav, 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; nishawat kalummu, the third year, Dent. 26: 11; nishav, "adv. of order", thirdly, El. Gr. 21; suppos. (an.) washawat, when he is third, he who is third, Rev. 16: 4 = waskawat, Rev. 14: 9 = waskhawat, Matt. 22: 26; nishawat woome, three times, at the third time, Ex. 23: 14, 17; Ezek. 21: 14. Cf. washawat, between.

nisohke, adj. all the while, so long as, = ne soko, 1 Sam. 25: 7; nisohke punamuy, "all the days of his life" (so long as he may live), 2 K. 25: 30; tokisohke okhewak, "while the world standeth", 1 Cor. 8: 13.

[Crer soko, extremely, very greatly; musokih: always. Hosea.]

nissin, I say. See nissih.

n naj, let it be so. See nis.

niih, v. i. it is so, it is like or the same as with an subj., wasokam, q. v.: wasamuit wasokaw, niih wa-wasokawak; as is a man so is his strength. Judg. 8: 21; wasokii niih, it was so, Gen. 1: 7; niih, "it came to pass", Gen. 6: 1; 38: 1; Matt. 7: 28; we yewah niih, that now is (so), Ecc. 3: 15; attah yewah esok u niih, how can these things be (so)?] John 3: 9; suppos. many: niih makhe ye na miih, "it came to pass after this", i. e. it was so after this was so, 2 Sam. 13: 1; pret. niiheyep, it was so, Ecc. 3: 15; pl. yewah niiheyep, these things were so, Is. 66: 2; ne muw niih, it must needs be so, Mark 13: 7. See niihe.

[nish, (it) was so, Gen. 1: 7; "it came to pass", Gen. 6: 1; 38: 1; Matt. 7: 28; "is", Ecc. 3: 15; = wasok, q. v. Apparently a verb substantive from wasok or nishok, literally "it (was) so", or 'it (is) so': wawing wasok, they said these things were so, Acts 24: 9; attah yewah en niih, how can these things be (so)?] John 3: 9; niih niiheyekhe ye nuti, "it came to pass after this" (it was so after this was so), 2 Sam. 13: 1; we niiheyekhe yewahen, that which hath been is now, Ecc. 3: 15; we yew etak niiheyekhe niiheyep, that which is to be hath already been, ibid.; yewah niiheyep, these things have been, Is. 66: 2; niiheyep, "it came to pass" (was so), Neh. 4: 12; we yewah, it must needs be so, Mark 13: 7, wo yewahenwash, (all things) are possible (may be so), Mark 10: 27 (yew, that is, C. 181; en uniih or weniiheyekhe en conj.) so that, C. 234. See wasok.

[narr. cii or uniih, is it so?, R. W. 29; mii, cii, It is true, ibid. 63.] This second definition of niih appears in the unrev. portion of the manuscript between the term nisk and F. and, although it repeats to some extent the reference contained in the first (revised) definition, it is here inserted in full. The first definition of niih occurs in the revised manuscript, where it follows the term nishkineat.

nim (Narr.), man: pl. nimmaw, R. W., who also writes coin, man, and pl. nie- mack, a "general name belonging to all natives". Related to we, yer (1), nami, and name (of the kind or species), the radical meaning of nim or nimmaw 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: nimmaw (accusat.) buh yuya, 'male and female', i. e. man and woman. The Indians restricted its application to men of their own race or like themselves. (See unuow.)
min—continued.

[Quir. rev. pl. vinaawak. Abn. aren- 
ā dib, homme; are-tew-āribi, je parle 
Abnaqui. Chip. witi, Bar.; ainwai, J. 
Cree chūm, homme, an Indian. Shawn. 
ē le nē, man; leh ēn wā, an Indian. 
Miem. lusit, homo. Del. lemo, man; 
lewi'j = [Abn. arenā dib], a Delaware, 
vir; lewi, a man, Zeisb. (see suwau); 
litā ni le me pe, 'Indians of the same 
nation.', Zeisb. S. B. 70.]

nō ( ? ), adv. and demonstr. pron. ( ? ) at 
that (place), that; yu ṣukāsu, . . . nō 
ṣukāsu, on the end on this side, . . . 
on the end on that side, Ex. 37, 8; nō 
pojē, until (that), Matt. 11, 13; 18, 22; 
*wuq pojē, Is. 5, 8 (nō pojē, until, 
C. 284). See inānākummant, nākunam.

+nō, adv. far off. (The idea of motion is 
associated, going far off or to a distance; 
nōdīl, at afar off, at a distance, is used 
when distance in time or place is ex- 
pressed absolutely.)

+nō, for nē, nōkoh, or nōkoh ( ? ), Luke 23, 
28; nō wāsh, of nōsh (?), Matt. 18, 15.

nōdāt, nōdātit, nōdāt, adv. afar off, 
Ex. 2, 4; 24, 17; in old time, Josh. 24, 2; 
Neh. 12, 46; Ex. 4, 15; Mic. 7, 14; 
nōdātit, remove it far from me, Prov. 
30, 8 (pawnt, woulit, far, C.; woulit, a 
great way off, ibid.). See nawquu.

[Narr. natwew, a great way; nāwretick, 
far off at sea, R. W. 76. Del. louvet, long 
ago, Zeisb.]

nōdutuck, adv. a long time (E. Gr. 21).

nōntuk, nōntuk [nāntuk], the middle 
part of the river, Josh. 12, 2; 13, 9, 16.

nōnplōpit, nānplōpit, the Highest, the 
Most High, Ps. 18, 13; 46, 4; (he who 
is afar off, Prov. 27, 10; suppos. vocat. 
pl. nōnplōpik, ye that are [dwell] 
afar off, Is. 33, 13.

nōe. See nōe.

nōtōpikok, nōtōpikok, n. midnight, 
1 K. 3, 20; Ex. 11, 1: pojē 
*nuqtiqokok, till midnight, Judg. 16, 3; 
*nuqtiqokok, at midnight, Judg. 16, 3; 
[man-pan-kweed-kol, the middle of the 
dark hours or time].

Del. lek wi pi kar, Zeisb. Voc. 44. Abn. 
naahābi, hat, Raskes.]

'nōe, nōe, adj. in the middle, the midst, 
Ex. 15, 8; Judg. 16, 29; en nē, in the 
midd. Prov. 23, 34; Matt. 10, 16; ut 
*nōe, Ps. 78, 38; nōkukuwnak, 'in the 
midd. of the hall' (i.e. enclosed place), 
Luke 22, 55; weshō nōe Samaria bah 
Galile, went through the midst of Sa-
maria and Galilee, Luke 17, 11; muk 
nōe asinākuwak, from the midst of the 
bush, Ex. 3, 2; ut nōe adhanka-
kuwan, in the midst of the garden, 
Gen. 2, 9. See nāntu.

[n. Abn. mōkohi, le milieu, au milieu. 
Del. ilawri, half way (?), Zeisb. Gr. 176; 
the middle, half, Zeisb. Voc. 20. Chip. 
*nuwānum, 'in the middle of a lake, 
lake, of a river, etc.?'; *waun, center, in 
the center, middle, in the middle; 
nawānum, it is the middle, the center; 
*weakora, in the midst of a forest'; 
wezakora (from *nawār), 'it is mid-
lake or noon'; *nava,ik, in the midst of 
an object of metal'; *naar, *awe, *akì, "in 
composition, signifies in the middle, in 
the midst of'', Bar.]

nogkishkauonat. See nōgkushkauonat.

[nogkohkāhluuanāt, v. t. to lend.] 
nawokshikauonat *piš kogkoh kau-
weh, thou shalt lend to. Deut. 15, 6; 
*wekshkauonat, that which is lent to, 
1 Sam. 2, 20. Vbl. n. nogkohkau-
weh, lending after nōk, he who lends, a 
leender, Is. 24, 2; Prov. 22, 7. See 
nawokshikau-
weh.

[nogkohkauonat, v. t. to borrow:] 
*nogkoh, he borroweth, Ps. 37, 21; 
*yuq kweh, wonogkohkoh, thou shalt not bor-
row, Deut. 15, 6; nogkushkauonat, it was 
borrowed, 2 K. 6, 3; nogkohkweh, a 
borrower, Is. 24, 2; =nogkushka-
weh, Prov. 22, 7. See nanukwewat.

nogkus. See mēgalus, the belly.

nogkushkauonat, nogkus-, nog- 
kishk-, v. t. an. to meet (anyone), 
Jer. 51, 31; Matt. 25, 1; kogkohk-
weh, to meet thee, 2 K. 5, 26; wan-
nogkushkauonat, to meet him, 2 K. 5, 21; 
Sam. 19, 24; wənogkoshkiooh, he met 
him, 1 K. 18, 7 (wan nogkoshkau-
owak, 'well met' (as a salutation), C. 225). 
[Narr. manukwewat, meet (thee) 
him; *nookshkauonat, let us meet; *wen-
nothdēgukshw, I did meet. "They 
are joyful in meeting of any in travel,
nogkushkauonat, etc.—continued.
and will strike fire either with stones
or sticks, to take tobacco, and discharge a
little together."—R. W. 75. Cree
nogqu-skowigno, he meets him. Chip.
nogqu-skowihiloway, they meet one
another. Howse 85.]

nogque, (prep.) toward, (cmt. 7, 4; see
noggew, hither, 2 K. 2, 8 (see yeig); en
noggew, toward (the east, Zech. 14, 1). From
numvunat, to see (?): nök, behold ye; noaktok
nogquem, when the eye saw me," Job 29, 11; — nek noigw, the eye which saw him, 20, 9; nek noigw, who seeth me [whom I am in the
presence of], Gen. 16, 13; — noigw, when he seeth thee, Ex. 4, 14;
— noigw, when it sees me, Job 29, 11; konum konqukmum, who seeth
us, Is. 29, 15; muti konqukwum, he sees us not, Ezek. 8, 12; — umnumnumum
9, 9?). muta noigw, it does not behold him. Job 29, 9. Hence, "to the sight
of." It can hardly be the contracted form of en noigw. See en noggew: noaktog.

[Del. hel大雨, see thon; pl. hepsee, see
ye, Yeis. Gr. 174.]
nogquenunmat, v. t. to yield or
deliver up (inan. obj.); nope noogquen
mak; do not ye yield up (inan. obj.),
Rom. 6, 13.
nogqueoanat, v. t. an.; nogqueg, yield
yourselves up (to him). Rom. 6, 13.

*nogquissineat, v. l. to appear, C.
186: numquigw, I appear; — suum, we
appear, ibid.; en oguquw noogk, which
appeareth for a little time, James 4, 14. See anogkwam, anóque; anóquw.

nogquissonk, n. appearance or books,
C. 180; sokske noogquissonk; a preterite,
ibid. [Cree nök-tos, he is visible; nök-wam, 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 *nathog. In Luke 3, 23-35, it is used for the Greek rov (with
rov understood), the son of; sòm noh
(new noh or maw-noh), I am he (that
or the same he), Is. 41, 4; st noh, in him,
nohtónukqus, n. a brother (?): *nuunok-
tounqyus, my brother. Gen. 20, 13; *nu-
nohtónukqyus, her brother, Gen. 24, 53,
55; *noh *nuunoktonqíynok (constr.)
whose brother, Acts 11, 2; nohtónukqus,
your brother, v. 21; *nuuktonqíynok, thy
brother, v. 23. [Employed only by
females or to express the relation of a
brother to a sister. See vehtónukqus.
In the translation of John's gospel
printed with the Massachusetts Psalter
(1709), vehtónukqus is substituted for
nuunoktonqíynok of Eliot.] Cf. eventā;
vevtónk.

nohtonumunát, v. t. to handle(?) to
carry in the hand(?) to use habitually,
to be skilled in the use of; *nuunokton-
tongqíynok, they handle swords, Ezek.
38, 4: *noh *nuunoktonqíynok, sickle, he
who handled the sickle, Jer. 50, 16; *no-
nohtónukqíynok, they who handle (shield,
spear, etc.), 1 Chr. 12, 8: 2 Chr. 25, 5.
See ndwās

nompaas, adj. male, Num. 3, 15; 5, 3;
31, 17; Matt. 19, 4; pl. nompaasog, Ex.
13, 15; nomkāqun, a male animal,
Deut. 7, 14; pl. wassog, Ex. 13, 12.
[Narr. evuirishk, R. W. 96.]

nompakou, num-, n. a jewel, a pre-
cious thing, Prov. 11, 22; Ezek. 16, 12;
a 'treasure', Matt. 13, 44; pl. +uuth,
Num. 10, 2; Gen. 24, 53.

nompatauunat, 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, 3; Num. 8, 16
(= wad RUNnompe, v. 18); repeatedly,
expressing with a numeral the number of
repetitions or 'times': *nuktonqíynok
nompe, 'three times' (to the third
time), Num. 22, 28, 32; nommuq吐
kahāknompe, seven times, Lev. 8, 11; 14, 7;
nomkāknompe, oftentimes, Luke 8, 29;
freq. nomumpa, nomumpat (q. v.);
*noh *nuumnopapit ne long, he who re-
peathed a matter', Prov. 17, 9; *nuw
nuumnomnopapin God, 'Am I in God's
steal?' Gen. 50, 2. See numpahuk.

[Del. 'bēy', again, Zeish, Gr. 171;
'once more', ibid. 175. Abn. saibī, réci-
iproquement.]

nompennumunát, v. t. to restore, to
render back: *nuumnompe, restore thou
(it), Judg. 11, 13.

nompoāe, nompoāe, adv. early, early in
the morning, Neh. 4, 21; Hos. 13, 3; Prov.
27, 14; Ps. 127, 2; early on the mor-
row, Ex. 32, 6.

nomposhim, adj. male, Deut. 15, 19; pl.
-waj, Gen. 32, 14; *noh *nuumnomi
nomposhim, 'they shall be male and fe-
male', Gen. 6, 19. Cf. *nun; sqiškām.

[Cre *mipys, man, vir; *mipys, he
is (he) a man, Hosea 17 (rather, he is
male.).]

nompuheik, adv. on the morrow, 1 K.
3, 21; Esth. 2, 14; *noh *nuumnompo,
Acts 10, 9; *noh *nuumnompo, Acts 20, 15.

nomshō - v. t. to drift, or be driven be-
fore the wind(?): nomshōq, they 'were
driven', Acts 27, 17; *nuumnomshān,
'we let her drive', v. 15. [From
sohk, he sails, with or of violent
motion.]

nomunkquāq, nomungquāq, n. a heap,
Gen. 31, 46, 51, 52; Ruth. 3, 7; nun-
unquāqun. Deut. 13, 16; Josh. 7, 26;
nomunqāqun, heaped, Cant. 7, 2; nom-
umquāqun, un nomunquqquāq, 'heaps
upon heaps', Judg. 15, 16. From nunquār,
full of. See nunnuquākquāntāqut.

nomwauuumek: *noh *nuumnuwauuum-
weit Jehovih, 'he executed the justice
of the Lord', Deut. 33, 22.

nonche: *noh *nuumneche pahahhunum-
mant, 'thou art come to trust' (constr.),
Ruth 2, 12; *noh nomu nunquāmok, 'if ye be
come to betray me', 1 Chr. 12, 17. See
*nonut.

nonkane. See nomkane.

nonompu, adj. instead of, 1 S. 53, 13.

*nonyeul, all alone, C. 232. See nus.
*nonut, used by Cotton sometimes for
the verb to be, often, apparently, as an
expletive (see nonut below): *noh *nohut,
I be; *noh *nohut, thou art; *nohut,
his is; *nohut, that is, C. 181; kenutut
uut, we are; kenutut, ye are; *nohut,
they are, ibid.; *nohut, he was, nomu
nomut, ne, we were; kenutut, ye were;
*nohut, they were, ibid.; *nohutnomut ne
nomu, O that we were (such), ibid.; *nohut
kuppe-nompe, thou didst come, p. 183;
*nohut nomu nomuupunumut, we must all
die, p. 188; *nohut nomuupunumut, I
did dig, ibid.; *muktekuuppe-nompe,
boys will play, p. 205; *nohut nomuupun
nomu, thou must shortly die, p. 237;
*nohut nomuupun, he must confess (his
*nont—continued.

**sinh,** p. 252: noray kisowat kassowpos-
antoilottate, ‘we must therefore
acknowledge’, C. Math. Notit. Ind. 55;
so, in title to Ind. Laws, eish nishpe
nawonwetochk kisowat sawatamakuanaw,
‘by which the magistrates are to [b. c.
must] punish’, etc.; and eish sawapowee,
he must confess, C. 252.

**not**, only: eche not God, (who can . . .
but God only? Mark 2. 7; prak not
God, ‘there is but one God’, Ind.
Primer, 19, 31; piyuk nayum not
kawasamuan, him only shalt thou serve,
Matt. 1. 10.

[Narr. paiksue want want, there is only
one God, R. W. 114.]

**nontaua-hettit.** See *talakwadoash; wa-
tawanotit, to climb.

**nontsipamohettit** [= nontsipan- +].

**nontweantamunat.** to wish; nonworo-
weatutun, I wish, C. 216. See kuttan-
tun, he desires.

**noobkeyeue.** adv. softly, C. 230.

**nookhee.** See *moohk.

**noohkeatuunat.** v. i. to be far off; inan.
suji, noohkeu, it is far from us, Is. 50, 11.

**noohktuk.** See *nohtuk.

**noomapokc** [= nommapak] (Narr.),
‘they have not room one by another’.
R. W. 65.

**noomatch** (Narr.), a deer: ‘woomatch, or
attack adjut, I hunted venison’, R. W.
143; moogkatch, weyp-ich, deer, Stiles
(Peiqu); ‘a doe with a fawn(?), ‘when
it gives suck.’) See *ahiduk.

**noosuppaug** (Narr.), beavers, R. W.
See *tomasi. Cf. *tawip, racoon.

**noosukomunneet.** ned-, nauus-, v. i.
to be at a distance, to be far from.
Lam. 3, 17; kawasamuan, thou art far
from (it), Is. 51, 14; mata kawosaku-
now, thou art not far from (it), Mark
12, 34; nawosaknapog, (it) is far from
us, Is. 50, 9; nawosakongpal, be it far
from thee, Matt. 16, 2; nawosuk, ‘get
ye far from (him)’. Ezek. 11, 15; ayen-
ak wosawen wosawosakuan (and nawo-
sakongwin), ‘if the place be too far
from thee’, Dent. 12, 21; 14, 24. See
woshuaew (unickchaque, R. W.).

**nawosukomunneet, etc.**—continued.

[Del. na schucki, adv. (?) so far, 
Zoüb. Gr. 174.]

**nopardinayeu**, adv. southwestward,
Acts 27, 12 [tawamak cu nopardinayeu,
and watchakaw, ‘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. Tom-
son, 1-396.]; nopepataniew, eastward (or

[Narr. nypadin, the east wind, R. W.
83.]

**nosweetaoanat.** noswet-, nosweht-
-, v. adj. an. to serve, Dent. 10, 12; to
obey, Prov. 30, 17; 2 Cor. 5, 5, nos-
wehtamunat, with man. obj. to obey the
word of, commands of, etc., 1 Sam. 8,
19; nosweetamunat, to serve them,
Dent. 4, 19; nosweetch, obey thou, Gen.
27, 18; nosweetch son, yield yourself to
me, C. 216; nosweetchak, obey ye, Dent.
13, 4; nosweetchik, obey ye (them, an.),
Eph. 6, 1; nosweetamunat, to obey: ken
nosweetch, obey thou me; nosweetchew
manit, obey God, C. 202.

**noswehtamoonk.** noswtamoonk, n.
obedience, 1 Sam. 15, 22; mut noswe-
htamoonk, disobedience, 2 Cor. 10, 6 (nos-
wehtamoonk, C. 202).

**noswehtamounat.** See noswehtamounat.

**nottomag.** minuk. See Judd’s Hadley,
(= ginamming), otter (see his wotke).

**nootupokok.** See *niotupokok.

**nowawta** (Narr.), no matter, R. W. 54.

**noadt.** See *niadt.

**nochee, for na aoch, adv. thenceforth,
therefrom, from that time. Often used
interchangeably with kachee, butchee;
but while both are inceptive, nochee seems
to appropriately mark the time and
butche the occasion of beginning of
action, as wotke does the cause of
action. [Note.—On further examination
I do not find this distinction well
founded. See aoch.] yee kwaakok
nochee kwaawokesh, ‘this day will I
begin to magnify thee’, Josh. 3, 7; noche
wotkiteec, he began to build;
ney magiy nochee wotkiteec, they
nook—continued.

began to mock him, Luke 14, 30, 29: you nooch ascendant, this they began to do. Matt. 9, 13; noo-ki, kow, i am the Lord’s; i.e. i proceed from the Lord, 1 S. 44, 5, in which places nooch is perhaps used for nooch.

See nokwache, causelessly, in vain, and buthe.

[Del. nataci, at the beginning, Zeish. Gr. 177.]

*nokum, I blame; from nuchumowa, to blame, C. 182.

nokumuson, n. tenderness, weakness, Dent. 28, 56.

nokumusonon, nokum, w. weak, tender, Prov. 20, 22, 27, 6.

nokumw, adj. weak (El. gr. 13), Xum. 13, 19; primarily, weak, because in its beginning (from nooch): vachumi waramuog, — nookhe, the tender herb, Dent. 22, 2; Job 28, 27; pl. nokumwiyi, nookhe, which is weak (El. gr. 13), tender, Gen. 33, 13; 1 Chr. 22, 5; nokunwiyi, he that is tender, Dent. 28, 54, 56; he that is lame, Prov. 26, 7; pl. Matt. 11, 5 (nokhim, naimed, C. 172; nokhim, tender, ibid. 175; nokhine, weak, ibid. 176).


*nokumuwisie, adv. weakly, C. 230.

nokki, nokyiuye, adj. soft, Prov. 25, 19; Job 41, 3; pl. inan, nakhine, Ps. 55, 21; an, nakhin, tender (soft, as a young animal), Gen. 18, 17; nakhine, soft wool, C. 175; nokkie money, limber cloth, ibid. 172.

nokkik (that which is softened or made soft): ‘Nookci, 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), wachikumotin, wachikumotes.

nokkik—continued.

‘Grind thou meal,’ Is. 47, 2. See vachikumotes, vachikumotes.

[Marginal note.—‘From a word which means ‘to sift,’ sifted. Cf. shew. From maka’].

[Narr. ‘nokichig, parched meal, . . . which they eat with a little water, hot or cold’], R. W. 33; pikochig, unparched meal, p. 39. Del. locut, flour, meal, Zeish. Voc. 9 (cf. Is kuh la, to let it drop), p. 44.]

nokeque, noke [n o k i p a u n]. See pokw, pokwimun: vachikumos, so far as, at such a distance, Acts. 28, 15; woomoke, so far distant, Ps. 103, 12; wachumwone, nok, if it be too far distant, ‘if the way be too long for thee’, Del. 14, 24 (wachumwone, how far?) C. 228. Cf. anahque, wachumotin; wachum.

[Narr. tokw, how far? R. W. 72 (how much, 137); tokw, how big? ; yokw, how far?, so far, ibid.]

nokeontum, v. t. to descend to or upon: nokontum, (he) came down (upon the mount), Ex. 19, 20; wachumontum, he descended on (it), Ex. 19, 18; nokontumog, they descended (upon it, i. e. a ladder), Gen. 28, 12.

nokinat, v. i. to descend, to go down: nokan, he descended, Ex. 34, 5; (from heaven) Matt. 28, 2; she went down, Gen. 24, 16; wonakap, he descended (pret.), Eph. 4, 9; nokakog, they shall descend, John 1, 21; wachimokon, from down, in, Ex. 20, 15; nokatw, from heaven, John 6, 38; nokol, he who descends, or descended, Ps. 133, 3; Eph. 4, 16; nokin, wax, (pass.) it was let down, Acts 10, 11; 11, 5; Rev. 21, 10; nokith, let him descend or come down, Mark 15, 32; nokinw wachumotin, when he let down his hands, Ex. 17, 11. From nokina.

[Del. nokit, nokizi, down below: (whence) nokowemun, to go down or below, Zeish. Gr. 180.]

nokinnunat, v. t. to pull down, Jer. 18, 7; to lower (inan. obj.) with the hand, to pull down: nokinn, she let it down, Gen. 24, 18; pik nokinnatu, they shall take (it) down, Xum. 4, 5; nokinnunok, ‘raze it’, Ps. 137, 7.
nokoh'ceauunát, to soften or make soft: wakoh'ceauunát, he softens (it), Job 23, 16. See nokh.

nokonpanaónat, v. t. an. to let or lower (one) down, as by a cord, etc.: wawokonpanaónat, she let them down (by a cord), Jesh. 2, 15; [nokonpanaónat, I was let down (from the wall), 2 Cor. 11, 33.

nokononát, nohk-, v. t. an. to cast down, to throw down (an. ajbl.): wawonononat, he cast him down to the ground. Dan. 8, 7; wawonononat, he cast them down (from the rock), 2 Chr. 25, 12. Cf. provohkwonat. See unaukenkownat.

nokshinát, v. i. to cast one's self down: wakshinu, she fell down, John 11, 32.

nokukvonauonát, v. t. an. to cast or throw down from a high place: wawonononat, they threw her down, 2 K. 9, 15; wawonononat, they cast him (into the sea), Jonah 1, 15; wawonononat, he cast them down, 2 Chr. 25, 12. Cf. provokwunonat.

womantukwokwáhoñat, v. t. an. to owe to, to be indebted to: wawomantukwokwáhoñat, one owed (him so much), Luke 7, 41. See unaukenkukwokwáhoñat.

nwonau, nöönö, check. See nöönöaunau, 'iöönöaunau.

none: nanin g多万auwak, scant measure, Mic. 6, 10.

nononat, v. act. an. to give suck, to suckle, 1 K. 3, 21: wawonon, she gave him suck, 1 Sam. 1, 23; wawonon, they give suck, Lam. 4, 3.

[Cree nöönö, he suck, Howes 81.]

nonontumunát, v. t. to suck, to obtain by sucking, to imbibe (nonontum, C. 211): pöök kenonontum wapyanunaw, then shall suck the breasts, Is. 66, 16 (in this place Eliot has given to this verb the meaning elsewhere appropriated to wawonunát, and vice versa; see example under wawonunát;), wawonunát, he shall suck up, Job 20, 16; wawonuntumonat, they shall suck up, Job 30, 39 (makwónon wawonanat, a child sucks, C. 211). Cf. wawonunát, he smells. See wawonunát, and 'wawonunát, milk.

nöönö. See nöönöaunau.

womona, woomona, adj. flaming, Is. 29, 6; Ezek. 20, 47; Nah. 2, 3: woomona máton, flaming fire, 'fiery flame'. Dan. 7, 9.

woonuane, woomuane, adj. flaming, inmamón, in the flame, Judg. 13, 20.

nöonuk, n. a sucking, one who sucks or is sucked, Dent. 32, 25; Jer. 44, 7; Lam. 4, 4. See woomunonat;[woomunát.

nöonukáe, adj. sucking: woomukáe mukkies, a sucking child, Num. 11, 12. See woomunát.


woomununát, v. i. to be unable: woonunán, I can not. Luke 11, 7; 16, 3; woomun, he was not able, he could not, Num. 14, 16, = woonunán. Dent. 9, 28; woomunununa, we are not able. Ezra 10, 13; woomunát, they (inam.) could not. Ezek. 31, 8; úkwee woomununuñot, he could not drive (them) out, Judg. 1, 19 (nower, 'to be wanting, or defective', C. 214).

[Narr. woomunán, woomunán, I can not, R. W. 30. Del. mol houbl, lazy, Zeisch.]

nöonunát, v. t. to suck: (woomununát, I to suck, Job 3, 12, with prefix of 1st pers.) woomunán, I suck, C. 211; pöök kenoon, then shall suck (the milk), Is. 60, 16; pöök woonun, they shall suck, Dent. 33, 19; woomunun, they who suck (the breasts), Joel 2, 16 (woomuñat, a sucking child, Is. 49, 15, = woomuñe, R. W. 45). See woomununát.

nöonát, woomonat, v. i. to say (with reference to the thing said), Luke 14, 7. It is used by Eliot as synonymous with the irregular verb wounát, 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. woomu, he says to; woomuna, he speaks with authority; kekan, he speaks, utters speech; kekhbon, he goes on speaking; kekekatsua, he goes on talking; uñtunat, to say to, wooma . . . Jehovih tok
not. See nassat, a basket.

notamogquaeu, notamogquoaen, n. a fisher, one who fishes, pl. -eq, Is. 19, 8; Ezek. 47, 10; Luke 5, 2; nasaquogquowog, Jer. 16, 16; (v. nasaquogquowog, Ezek. 47, 10); (fisher's nets), Matt. 4, 13, 18; nasaquaquouarn, pl. -eq, C. 139. See anaquam.


notamogquoaen. See notamogquaeu.

notamounek, n. hearing, 2 K. 4, 31; titche notamounek, a quick hearing, C. 163.

notamounat, v. t. to hear, Ezek. 12, 2; nasaquogquowog notamounat, ears to hear with, Deut. 29, 4; nasaquogquowog, I hear, 1 Sam. 2, 23 (C. 194); nasaqu, he hears or heard, v. 22; nasaquogquowog, he heard, Ps. 78, 21; nasaquogquowog, they hear or heard, Matt. 11, 5; imperat. notah, hear thou, Deut. 33, 7 (notah, hear thou me, 1 K. 18, 37; ken notah, C. 194); notamounek, hear ye, Is. 42, 18; Deut. 6, 4; notiegh, hear ye me, 2 Chr. 29, 5; hearken ye, 2 Chr. 18, 27 (kennotahmun, ye hear, C. 194; notamounat, to be heard, ibid.), with an. obj. notah, to hear a person (see examples in imperative above); kennotah, thou hearest me, Ps. 17, 6; nasaquog wadit (subj.), when the ear heard or hears me, Job 29, 11.

nosswuttahhouanat, nassutah-, nosswuttahhouanat, etc., v. t. an. to follow after, to pursue: nosswuttahhouanat, he pursued after (him), 2 Sam. 2, 19; nasaquogquowog, they pursued, Judg. 8, 4; nasaquogquowog, I will pursue them, Ex. 15, 9; nasaquogquowog, they which pursue (are pursuing) you, Is. 30, 16; kenasasquahikoun, (he) to pursue thee, 1 Sam. 25, 29. Cf. anoskwamut.
nottau, notau, n. fire. Is. 105, 39; Prov. 30, 16; Gen. 22, 6. See chikkiدو.

[Quir. root and yant, Pier. 22. Narr. 

nukkonequat, go, sit by the fire, R. W. 30; นก, yate, chiclit, seïto, fire; nakoruv and chickikuru, a little fire, ibid. 47, 48. Peq. yort, Stiles. Abn. skššai, škššar, feu, Kasles. Del. lati, it burns: an. nłlse, I burn, Zeïsb. Gr. 162, Voc. 20.]

notimis, u. an oak tree, 2 Sam. 18, 9; Is. 44, 14. [Narr. pungtaniini, R. W. 89.]

notinat, v. i. to lift or take up a burden; notinónat, v. t. an. to lift as a burden; an. obj. nattiióp nǐypkotutu, I drew him out of the water, Ex. 2, 10. [Narr. nidičkš, 'take it on your back', R.W. 61. [Cree ne nítit, I fetch him. Housé 52.]

nowantamöö, See wántamöö, he grieves.

nowaonk, u. a saying (that which is said, Deut. 1, 23; 1 Sam. 18, 8): nulim- nowaonk, my saying, Gen. 4, 23; nuliv- nowaonk, 'my commandments', Ex. 10, 28.

nowesuonk, my name, Is. 42, 8. See nesunuk.

nowonat. See naonat.

*nquíticaquónmegat (Narr.), one day. See nqot: sipinuk.

nuhog, nuhog, my body, Matt. 26, 36; myself. See nuhog (n'uhog).

nuhoggat, unto me, Is. 6, 6; Cant. 7, 10.

nuhukkénunat, v. t. an. obj. to come upon, to overwhelm, Ex. 14, 26; piisk nukkkanu nukon, he shall come upon princes', Is. 41, 25.

nuhukkónmunát, v. t. to cover over, to envelop, Ex. 14, 28; 40, 34; wukik-kukkon, it covered, Ex. 24, 15, 16. From nukonat.

nuhog. See náhoh.

nuhquainat, unhuhquainat, v. i. to look, to direct the eye, without reference to an object (cf. náhquainu, he looks for a purpose, he looks in order to see something which is or is not within sight): nattiióop nágø, I look toward (it), Jonah 2, 4 (cf. mágø); nupišišög, they

nuhquainat, etc.—continued.

looked or faced (to the north, etc.), 1 K. 7, 25; tak watch nukkuqin kawkqin, why do you look toward heaven? Acts 1, 11. V. t. nuk wágø, he who sees me, Gen. 16, 13: nuküqin, nukukun, 'he looked this way and that way', Ex. 2, 12. The compounds are numerous, as nuyugamunat (nuyugaq-), to look out from, to look forth: nukkquainat (nuyuq-), to look upward, etc. From (nununam) nuna, to see; wuyuq- to that side, in that direction (?). See nü, náb; *plukiš; eouma. (Cf. kuhkununamut, to take a view, C. 214.)

nukkeemus, it was shaken, Ps. 18, 7; pl. inan. + náb, they were shaken, ibid. See wukkukkukumut.

nukkies, yes. See wukkief.

nukkotunumát, v. t. to leave behind, to abandon, to forsake (inan. obj.), Prov. 13, 11; 16, 17; Dan. 9, 5: n Mem agbttütimuk, a thing left, C. 172. With an. obj. nukkobunat (q. v.): nukkotun- niat, to leave, C. 109; wukkotun, I leave, ibid. [Narr. nikktikš, leave or depart: pl. nukkotumok, nukkotunata, let us depart. R. W. 55. Crec nguq-tam, he fetcheth him, Housé 42.]

nukkomunát [nogyamunat], to be first, in advance: wukkomon, he came first to . . . , John 20, 4.

nukkonaëu, adv. by night, in the night, Ex. 13, 21; Is. 32, 4; 42, 8; 105, 39. See nukhog.

[Narr. nukkákqes nukā-nāw, by night, R. W. 70.]

nukkøe [nuyuq; first], adj. old, ancient, of old, Exod. 1, 10 ('original', 'old'), C. 173; — lexip, ancient river,Judg. 5, 21; — wàmum, old lion, Is. 30, 6; — wargh, the old ways, Job 22, 15; wukkøono, the ancient mountain, Deut. 33, 15; yeesh wikkis-cjenwikis, 'these are ancient things'. 1 Chr. 4, 22; uigqam nuyuq nuyuq-kqunat, the hatch made the first old': or nuyuqamunat, 'that which waxeth old', Heb. 8, 13. [Abû. nqωπi, c'est une vieille cont: nuyuq; aramidak, les ancients;
nukk'one—continued.

nikk'i'nno, deviant, par avance; *nukk'knoski, je marche deviant, Rasles, 558, 559. Del. n'chonig 'yu, it is old, Zeish. Gr. 165.]

nukkononat, v. i. an. to leave, to go away from, to abandon, to forsake, Deut. 12, 19; pass. nukkonan, he alone is left, Gen. 44, 20; *pik's *nukkon, he shall leave (them), Mark 10, 7; Eph. 5, 31; *nukkonog, if ye turn away, Num. 32, 15; *tah watch *nukkonog, why have ye left (him), Ex. 2, 20; *ahyo *nukkon (an. suffix), do not then leave me, Ps. 27, 9; *nukkonat (part.), leaving, Gen. 2, 24; 'departing from', abandoning, Jer. 5, 30 (see nukkontaanat); *nukkonatog, they departed from each other, Acts 15, 39 (nukkontaanat, to be left, C. 199).

The Narragansett form appears to have been (nukk'konk'one) nikk'konahnt for the v. an., though the first of the following examples may be traced to nikk'onahnt: mat kunnlckansh, I will not leave you; *ahyo kunnk'katshadoh, do not leave me; moveah sikk'katshadoh, why do you forsake me? R. W. 75. (This form has the characteristic sh of disastrous or undesirable action.)

nukkukquinnet, v. i. to be old, with reference to a measure of duration or existence: *kawen nukkukquinnet, to be in a full (good old) age, Job 5, 26 (see -quin and kodumwuakum); *tah manukkoquitquyen wob nowk'yu, how old is that girl? C. 240.

nukkukquyenxon, age: wuttin ——, 1 K. 14, 4.

nukkummat: attah ne nukkummat, 'whether it is easier' (to say, etc.), Mark 2, 9.

nukkummatat (?), 'rather than' (it), in preference to (it), 'and not', Prov. 8, 10. Cf. kuttummat, unless. See nikklumme.

nukkumme. See *nikklumme.

nukho. See ko.

nukon. n. night, Gen. 1, 5, 16; pl. nukonat, nukonawn, Job 7, 3; nukon waw, C. 164. From nukhant, to descend, to go down; or from nukkonant, to leave, to go away from (?) the sun, gone down or having left (?). See nokho.

nukquodut. See numnukquodut.

nukqttegehein, an only child, son or daughter: *nukkttegehein waksh, the only one of her mother, Cant. 6, 9; *nukkttegehein, my only child, Luke 9, 38.

nummatappinnet, v. i. to wait one's self, to sit down: *nummatagpy, he sat down, Ruth 4, 1; Luke 14, 28; *nummatagpyog, they sat down, Ruth 4, 2; Luke 22, 55; *nummatagpah, sit down, Is. 52, 2 (nummatapinnet, to sit; nummatagpap, I sit; appa, hesits, C. 200). See appin; cf. Abunki (Rasles, 'asseoir', p. 388).

num-meech. See mecha.

nummekitchiont, (one) having a flat nose, Lev. 21, 18 (meequ' itumahc, flat nose, C. 170).

nummishe, I . . . greatly, 1 Thess. 3, 10; Heb. 12, 21; = mish, with prefix of 1st person.

nummisses, -ssis, my sister. See nummishe.

nummittawos, -wus, my wife. See mittawos.

*nummontuhquahhwutu on, n. a debt, C. 203.

*nummoohquoh, 'to sup up potage', etc., C. 211; *pik's nummoohquoh, they shall sup up potage, Hab. 1, 9.

num-muttumamshum may, 'I run in the way' ('of thy commandments'), Ps. 119, 32; = num-muttumamnuwanhaturam may, Mass. Ps.

numpakow. See numpakow, a jewel.

numwabpanumunat (?), v. t. to fill (one thing with another): *numwabpanwak kutakum pumah, fill thy horn with oil, 1 Sam. 16, 1; *numwabpanunat, fill ye (barrels with water), 1 K. 18, 33; *numwabpanwakunnumwaksh, they filled the tongs (with water), Ex. 2, 16; *numwabpanwakwaksh, she filled her pitcher, Gen. 24, 16.

numwae, adj. full of, filled with, Num. 22, 18; 24, 13; Judg. 6, 28; fully, C. 228.

*numwamechimekhon, to fill [to make full with food (?)], C. 191: numwamechimechons, I fill [I am filled, I became full of food (?)], ibid.

numwameechum, I am full, he is full (of food), Prov. 30, 9.
numwędąg, (a place) full of water, 2 K. 3, 17.
numwędąp[pinneat (?)], v. i. to fill up, to make full (of an obj.): *p汪 bW numwędąpąg, they shall fill (thy houses, i.e. thy houses shall be full of them), Ex. 10, 6.
numwohtautanąt (*numwohtaut жив́, I Thess. 2, 16), v. t. and i. to fill up, to make full, to be full (inan. subj.): *numwohtautа́, it filled (the whole earth), Dan. 2, 35; *numwohtautа́n, it is full, Ps. 26, 10; *p汪 *numwohtautа́, he shall fill (the world), Is. 27, 6; *numwohtautа́n вада́, it filled it with fire, Rev. 8, 5; *numwohtautа́н, fill thou (thy hand), Ezek. 10, 2; *asąpąg *numwohtautа́, it is not yet full, Gen. 15, 16; *numwohtа́́j, let (it) be filled, C. 190.
numwonkwau, n. a heap. From *numwonkwą́. See *numwonkýą́g.
numwonkwattauną́t, v. t. to heap up, Ex. 26, 26; *numwonkwą́tоты́, he heaps up, Ps. 39, 6; freq. *numwonkwą́tотана́т, to heap up abundantly or to make great heaps, Ps. 39, 6; Job 27, 16. See *numwonkýą́g.
numđe, adj. dry (?). Found only in Eliot in compound words. See *numđe.
nunasseną́t, v. t. to make dry, to dry (from *numа́-sasseną́t): *p汪 nunasseną́m, I will dry up (the waters), Is. 12, 13, 44, 27; *numа́sasseną́w, he drieth up the rivers, Hag. 1, 4. Cf. *wunмох-па́кtautа́н, he maketh it (the sea) dry, Hag. 1, 4. See *numđe; *numbоhtеа́то́ута́н.
nunkane, nonkane, adj. light (not heavy), Num. 21, 5; 2 Cor. 4, 17; *numkcompound (Num. 11, 30; *ennυ wunik-охą́v, they are lighter than they), Ps. 62, 9 (*numkék ва́дав, a light burden; *numkёw, lightly, C. 172, 228).
nunkomp, n. a young man, El. Gr. 9; pl. *numkompą́g, Is. 40, 30; dim. *numkompápе́s, *numkompápę́s (El. Gr. 12); *asх *numkompápе́а, when thou wast young, John 21, 18 (*numkep or numkompápе́s, a boy, C. 156). Cf. *wakken.
nunkquaśsh [=?numwemкuaśš], heaps, superstitions, *numwemку́ш (2), q. v. Cf. *wutánмoqué, etc.
numksqа́, numksq (a girl) El. Gr. 9), a young woman, Gen. 24, 14, 16; Dent. 22, 15, 28 (*numкхи́шь, *wiukskقوا́, a girl), C. 157; *numкquáмебе́, a virgin, Dent. 22, 23 (see *numkquámę́). pl. *numksqą́g, Ps. 148, 12; *numwemkquaš (obj. *num), her maids, Ex. 2, 5; *numksqу́хето́т, in their youth) (subj.), when they were girls, Ezek. 23, 3; dim. *num省委́ме́, *num省委́ме́ (El. Gr. 12). [Del. *numwemкquá, a brisk young woman. Zeisb. Voc. 43.]
numай. See *numый, dry.
nunnaumon, my son: *nuс numaiна́m, *nuс кэшу́к numaumон numкхон, *Thou art my Son, this day have I begotten thee.' Heb. 1, 5. See nunnaumon.
*nunне nokгkishка́нто́ун (1), 'wellmet' (as a salutation), C. 225. See nokгkishка́нто́ута́н.
nunneukontuńk, nunų́-, n. an image or idol, 2 Chr. 34, 4, 7; Mc. 1, 7 (*numко́кто́ун, C. 155).
nunneyeu, n. urine. See *num néyą́.

numbohčetaо́у (= *numbohčpi?)): *numbohčetaо́уо́т, on dry ground, Ex. 15, 19, i.e. made dry (?), or dry by nature (?); Josh. 3, 17, *numbohčetaо́ута́т, Ex. 14, 18, 22 (*numbohčetaо́ута́т, in dry places), Mass. Ps., Ps. 195, 41; watch *numbohčetaо́ута́т, 'from the dust of the earth', Gen. 2, 7 (*numbohčetaо́ута́т, dry ground, Mass. Ps., Ps. 107, 35). See *numoхе́. *numbohčetaо́т, -тейяутео́п, he dried up (the waters), made dry land, Josh. 4, 23; 5, 1 (*numbohčetaо́т, *numbohčetaо́ута́т, *тейяутео́п, *тейяутео́п, he dries up the springs, Mass. Ps., Ps. 106, 33). See *numoхе́, *numoхе́.
numnoхкя́нну́m, namам-, v. t. he sifts (it), Is. 30, 28; *numnoхкя́нну́m, I sift (it), Amos 9, 9; *numохкя́нну́м, when it is sifted, ibid.; *numохкя́н, a sieve, Is. 30, 28. Cf. *numкк, from primary *numк (?)
numukкununuń у́, v. t. to shake (inan. obj.): *numukкununúм (he or it) shook (it), made it shake, Heb. 12, 26; pass. *numukкununúм, it was shaken, Ex. 19, 18 (wukкewа́м, Ps. 18, 7).
numukкunуśhо́н (a)ута́т, nunų́kкшо́н, n. a tremble, to shake: *numukкуну́шо́ну, I quake (for
**nunnukkushonát**, etc.—continued.

nunnukkushonát, fear, Heb. 12, 21; *nunnukkushomp*, I trembled, Hab. 3, 16; *nunnukshom*, it trembled, 2 Sam. 22, 8; *nunnukshom*, they trembled, Ex. 19, 16; I Sam. 14, 15; *nunnukkusha nunnukkushonat maanecak*, 'he trembled very exceedingly', Gen. 27, 33; *nunnukkushonat, quoshat (part.*)*, trembling, Mark 5, 33; Acts 9, 6; *watta en nunnukkushaow?* (t), 'which can not be moved'?, Heb. 12, 25 (*nunnukkushaowat*, to tremble or quiver, C. 213; *nunnukkushonat*, I shake, p. 208; -kshom, I tremble; *nunnukkushonat*, my flesh trembleth, p. 213).

[Died, nun yech tehld, I shake for cold, Zeisb. Voc. 25.]

**nunnukontunk.** See *nunnukotunk.*


**nunnukque,** adj. and adv. dangerous, perilous, 2 Tim. 3, 1.

**nunnukquodyt**, adv. in peril, in danger (= *nukquodut*), Lam. 5, 9; Rom. 8, 35; 2 Cor. 11, 26: *nunnukqond*, when it is dangerous, Acts 27, 9 [both suppos. forms, but used as nom. as in Rom. 8, 35]. Cf. *wuonhkwigenat.*

**nunnukqueshonat.** See *nunnukkushonat.*

**nunnukquessenát.** See *nunnukkushonat.*

**nunnukquessenát,** v. i. to take heed, to act cautiously (*nunnukquessen*), to beware, C. 182; *watta nunnukquessen*, he took no heed, 2 K. 10, 31; *nunnukquessen* (*kikkog*), take heed to thyself, Ex. 34, 12; Deut. 4, 9; 12, 30; (*nukquessen*), Ex. 10, 28; *nunnukquessen*, take ye heed (to yourselves), Deut. 11, 10; 27, 9; Jer. 9, 4; Matt. 16, 6; *nunnukquessen*, let him take heed, 1 Cor. 10, 12; *maphe unnukquessen* (= by his) taking heed', Ps. 119, 9 ( *nun unnukquessen*, I beware, C. 182; *nunnukquessen* (*kikkog*), beware of the sea, p. 232.

**nunnukquessuonamok** (from v. t. an.), beware ye of (an. obj.), = *walesuonamok*, Phil. 3, 2.

* **nunnukquessuontamunat**, v. t. to beware of (inan. obj.): *wanunnukquessuontamok* (*kikkog*), beware of the sea, C. 182, 232.

**nunnuksháé,** adj. trembling, which trembles, Deut. 25, 65; 2 Cor. 7, 15 ( *ninnuksha*, C. 176); *wanunnukshana kuttuam*, boldness of speech, 2 Cor. 7, 4.

**nunnuksháonk.** n. trembling (through fear), 1 Sam. 14, 15; Job 4, 14.

**nunnutcheg.** my hand. See *nunnutcheg* (*nuqtech.*

**nunohpe,** adj. dry, Num. 6, 3 (*nunépi*, C. 169); *nunépi, nunéwen*, dry land (as distinguished from water or land covered by water), Gen. 1, 9, 10 (= *nwabolkta*, Hag. 2, 6; *nunnok*), 'the earth', dry land, Prov. 30, 16; *nunnok nuhugwont*, 'the made the sea dry land', Ex. 14, 21; *nunnoppevez*, he (them) dry, Is. 44, 27.

[Narr. *nunépi, dry: wnuoppayat, dry weather, R. W. 82.]

**núnohkomuk.** n. a landing place (a 'shore'). Acts 27, 39; John 21, 8, 9; Jomua 1, 13: *ketahkomun, nunnokkomuk*, the seashore, Jer. 47, 7.

**nunohtrae,** adj. dry (that which has become dry or is made dry): — *whtjig*, dry tree, 'dry stubble', Is. 56, 3; Job 13, 25; pt. -*dah*, Josh. 9, 5; Ezek. 37, 2; *nunohtra*, in that which is dry (i. e. in a dry tree, Luke 23, 31); *nunohlon*, Ezek. 37, 4; Hos. 9, 14.

**nunohteaunát,** v. i. to become dry, to dry up: *nunohtra* (= it becomes) dry, Josh. 9, 12; *nuppe*, *nuppesh*, *nunnah* (= the waters dry up, Job 12, 15; *nunuk* the is dry, Judg. 6, 40; *nunoshak*, let it become dry, Judg. 6, 39; *nunoo* (= if it be dry, Judg. 6, 37. Cf. *ninuwerk*i (Narr.), harvest time, R. W. 92.

**nuppe,** diminutive *nuppe*. See *nuppe*, water; *nuppishe*, a pool or pond.

**nuppisepog.** See *nuppisepog.*

**nuppuq, nunpohwhun.** n. a wing (not found except in the constructive or objective *nuppuq, nunpohwhun*, with prefix of 3d person): *nuppuqwhun*, winged, having wings, Is. 6, 2; *yinnepuqwhun*, having four wings, Ezek. 1, 6. See *wunnuq, wunpohwhun.*

[Allied to *nunnunat* and *nepau*?]

**nuppu, nunpoq, adj. (he)is dead, Judg. 4, 22; 1 Sam. 24, 14; pl. an. *nuppuqog*, Ps. 88, 5, 10.

**nuppoq, numpongané, adj. deadly, producing death, Mark 16, 18; James 3, 8; Rev. 15, 3.

**nuppoqonk.** n. death, Gen. 21, 16; Ex. 10, 17; Job 5, 21; 2 K. 4, 40.
"nuppoppassinnemut, 'to wither or pine away (as a tree)', C. 216; meltak nupp- pohe, a tree withers, ibid.

nuppunat, v. i. to die, Ecl. 3, 2; 1 Cor. 9, 15 (nuppionat, C. 257). The literal or primitive meaning of this verb is perhaps to go away, or, rather, to sleep. It is probably allied to nuppoh, a wing or wings.

The Indian languages abound in euphemisms for expressing death. "So terrible is the King of Thrones 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. 

nuppy, wyp, he dieth or died, Job 14, 10; 21, 25; Is. 59, 5; Gen. 23, 2; Ezek. 24, 18; he went away, 1 die ... Gen. 30, 1; 48, 21; Rom. 7, 9; pish wyp, he shall die, Ezek. 18, 4, 20; — keap, thou shalt die, Gen. 2, 17; nuppam, he dieth, Ecl. 3, 19; nuppuk, nupuk, when or or is he dead, may die. Ecl. 3, 19; Rom. 7, 2; 2 Sam. 3, 33; nuk not nupak, who died there, 2 Sam. 10, 18; nupakeg, nupukeg, pl. the dead, Ecl. 4, 2, =nunpinuchig, Num. 16, 48 (pish munap, I shall die; not some unapp-piawan, we must all die, C. 188).

[Alg. nipaw. Chip, nipa, he sleeps (Bar.); nibo, he dies. (The Chip, prefix ni (Bar.) denotes a 'going away', change (?) of place or posture; cf. nepu, to rise up.) Narr.: Roger Williams usually employs the verb kíne-wqo'ue[n]et (p. v.), to die, and has nipaw, war [nupp, amúc (n.)], 'he is gone'; nippitw crw, let him die [a sentence: he let him be put to death]; niwititlik, let them die, K. W. 122; míchemshëíwe, he is gone forever, p. 190; go único, he that was here; maqueshom, the dead man; pl. maqueshoomwép, =chepck; chepshëam, the dead sachem; chepshëwa, a dead woman; su-cshëäia, he that was prince [sachem] here], p. 161. Cree nipp, he is dead; nippiw, he sleeps, House 31. Del. mikhé, mortal; mbapam, death, Zeb, Gr. 104.]

nupweshanunat, v. t. an. to persuade: wawapweshanak, he persuaded him, 2 Chr. 18, 2; wawamunawa ... kënrweshawken, doth not (he) persuade nupweshanunat—continued.
you, 2 Chr. 32, 11; nupweshanunat, we persuade, 2 Cor. 5, 11 (nupweshanunat, to persuade, C. 204; wawanupweshan, I persuade, p. 203). nupweshassowaonk, n. persuasion, Gal. 5, 8 (nupweshassowaonk, C. 204). nupwoanuk (?) n. a riddle, Judg. 14, 12—15; a proverb, Prov. 25, 1 (nupw-owaonk, C. 163); a mystery, 1 Cor. 13, 2. See napwoanuk: siqwaonk. [nupwoshwonnaat(1)] to choke: nupwoshenwiga, they are choked (with cares), Luke 8, 14; wísip aiinnimmowawoaat, these (man.) choke (it), Mark 4, 19 (nupwaonk wójhe wopuninat, I am choked (with flesh), C. 185); niinnukunwat, to be choked, ibid.; wökhemchipwëde peumienat, I am choked with a halter, ibid., See këkqëwaone. nushàe, adj. slain, killed (dead by violence), Is. 22, 2. 
nushãoonk, n. slaughter, Is. 27, 7; Jer. 12, 3; a killing, Heb. 7, 1; Is. 22, 13. 
nushètonaon, n. a murderer, Deut. 35, 28; 1 John 3, 15; shëhtéwà, 'bloody man', Ps. 5, 6. 
[Narr. këwëmëweckick, pl. murderers, R.W. 117.]

nushètonaonk, n. murderer (abstract). Luke 23, 19; killing, Hos. 4, 2; pl. -maap, Matt. 15, 19; Mark 7, 21; shëhtéwàonk, Rom. 1, 29. 
nushètonatoumat, v. i. to commit murder, to be a murderer: nök nushètonk, 'who had committed murder', Mark 15, 7; nushètonat in maapt, they commit murder in the way, Hos. 6, 9: kësëhwaxonaon, you commit murder, Jer. 7, 9; nushëtonkun, ninkon, thou shalt not kill, Dent. 5, 17; Matt. 5, 21; 'thou shalt do no murder', Matt. 19, 18 (niinshetonaon, I kill; nunshekrap, I did kill, C. 196). 
[Narr. këwëmëweckick, they murder each other, R.W. 76.]

nushònat, v. act. an. to kill, Dent. 9, 28; Esth. 3, 13; Acts 9, 24 (manikumon, C. 190); pass. nushétonat, to be killed, Esth. 7, 4; but nushan, noshay (3d pers. sing. and pl.), are used indifferently for the active or passive voice, he or they slew or were slain (see wáshikkwat): noshëw, I slew him, 1 Sam.
nusshōnat—continued.
17, 33; 2 Sam. 1, 16; noah, kill thou, Judg. 8, 20; Acts 10, 13; noah (?), he murders (them), Ps. 10, 8; he slew, Judg. 15, 15; noah, kill ye, Luke 15, 23; noachin thick, abbon, thou shalt not kill, Deut. 5, 17; Matt. 5, 21; pish wannish, I shall slay, Gen. 27, 41; wannish, I shall slay, Ps. 35, 21;[15] Ex. 21, 14, he slew, 1 Sam. 17, 36; Ex. 2, 12; 2 Chr. 25, 5; he was slain, Dan. 5, 30; wannish, (it) slew them, Dan. 3, 22. = wah wannish, Lake 13, 4; pish wansan, he shall be put to death, Ex. 21, 12, 15, 16, etc.; was wansan, he must be killed, Rev. 13, 10; wannish, they slew, Gen. 49, 6; Judg. 3, 29; pish wansan, they shall be slain, Ezek. 26, 6; wansan (as part. pl.) slain, they who are slain, Ezek. 26, 6; 32, 21, 23-25; Is. 22, 2; no wannish, who was slain, Judg. 20, 4; pass. pish wannish, I shall be slain, Prov. 22, 13; wannish mould, the blood of the slain, Num. 23, 24; my wannish, the slain, Ezek. 32, 20.

[narr.,] (2) nooh, he slew; pl. woonks, R. W. 122.)

nushūkhōnat, v. act. i. to kill, to make slaughter (nishukhōnat, to kill, C. 190); tugkšeg kuttunnaman wannishkōnat, the sword is drawn ... for the slaughter, Ezek. 21, 28 (to go on killing, to kill as a business, 'k' progressive).

nussukkneant [nussu-se-quarrat], v. i. to remain alone: wu webe nussukkneant, 'I only remain', 1 K. 18, 22; wu webe nussukkneant, I only am left, 1 K. 19, 14. See quarrant.

nussin, nussin, I say. See uoiiinat.

nussu, nussen, adj. an. alone (solsus).

Ex. 18, 18; 24, 2; Deut. 33, 28; Matt. 18, 15; wus, Job 9, 8: wusse, I alone, Is. 63, 3; wah . . . wusen, alone . . . by myself, Is. 44, 24; wahsit, if she be 'de-solate' (as, a widow), 1 Tim. 5, 5 (wanniwiy), I was alone; wanniwiy (and 'wakw'), all alone, C. 167; wanniwiy, bid. 232).

[Narr. kijunshinew, are you alone? kijunshinew, I am alone; pa1shak wonat wonat, 'there is only one God'; wanaam wonat. He alone (made all things, etc.), nussu, nussen—continued.

R. W., 31, 14, 115. Del. warkun, adv. alone, Zeisb.]

[un]nussu, (he is) shaped, etc. See under U.

nutecheg, hand. See m'utecheg (m'utecheg).

nuttaihe, pl. an. nuttaiheog; 1nai, nuttaiheog, mine, (is) mine, Gen. 26, 20; Mal. 3, 17; Ezek. 35, 10. See nautaihe.

nautaihein, ours, (is) ours. See nautaihe.

nuttin, nussin, I say. See uoiiinat.

nuttinim: wu nettinimun no nettinim, for 'I am that I am', Ex. 3, 14; me-nettehe we nettinim ('I'm nettinim'), [Mss. Ps.], 'for so I am', John 13, 13; get mutka ne nettinim, 'but it is not so with me', Job 9, 35; yu ne nettinim, thus I was, Gen. 31, 40; yu nettinim, thus I have been (and am), v. 41; wu nettinim wu nettak ne mattaikaig, 'I should have been as though I had not been', Job 10, 19 (wu nettiminaim ye nettiminaim, 'I am such as such as I am', or 'I myself remain or continue to be such as I myself remain'; nettiminaim = I am such as (I): nettinim, I am become; nettinaim, we become; nettinat, to become, C. 181). See nettinaim. Cf. nettinim.

[Del. 'ellei, I (do, say, etc.) thus or so; 'k'dell, thou (does, sayest, etc.) thus or so; w'ollei, he, etc., Zeisb. Gr. 177.]

nuttinne, even I. Neh. 4, 13; ego ipe, Ezek. 38, 23.

nuix, adv. yea, yes, verily (El. Gr. 21); verb subst, men-gwawet, let it be yea, James 5, 12; wok, yes, Stiles (Narr.). 'nuix, as it is commonly written, but should rather be unkkiis, in two syllables', Exp. Mayhew. See %.

[Micm., 'oui'; lok (wak), 'bien', Maill. 29. Abn. 'ye signif. affirmateum: niga, oui, c'est cela', Rasles 553; nikki, c'est cela même, p. 555, Chip. c unge ku, yes, certainly; c ungei, O yes, Bar. 476. Del. eke, ay! Zeisb. Hlin. 'Rad, naga, nuyga, vox feminis propria, assurément, vraiment; nissi naga, oui vraiment, je le dis.'—Grav. MS.]
O

*ō, 60 (o nasal), yea, yes: "but there being another Indian word of the same signification, viz., inr,. . . the former is scarce ever used in writing."—Exp. Mayhew. (in, well, it is well, C. 227.)

ōtshas. See 60shs.
obbohquos, n. See appōbquisūs.
obbohquosh. u. a covering. Ex. 26. 7. See appōbquisūs.

ockquotchau (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. +ng: R. W. 95; the woodchuck (Arctomys monax) (?). Cf. okquantepoq ("commerce")?, El. From ogkshaq, ogphow (ogkeshn). he goes under, roots, or burrows. See ogkeshn (ogp-ventheu). he comes from under. Cf. ogkeshn.


ogguhse, adj. little; [small in quantity or amount]. Prov. 24. 33; anna oggusin, much less. Prov. 17. 7. Dim. oggusinew wigge, a (very) little water. Gen. 24, 17; oggusinew, "by little and little", Deut. 7. 22, = oggusinew, Ex. 23, 30 (oggusin, adv. little, C. 233).

oggusinadhtu, of little worth. Prov. 10. 20.

oggususow, an. pl. few. Deut. 26, 5; Matt. 7. 14; inan. pl. oggusinamuh, a few things. Matt. 25, 21, 23; oggusinamush (dimin.). Gen. 47. 9; oggusinamopok, in a few days; at the end of a few days]. Num. 11. 20 (oggushon, few, C. 169). [For ogkeshn (?) and ogkeshon (?).]

ogkemenät, agkemenät, v. t. an. to number or count (an obj.). ogkesh, number ye (the people). Num. 26. 2; "take the sum of". Num. 4. 22, ogkesh, Num. 1. 2, ogkemenätuqok, they numbered (them). Num. 26. 65; vag ogkemenätcheg, ogkemenätcheg, they who were numbered. Num. 26. 51, 57.

[Cree n'uck-awwe, he counts him. Howse 43.]

ogkesu. [Note.—Definition not given. See ogkesh; ogkemenät, ogkemenät.]}

ogketaminät, v. t. (1) to number, to count, to take the sum of: muslp ogketaminät, by count, "according to a certain number". Deut. 25. 2 (inan. obj.). ogketan, he counts. Job 31. 4; ogkeshō.
ogketamunát—continued.

ogquenamunát—continued.

another; above ogquenamunát, 'count me not', do not liken me to, 1 Sam. 1, 16;

ogketamunát, to whom will ye liken (him), Is. 49, 18; inan. ogquenamunát, spot, it is like (it may be likened to), Matt. 13, 31; 19, 1; 22, 2.

The verbs substantives from ogquen and ogquenam are and their derivatives are variously formed and with no uniformity of application: piŝh nogquenamk-munát, I will liken him to, Matt. 7, 24; attah nogquenamutamun, to what shall I liken (it), Matt. 11, 16; kattogquenam, do ye make it like (him), 'compare it unto' (him), Is. 49, 18.

[Del. Edelyqari, so as thou, thou art like; wōddiyqari, so as he, he is like, Zeisb. Gr. 172, 173.]

ogquè, agque, wuttoque, like to, in the same manner as, Is. 40, 22, 24, 31; or ogquè, like it, Deut. 4, 32. See ogquenamk-yogquè, ogquenamuk.

[Del. Rimquèt, Rimquèt, 'so, so as', Zeisb. Gr. 172.]

ogqueneuk, agqueneuk, n. likeness, similitude, Deut. 4, 16, 17, 18; ogquenamk-yogquè, that which is like to, = ogqueneuk-yogquè, Matt. 13, 31; 22, 2. The 2d pers. subj. pres. of the verb used for the concrete noun.

ogqueneunkquesuul, adj. an. (he) is likened or made like to, Matt. 7, 26; 13, 24.

ogqueneunkqusequonk, n. the making like in appearance, a similitude, Is. 40, 18; parable, Matt. 15, 15; 22, 1.

ogquidnásh, pl. n. islands, Is. 40, 15. See ayquidnásh; masnák.

ogquinéi, v. i. to wear clothes, to be clothed, Jer. 4, 30; 1 Pet. 3, 3; see hogka, ogquamunát, v. t. to put on, to ornament the person with, 1 Pet. 3, 3; = no ayqúti, which was on him, which he wore, Gen. 37, 23; = no ayqút, 1 K. 11, 30; ayqité silver, (when he is) clothed with silver, Is. 65, 13; hafáhpuní akkupit, clothed in linen, Dtn. 12, 7 (see ayqút; hogka); any ayqúti, they that wear, 1 Sam. 22, 18 (ogquìnánut, to put on, C. 204; natogquennamu-unák (ransaul.), 1 clothe; natogquennamón útil, to clothe; natogquennamínút, to be clothed, ibid. 185).
ogquonneat—continued.

[Narr. ovpnh, paton (clothest), R. W. 107.]

ogquonnec, n. a shield, Deut. 33, 29; Is. 22, 6; pl. ---sh, 1 Chr. 13, 34. From ogpunun.

ogquonnekunqussinnet, v. t. to make in the likeness of, to make like to, Gen. 5, 1 (utogquonnekunqussinnonawn, I seem to be weary, C. 208).

ogquodchuan en wadchuant, he went up into the mountain, Matt. 5, 1; 14, 25; Mark 6, 46; ogquodchuan wadchuant, he went up into a mountain; Matt. 5, 1.

ogquodtum, v. t. 'be garnished', 'over-laid' (arctu, the house) with (it), 2 Chr. 3, 6, 7; watogquodtumom, he overlaid it with, v. 4, 5.

ogquonkqaag, n. 'rust'; Matt. 6, 19.

ogquonkhshale, adj. moldy; pl. ---kshale, Josh. 9, 5; verb subst. ogquonkhshale, it was moldy, v. 12.

ogquonkhshunk, n. 'mildew'; 1 K. 8, 37; lit. mold. (Elsewhere than here 'mildew' is transferred.)

*ogquos, toogquos, a twin; pl. +wog, C. 176.

[Narr. tokgquosock, twins, R. W. 45.]

ogquoshki, adj. wet, moist (by dew or rain, 99), Dan. 4, 33; renominaw . . . en ogquosheke, grapes . . . moist, Num. 6, 3. Verb subst. ogquoshekaj, let it be wet, Dan. 4, 15; nogkeshinaw, it 'distills' (like dew), Deut. 32, 2 (cf. ogquellepippanumqoyqoy, they are wet (with showers), Job 24, 8); enogquellepippanumqoyqoy, they wet thee (with dew), Dan. 4, 25. Cf. orichippe. See watogquos.

*ogkitchum.

[Peq. watogquos, wet (i. e. it is wet); waongtippe, 'deaf, i. e. wet-nose', Stiles.]

*ogwanamunat (?), to perceive: oppamunamunat, to be perceived, C. 203; ogpauamunat, to suppose or imagine, i. d. 211.

*ogwuan (Narr. v.), abs at adrift, R. W. 99.

ogwu. See agwu.

oghuheshë-g, he minisheth them, makes them few, Ps. 107, 39.

*ohhomaquesuuk, a needle or pin, C. 161 [for akhun (2)].

ohlontseonat. See ohonts. ohkas = öken, mother.

ohke, n. the earth, land, Gen. 1, 10; Ps. 78, 68; ut akhek, on the earth, Lev. 11, 2 (noch, ground, C. 160); a country, region, 2 K. 3, 20; ut akhek, in the land, 1 K. 8, 37; autokhet, to my country, Gen. 24, 4; khotik, thy land, Ex. 34, 24; pl. okkesok, countries, Gen. 26, 3, 4; orwindikhe, the grave, Prov. 30, 16. From the same radical as öken (mother), oke (father), iriik (an egg), etc.; 'that which produces' or 'brings forth'. Like öken (q. v.), the form is passive. Cf. Greek, yrssa, yr'; Egyp. kani (ben); ke, a ball; kew, the phallus (?).

[Narr. niki and nuwntunamwak, earth or land; aitunni, niwntunamwak, my land; wakindinamwak, new ground, R. W. 89. Del. bagik, Zeish, Voc. 8.]

ohkcheteen-in, n. a sour, one who sows, Matt. 13, 3, 18.

ohkcheteaunat, akhcheteaunat, v. t. to plant, Ecd. 3, 2; akhcheteaunat, he planted a garden, Gen. 2, 8; akhcheteaunat, they sowed the fields, Ps. 107, 37; piok renominamwak, they shall plant vineyards, Is. 65, 21 (=piok akhetawomwak, akhetawomwak, Zeph. 1, 13); piok khotik, they shall sow, Mic. 6, 15; akhetawomwak, that which thou sowest, 1 Cor. 15, 36, 37; pass we akhetawomwak up, that which was planted, Ecd. 3, 2; akhcheteaunt(?), subj. when he sowed, Matt. 13, 4; we akhetawom, he that sows, v. 37 (akhetawom into, to savor or plant; wakheteyk, I sow or plant; ahchumpi akhetawom kattunal, when do you sow your rye? C. 204). See akhetawom.

[Narr. akheptaunaw (and wakhetawom), to plant corn; akhetawom, 'planting time' (betemplant); akhetawom, 'when they set corn'; akhetawom, 'I have done planting', R. W. 91-92.]

ohkieieu, adj. below, C. 168.

ohkeiyu, adv. toward the earth (El. Gr. 21); akhekwa, out of the ground, Gen. 2, 9. See agwu.

[Narr. akkeowun, 'downward', R. W. 52.]

*ohkeommawog, bees, C. 156. See akkeowun, wakheu.
ohkeanokig [akve-wunog, earth hole], n. a cave; ohkeanogkut, in caves of the earth, Heb. 11, 38, =ohkeanogkun, Job 30, 6.

ohkwii, n. a skin (dressed or prepared for use; cf. askun, askun, tuskun), Lev. 13, 46, 48, 56; 15, 17. From opoowennot, to cover, to clothe; cf. hoyka, he clothes himself; tuskun, i.e. tuskokanu, a new or undressed skin. (Cf. moak.

ohkonkie, adj. made of skins; bedger orhkonkie, made of badgerskins, Num. 4, 10, 12, 14; ne teague matlagune wishky, 'anything (vessel or bottle) of skin', Lev. 13, 39, =teague hokkonie wishky, v. 58, =akkwie wishky, v. 57, =teag-tikondy, v. 48, =mattagune wishky, v. 49, =wnne ne akkwongwak, v. 51; hokkonie auwtokunok, all that is made of skins, Num. 31, 20. See oogyennat.

ohkwunnuk, n. collect, skins; skins of badgers, Ex. 35, 23; cf. shriepswaknuk, gootswaknuk, sheepskins, goatskins, Heb. 11, 37.

ohkwu, n. a horn. See akk.

ohkuk, ohkuhk, akhuq, n. an (earth-ken) pot or vessel, Job 41, 20, 31; 2 K. 4, 39, 40, 41; pl. +gog, Mark 7, 4; ripper harsum akhukopng, water-pots of stone, John 2, 6 (ohkake, a kettle, C. 161).

[Narr. airmk, a kettle; mishquockkuk, a red (copper) kettle, R. W. 36.]

ohkukquateen-in, n. a potter, a maker of pots, Jer. 18, 6.

ohpaunu, 'he treadeth on' (walks upon), Iam. obj., Job 9, 8.

ohpequan, shoulder. See malbyqek.

ohpepeh, 'I may cast a snare'; (or suppos.) muttu oih oihpeh, 'not that I may cast a snare', 1 Cor. 7, 35. Cf. oppel.

[MARGINAL NOTE.—'Wrong."

*ohquae, C. 239, = uhquae (on the other end), q. v.

ohquanumonat, v. i. an, to break. See akquwauanum.

ohquauanumonat, v. i. to be hathsome. See akquwauanumonat.

ohquanupam, on the shore or margin of the sea, Ex. 14, 30, =shyquan kek taboo, Mark 2, 13; ohky . . . ohquan- skin may ketahuamit, 'land by the way of the sea', Matt. 4, 15.


ohqueneunquks, adj. terrible. See akqueneunquks.

ohquontamoonk, indignation, 2 Cor. 7, 11.

-ohtae, -ohtag, -ohten, in compound words, that which is of (or which has) the quality or nature of, or belonging to.

ohtaeu, 'he croucheth', Ps. 10, 10.

ohtauunat, ahtauunat, v. t. to possess, to have (in possession), Gen. 23, 9; Judg. 18, 9; Neh. 9, 15; Amos 2, 10 (aktivat, to have, C. 194; ahtauunaat, to spare or preserve, ibid. 210; abta, he hath (it), Mass. Ps.): wh akwddjwom ahtauunat, 'he hath the Son hath life', I John 5, 12; wh . . . muttu ohtum ahtauunat, 'he hath not life', ibid.; wey ohtauuqy okke, 'who were possessors of lands', Acts 4, 37; abtaununat ahtun, to inherit the land, Ex. 23, 30; wh ohtum, the owner (suppos.), Prov. 1, 19; honest ohtauk, who hath? Prov. 23, 29, Ex. 24, 14; acteyunav ohtun ketahuamit, 'anything which is (belongs to) thy neighbor', Ex. 20, 17. It is this verb in the intransitive form (ohtau) 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-xlvii). Thus, ngenow . . . ohtauvma wattat Kirjathjeavria, 'the place is behind Kirjath-jearim', Judg. 18, 12; ohtauv, it is, it was, Ex. 40, 38; Matt. 6, 30; pish ohtauv, it shall be, Gen. 17, 13; Matt. 6, 21; ohtauv, (that) which is, Matt. 5, 14; pish ohtauv (iam. pl.), they shall be, Deut. 6, 6; ohtop, it was, John 1, 1; ketahuamit, thine is, Matt. 6, 13; ohtauv ohtauk, he 'hath any inheritance', Eph. 5, 5; ohtauq, they had (brick, etc.), Gen. 11, 3; meppeuq ohtauv ahtuhtav, there is death in the pot, 2 K. 4, 40; no ohtu, weh ohtu, there are (there is'), C. Math. No. 52 (katunok, matohi, matohi, I have, I possess (it)); ketahuamit, thou hast; weh ohtun, he has; akauhto-
ohtauunat, ahtauunat—continued.

now we have; *turtlewom, ye have;* wyg ahtomp, they had, C. 194, 226.

[Del. ohtauat or ahtauat, he has or possesses, Zebs. Gr. 158; *kathai, 'he has, it has, there', ibid. 162; *hatten, Zebs. Voc. 18.]

*ochteak. See *ohtek.

-ochteuk. See -othere.

ohteónak. See ohtoonek.

ohtoonek, n. a possession: *urtehkon, their possession, Gen. 47, 11; watch ohtoon, 'for a possession', Lev. 14, 34; *mechushahtuy ohtoonek, an everlasting possession, Gen. 17, 8.

ohtothonat, v. i. to sow or plant a field, Matt. 13, 3; Lev. 26, 5; Is. 28, 24: *ohshtoonus, is sown, 1 Cor. 15, 43, 44. See ohkhoowatun.

ochteuk, ochtek. 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 ohtauunat or ohká, and ohk); pl. ohthekooniak, Ps. 106, 37; John 4, 35 (ohthekooniak, C. 190): *ohshtoon, in his field, Matt. 13, 31; *ohshtooni, in the field, Ex. 23, 20; *suesheskehr ohshtooni, in the open field, Num. 19, 16; Lev. 14, 53 (ohstoon, soil, a field, C. 160). See ohke.

ohtohtonu, [is] removed, Job 14, 18. See ohtohtoontun.

ohtomp, ahtomp, n. a bow, 2 K. 13, 16; Ps. 78, 57; *wahtooma wahtoome, he bends his bow (hath bent, Lam. 2, 4); *wahtoom, thy bow, Gen. 27, 5; ahtomp, bow kúshpaat, bow and arrows, 2 K. 13, 15; pl. *wahtoomaht, wahtoomapoom, their bows; Jer. 51, 50; 1 Sam. 2, 4; ohtompap ich, those who carry bows, bowmen, Jer. 4, 29; *wah kímanoo ohtompeh, he that handleth the bows, Amos. 2, 15; *wah wakhtoomuki kúsh pawakweh ohtompeh, who handle and bend the bow, Jer. 48, 9. [ohhtoosp, that which belongs to a man (?)]. See wapopowa, *wahtoomaht.

[Alum. *tohwe. Pomp. a'temp, nat'temp, (my) bow; Trummanahdoo wamotamn he wamotamn a'temp nernam mewkam; *nhod-keusussi nouni prawau prawau eeye betha geykwaht, 'I wish I had my bow and arrows: I think I would [now] shoot you' (eeye, now; teeta, I think; nhod-ke, I will; mewu seyganem, I'll

ohtomp, ahtomp—continued.


ohquashad (?), when he was walking along by (or near), Matt. 4, 18, *pun-uusashad, Mark 1, 16.

ókas, ohkas, okas, n. mother; construct. *ukas, Gen. 21, 21; Matt. 10, 35, 37; *ukasish Jesus, the mother of Jesus, John 2, 1; *ukas, ukas, my mother, Matt. 12, 48; Luke 8, 21: *ukas, ukus, thy mother, Mark 3, 32; Luke 8, 20; Eph. 6, 2; pl. *ukasunma, our mothers, Lam. 5, 3; *okusunenak, mothers, (collect.) all motherhood, Mark 10, 30 (wan-tanikibin, a mother; *wïkíkik, her mother, C. 102). From the radical *uk, with a termination marking the noun patientis, as *ohke, och does the noun agentis. Perhaps the same word (with animate termination), as *ohke, earth.

[Narr. *ohken, a mother; *uká, *uká, *uká, my mother, R. W. 44.]

okauau, he: *nogt okauau, he has one wife, 1 Tim. 3, 2.

okunmes (?), aunt, father's brother's wife: *kokunmes, 'thy aunt', Lev. 18, 14; *kokunmes, thy grandmother, 2 Tim. 1, 5 (wan-tanikibin, a grandmother, C. 102).

[Del. *meko me, grandfather (iat femina?), Zebs. Voc. 23.]

*nukum, n. a hook (and fine), Matt. 17, 27. See *umunni.

[Del. *anun, fish-hook, Zebs.]

omacheg, n. pl. fischers: *nemacheg, they who (fish with a hook) 'cast angle', Is. 19, 8.


omaenat (?), to fish. See *umunni.

*omimis, pl. w.*namis, herring, C. 159. See *umunmi- 'a fish somewhat like a herring', R. W. 102. See *numunmihnenik. [Pencil note.—"*Dun of umimis? for umimis, depressive numis. See note in K. W. 114."

*omógeh, adv. almost, C. 233; *mu'meig *man, generally, ibid. 225, 228. Cf. monam, at times, now and then.
omoh[ina], v. i. to rise up, to rise from sleep (omohkratte, to arise, C. 180); omohkrat noompōon, he rose early in the morning, Ex. 24, 4; omokki, 1 K. 3, 20; omohkreg noompōon, they rose early, Ex. 32, 6; 1 Sam. 29, 11; omohkron (subj.), when I arose, 1 K. 3, 21; nek omohkki noompōon, he who rises early, etc., Prov. 27, 14; omōkh, arise thou, Gen. 19, 15; omokwān kāh nepōan, it arose and stood upright (pass. form, ‘was arisen’ and ‘was stood’), Gen. 37, 7 (omotumukōm, I arise; umotumuk-kām, we arise, C. 180).

[Abn. aůnikkī, je me ōvė, a somnō.]

omokhinnūnat, v. t. an. to raise up, an. obj. : omokchi, raise thou me up, Ps. 41, 10.

[Abn. Stāniōkkānā, je le iās lever, je le leve 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 to the native name appropriated, in accordance with Italian 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—missiōnēs, or captives. (See missē; missiōnē.) From this root come, apparently, omopam (kompo-pām, the man animal), a male; woskumpam (wosk-kām-omp, hurtful or bloody man); a warrior, or ‘brave’, one who bears arms (see note below); woskomp (woskomp, great man), a captain; woskomp (woskomp, light man?), a young man, not grown up; penomp (penōw-omp?, a stranger to man, nec ess viri ?), a virgin; omkshiasūn (for omp-), to conquer, to put to flight; and, perhaps, ompetēa (ompēthēa, that which belongs to man or to the conqueror), tribute.

[Note.—Regarding woskēmpam the compiler notes: ‘This is wrong, but I can not fix the true meaning of woskē. ’ This is followed by a note in pencil: ‘Perhaps not wrong. 1883.’]

ompachissinn, ‘the top of it [a ladder] reached’ (to heaven), Gen. 28, 12.

ompamuhquenāt, v. i. to turn one’s self around, to turn back, to look behind one: ompamuhquena, ‘he turned back’, 2 K. 2, 21; abpeompamuhquatik, do not thou look behind thee, Gen. 19, 17; ompamuhquatik, she looked back, v. 26; mawta ompamuhquatik, they look not back, Jer. 46, 5; ompamuhquatik, v. i. he looked back at, Jer. 13, 16. See namūnianat.

*ompanā[enat?], v. i. to lift one’s self up, to rise up (as opposed to namuwanat, to bow down): ompānā, he lifted himself up; ompamog (pret.), Mass. Ps., John 8, 7; ompamūt, when he lifted himself up, v. 19.

*ompateg, pl. = aah, weapons, Mass. Ps., John 18, 3 = aawhakwamogash (?). Fl. See aawakwam.

*ompattamūnāt, ‘to wear clothes out’; mōktompattamūnāt, to wear out; wāmātēke ompattam, I did wear; may rekompattam, they would wear, C. 215. See aawokkōm.

ompattessinnat, to lean upon (ompattessinnat, C. 180); nekompattessinnat, he leans on his house, Job 3, 15; ompattessinnag, they lean on (him), Mic. 3, 11; ompattessinnag, if he lean (or leaning) on it, 2 K. 5, 18, 21, 19; John 13, 23; ompattessinnag kāh aawokkōm, ‘the stay and the staff’, Is. 3, 1; ompattessinnagōk, the stay, Ibid.

ompehtēa, ompetēa, adj. of tribute; -wompōw, tribute money, Matt. 17, 24.

ompehtēaōn, ompwet- (ompēthēaōn, C. 263), n. tribute, Gen. 40, 15; Num. 31, 28; Matt. 17, 24, 25; ‘toll.’ Ezra 4, 20: ompēthēa, ompedēaōn, that which belongs to men, i.e. masters (?). See omp. ‘[ompēth... teok, an old Indian word that signifies obedience by giving any...’ C. 155 (partly illegible in his manuscript).] See ompāw-mānōk.

ompēnāt, v. i. to be Loose, unbound, free, 1 Cor. 7, 27: ompēnā, if thou be loosened (or free) from, Ibid.; nekompāwwekāh, she is loosened from (the law), Rom. 7, 2.

ompēnēaōsu, adj. (was) loosened, Mark 7, 35; pl. an. - oũ, Dan. 3, 25.
ompeneonat, v. t. an. to loose or unbind, adj. an. obj. (ompineonat, to release, Luke 23, 20); "ompineonat (see pomunat); watompineuw, he loosed him (from bonds), Ps. 105, 20 ["sowth for socwh (?")]; Acts 22, 30; ompineuw, he loosed (the prisoners), Ps. 146, 7; ompineuw, loose ye him, Matt. 21, 2; kitompiewnunatw, 'I (to) release unto you', i.e. I to cause to be unbound to you, Matt. 27, 21; ompin (?), loose thyself, Is. 52, 2.

ompenumunat, v. t. to lose, to unbind, Rev. 5, 2; ompenunat, he loosed (the rocks), Job 12, 18; ompunat wuppew-nunat, he has loosed my cord, Job 30, 11; ompinununat, they are untied, loosed, Is. 33, 24. [Narr. aonmpanih, untie this; aom- pinnunian, 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).

ompetea. See ompeteic.

ompeteanik. See ompeteicok.

ompontumunat magoonak, to send an offering (or tribute, hommage), 1 Sam. 6, 3; wish ompontumunoomok watch magoonak, which things ye return him for an offering, 1 Sam. 6, 8.

ompochanumunat (ompokhecanat, v. i.) to roll, C. 206; watompochanumunat qopak, to roll away the stone, Gen. 29, 17 [i.e. to remove the obstruction (?), omponumunat and watche (?)].

*ompochenat. v. t. to roll, C. 206.

*ompupwussueknonunkuqat, n. vice, C. 105.

ompak, ompsk, ompsq, in compound words, a stone or rock; equivalent in some cases to pusk, in others to kosan. See kuvampsq (a sharp stone, under kimii), wamkqumomspq (the top of a rock), kusaksoompak (a millstone, under toghkwek), kusoksoompak (a high pointed rock), etc. Not used in Eliot's Bible except in compound words; but wisswomcwpok (obj.), 'a great stone', is in Samp. Quinup., p. 156. The primary meaning seems to be an upright (ompak) rock or stone(p'sk). Eliot has:

ompak, ompsq—continued.

ompuskele-ut (pahak-p'sk), 'in a cleft of the rock', Ex. 33, 22; agppaspoonspqo-nulut, 'under the [cleft upright] rocks', Is. 57, 5; woskke piskattu, (from) 'the top of the rocks', Num. 23, 9; ut attachе piskxamut, 'on a crag of the rock', Job 39, 21; kenykpe pumspqekyuttu, (of river courses) 'among the rocks', Job 28, 10; kusamphxamqent, 'on [high] rocks' (or on a high rocky place), Jer. 4, 29; cippisqak, 'upon a rock' under water, Acts 27, 29; mawamspqekyuttu, in 'gravel' (?), Is. 48, 19; watch woskke piskettu, 'from the top of the rocks', Num. 23, 9 (sing. woskke piskettu, on the top of a rock, Ezek. 24, 7).

ompokut, n.: nequt-ompokut, 'a penny', Matt. 22, 19; Mark 12, 15; Rev. 6, 6 (ompokut, a penny, C. 203; ompokutak, pieces, Ind. Laws, n. p. 31). Cf. nequtompokunukettit, 'of a span long' (pl.); nequt okunukum et ne akwet, 'a span shall be the length of it', Ex. 28, 16. [Narr. nequtumpoket, 1 penny (that is, a penny's worth of wiamun; probably a measure of length); woskamunet, 2 pence; goramunet, 4 pence; gupkkununet, 6 pence (=gupkkakun, quiva- nuna; wosk 2 quiva-nunak, 12 pence, or a shilling); woskqukat (10 quiva- nuna), 60 pence, =gupkkakun chek wosk- senak, =eqqumtegq, or woskumteh, 1 fathom of their stringed money; woskumtegq, 2 fathoms =10 shil- lings, etc.; woskumtegq, 4 spans of wiamun; woskumtegq, 4 spans, etc., R. W. 128, 135.]

ompak. See ompak.

[-omp: an ompak, he looks. Cf. Chip. ont avamk, to see.]
ompwunnémonat—continued.

ontat, naontat, for tributaries to them, Judg. 1, 23; wutompanwun—not (he), gave him presents, paid tribute, 2 K. 17, 3.

onsemkauonat, v. t. an. to prevail over, to put to flight: pish onsemkauing, they shall chase, put to flight, Lev. 26, 8; onskauw, he prevailed in battle, was the conqueror, Ex. 17, 11; wutompanwun, he chased him, Judg. 9, 40.

omwunnomk, onmp-, n. tribute (paid or referred to the payer), Num. 31, 37, 38, 39. See onmpwunnomk.

ónąg. See anyang.

ônát, auônát, v. t. to go to or object, Ex. 21, 7; Jer. 37, 12. See examples under ani, to which add ontuh, let us go to, 1 Sam. 11, 14; Luke 2, 15; ongog, go ye, Matt. 21, 2; Josh. 2, 16. Cf. onmamán.

ontuh, adv. as, like, Ps. 78, 15, 27, 66; ontpali ... ontpaluy, as, so, Prov. 26, 9 (construed with the suppos. mood for unu ontuh, as though, as when). Caus. verb. subst. ontpaluy (he 'took on himself'), he made himself like, Heb. 2, 16.

onch. conj. yet, notwithstanding that, Ex. 9, 17; Eel. 1, 7; Hos. 9, 16; onchikoh, but yet, Rom. 5, 7; oonch, Is. 11, 1 (=onk, with form of imperat. 3d pers. singular or absolute participle). See onk.

oncheteau. See oncheteau.

oncheteauun, 'revised' or 'corrected' (as used in title-page of Rawson's revision of Elliot's translation of Samp. Quinnup., 1689): onchetoeng watahahapow, they mended their nets, Mark 1, 19; oncheteauun wek, to repair his horse, 2 Chr. 24, 12; 34, 10; oncheteauun, 2 Chr. 24, 5. See oncheteau.

onchittamaunomat (?), v. i. to chew the cud (?); cf. kakhelhama, onchittamaun. It chews the cud, Lev. 11, 4, 5, 6; onchittamaun, part., cheweth the cud, Lev. 11, 3, =kakhelhamaun, Deut. 14, 6; onchittamaunecy, pl. they which chew, etc., Lev. 11, 4, =kakhelhamaunecy, Deut. 14, 7; maota onchittamaun, he does not chew, Lev. 11, 7, =maota kakhel-
hamaun, Deut. 14, 8.

onchteau, oncheteau, he amendeth (it); suppos: 24 pl. onchetoing, if ye amend (your ways), Jer. 7, 5; oncheteuk, amend ye (your ways), v. 3; oncheteuk, amended, title-page of second ed. of Indian Bible. See oncheteau.

onchteónk, n. a repairing, repair: oncheteónk wek, the repairing of the house, 2 Chr. 24, 27.

oncheteuk, part.: oncheteuk pokyohon, the repairing of (the who repairs) the breach, Is. 58, 12.

ongkone, ogkomsai, prep. on the other side of, Josh. 21, 2, 3 (its adversative is sometime yaki, 2 Sam. 2, 13): onkome, on the other side (of the way), Luke 10, 31, 32; onkome, punnenonk, on the other side of the wall, Neh. 4, 13 ('behind the wall'); onk moken suput, (to) those beyond the river, Neh. 2, 7. See onchekwises (sekki), ogkomuk [=koeun] Jordan, (that which) is beyond Jordan, Matt. 4, 15.

[Abn. rites, en dél. Quir. akkōman kōthann, over the seas, Fier. 10. Cree aklín, across, on the other side. Del. gwaun, over there, the other side of the water; ogchōmen, over against, Zeißh.]

ongkone, prep. beyond (El. Gr. 21, 1 Sam. 20, 37: onchamaun ... onkone, on this side ... on that side or beyond (the river), Josh. 8, 33; onggsóic, utmost, farthest off, Deut. 30, 4; Jer. 9, 26; 25, 23, anp ongkome onkouw, 'come from the uttermost parts of the earth', Matt. 12, 42; en ongkone, to the furthest ('utmost'), Deut. 34, 2 (onkó, C. 168); onkone, behind, 1 Sam. 21, 9. See onkameun.

ongquonomáat. See onkquonomáanomk.

onk, conj., a particle which nearly answers to the Greek ὅ, 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 koh. It is sometimes put for 'and', Gen. 20, 12, 13; Matt. 18, 5; elsewhere for 'so', 'so that', Ps. 78, 20, 29. An onk conveys more than all, 1 Chr. 16, 20; anke mis-

sucu' onk reen, he is more great than I,
onk—continued.
Mark 1, 7; * Nina onk, greater than,
Mark 4, 32 (onkou, besides, C. 234).
[Was it originally the same as *wink?]
onkaees, adv. (dimin. of oikkone), a
little farther, Acts 27, 28.
[Narr. _universal, R. W. 55.]
onkapunanittonon, n. torment (en-
dured; referred to the subject), Rev.
9, 5; Ex. 1, 13, 14 ("rigor"). See _
-wakupanittonon.
onkapunanonat, onkapunninat, v. t.
an. to torment, to torture: *wakupa-
nanat, to torment them, Rev. 9, 5;
*uhqe onkapunanach, torment me not,
Luke 8, 28. Pass. onkapunanonttoq, they
were tortured, Heb. 11, 35. Cf. _
-wakupanannnt.
onkapunninittue, adj. and adv. cruel,
severe, Heb. 11, 35 (with reference to
the subject or victim).
onkapunninont, n. torment, torture,
cruelty (inflicted; referred to the
agent), Rev. 9, 5 (3d pers. pl.).
onkatoq, adj. another, Dent. 28, 30; pi.
... onkatoq, one . . . the other, Dent.
21, 15; krasat onkatoq, krasat onkatoq
krasatonton, a king going to war against
another king, Luke 14, 31 (here
katoq has the prefix of 3d pers., "his
other" (?), and objective affix); pl. on-
katoq ( *onkatoq, Pict. 14). From onk
or onkq.
*onkatoqanat, conj. otherwise, C. 234.
*onkatuk, onkue, conj. besides, C. 234.
onkauwoth, onkauwothuen, onkauwoht,
_n.a shadow, Gen. 19, 8; 2 K. 20, 9, Is.
32, 2.
onkauwonqtoq, 'behind a tree', Is.
60, 17.
onkhunmat (onkebonat, an.), v. t.
(1) to put one thing above another, to
cover. (2) to hide. See _putthim,
onkebon, he hides (it), Prov. 27, 16;
onthonhom onkebon, I hide my face,
Dent. 31, 18; onkebon, part. hiding,
Prov. 27, 16; onkebonoq, onkebonik, (it)
is covered by, Prov. 26, 23, 26 (onthon-
homn onkebon, I cover (myself), C.
187).
[There were a number of verbs, he covers it, 
Howe 45; ukhebonaweny, he covers 
him, ibid. 45, 83.]
onkue. See *onkatuk.
onkouothe, adj. shaly: _nokla-
youq, Job. 40, 22.
onkquanumeonk, n. sorrow, physical
pain, Nah. 2, 10. See _okquonunonk-
nonk; okquonunonk.
onkquatunk, n. a recompense, Is. 35, 4;
*wat —, his recompense, Job 15, 31
(onkquatunq, wages or reward, C. 263).
*onkqweekhoi, n. a hat, C. 160; ok-
quonkawepo, cap, C. 239.
[Narr. _ookwekeehokon or okkawemo, a hat
or cap, R. W. 107.]
onkqweenunque, adj. cruel, C. 108;
severe, p. 175.
onkqueqwoho, -ko, n. a veil, Ex. 34,
33; 2 Cor. 3, 14. See _pottoqwoqwoq.
onkqueqwoho, 'he covered his face' (with it), Is. 6, 2.
onkqunnosog, n. pl. claws: *onkun-
poq, their claws, Zech. 11, 16. Dimin.
from uhquon, a hook. See _wahkos.
onkquohquodt, (it is) 'lowering', Matt.
16, 3. See _kqpoqwoq, (when it is)
cloudy weather; *onkqiiatun, mining, C.
[Del. _aquqmonequm, it is cloudy
weather, Zesh. Gr. 162; *eh gum hok,
cloudy, Zesh. Voc. 13.]
onkquommmommeonk, n. sorrow, Gen.
3, 16; pain, 'torment', Matt. 4, 21.
See _onkquonunonk; onkquonunonk.
onkquommomwe, adj. sorrowful, in sor-
or, Gen. 3, 16, 17. See _makwu.
onkquosketueonk, n. poisoning, Ps.
58, 4. See _qkpoq.
onkqwoho, v. t. an. (1) to recomp-
ense (a person) onkquonunonk, he re-
compensed (them), Prov. 26, 10; *eh pook
wakupunonk, he will recompense
her, Jer. 51, 6; kappawpunk onkquononk
(onkquonunonk), I will render to you
double, Zech. 9, 12; _onkquononk, recompense ye
(her), Rev. 18, 6; _onkquononk,
as she has recompensed you, ibid.
(2) to hire, to pay wages: _kunqvoq-
wesh, I will give thee hire, 1 K. 5, 6;
you kah yeh onkquononk, thi's and
thus he dealteth with me' (pays
me such wages), Judg. 18, 4. See
_unnawat (2).
[Narr. _kunqwoqwpittoo, I will pay
you; _kumuliekieknkquononk, I will pay
you well; _kunwuqwpittoo, what
will you give me? R. W. 72; _kutteiwa
onkquoteonat—continued.
    onakquokish, '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, = manukkay wattattamoniq, 
Lev. 10. 9, = nookke wattattamoniq, 
Num. 6. 3; onkuppe, Prov. 31. 4, 6.

[Am. d'kshi, boisson forte, Rales. 
Del. acheron, strong, spirituous, Zeisb. 
Gr. 167.]

onkwege, n. = onkwek; pl. -euk, covers to dishes, etc., Num. 4. 7.

onkwongane, adj. covering, Num. 4. 5.

onkwonk, n. a covering, Num. 4. 6, 10, 14; a screen or curtain, v. 25, 26; 
watch mishkuhot, a covert from the tempest,' Is. 32. 2; pl. onkwongonk, coverings, 
Prov. 31. 32. See pettopqum.

onkwoononk, n. that which makes a cover or covers; pl. ongash, Ex. 25. 29.

'onnohotuat (?) , 'raining', C. 222. Cf. 
wananquilq, fair weather.

[Narr. onnoqiyat, rain, R. W. 83. 
Del. aitnoqiyat, 'it rains a general rain (over a 
large surface of country)', Zeisb. Gr. 
161: 'stormy, rainy weather', Zeisb. 
Voc. 14.]

onoquesonk, ana-, n. a joint; pl. ongash, Cant. 7. 1; Eph. 4. 16.

onoquwuwu, adj. lean, Ezek. 34. 20 [from 
onom-requwu, low [hollow] flesh (?)]:
omoquwansawrees pish omonawassawam, 'the 
fatness of his flesh shall wax lean', Is. 
17. 4; imonawassay, iomonawasishay 
an. pl.), Gen. H. 3. 4; iomonawam, C. 
172.

[Narr. sunawesawam, it is lean, R. W. 
143.]

onquontawaonat, v. i. to roar, as a wild 
beast: pish onquontawaw, he shall roar, 
Is. 42. 13; onquonpowonatwa, we roar, 
Is. 59. 11; pish onquontawonag wanke quon 
monat, they shall roar like a young 
hin, Is. 5. 24 (= awhelittawet), Hos. 
11. 10.

onquottamunat, v. t. to recompense or 
reward; (inan. obj.) to repay: noh 
rok onkquottamun, he will recompense 
it), Job. 34. 33; natongquottamun, I 
will recompense (it), Jer. 16. 18; abque 
onkquok, do not recompense (evil for 
onquottamunat—continued.
    evil), Rom. 12. 17; onkquottamun, let him 
recompense (thy work), Ruth 2. 12.

ousapinnat. See onapinnat.

ontaaunat, 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 transi- 
tive, to move or impart motion to: 
zentahonantaat, with prefix of 3d pers., to 
remove it, Gen. 48. 17; zentahoni- 
honantaat (pass. neg.), not to be moved, 
1 Chr. 16. 30; pish zentahoni, it shall be 
removed, Ezek. 7. 19; ru rok zonqon 
zentahonataatu, shall the rock be removed,' 
Job 18. 4; pish zentahonataat, it shall be 
removed from its place, Is. 22. 25; 
zentahonataat, the foundation moved 
[was moved], 2 Sam. 22. 8; anot 
okyabih miachkuhot onkwhonkato 
ohali, the foundations of the mountains were moved, 
Ps. 18. 7; not pish okwhonkato, it shall not 
be moved, Ps. 96. 10.

[NOTE.—'Wrong. This is a different verb. 
see ontaunat']

[Cre (1) a't-ckhigos (inan. he is, or 
is lying in another place; (2) a't-ckhigos 
(an.), 'he allates, puts him in 
another place, removes him'; (3) a't- 
ckhigos, he goes elsewhere, 'removes', 
Howse 157. Chip. (1) anw'-ahbi, (2) 
coq anw'-asshan, (3) anw'-soha, ibid.] 
onkanehkinlateat, to step; wattatndich- 

ontapinnet, onasp, ontsap, v. i. to be 
removed to another place (with refer- 
cence to change of place without the 
action, volution, or power of independent 
motion of the object moved); with 
prefix of 3d pers. wosteapemanat, (he) to 
be removed, 1 Thess. 3. 3. God never appu, 
matto pish ontapp, God is in the midst 
of her, she shall not be moved, Ps. 46. 5; 
mony pish ontappay, they may 
not be moved, 2 Sam. 7. 10; onkapp, 
ontepsh, 'be thou removed', Matt. 22. 
21; Mark 11. 23; onteppemanet, onasp- 
pay, Num. 33. 5, 6, 7, 8, etc. (onnte- 
pemanat, wosteapemanteat, to move, to 
move one's house, C. 202; watnoksonq, I move; 
watnoksonpamontun, we move, ibid.; tohowaj 
okkson, why do you remove? ibid. 
239).
ontapineat, etc.—continued.
[Cree a'pré-j (m.), "he other-sis, changes his seat," House 156. Chip. "anul'ilahk, ibid."

ontashonat, v. t. an. to remove or move from place to place (to be removed ( ? ), Ezek. 23, 46): ontashun, he removeth them, 2 Sam. 2, 21; ontashunakun, he removed them, Gen. 47, 21; he removed him, Acts 7, 4. Cf. *oshenam; oshikh.

ontataunat, v. t. to move (an inan. obj.), Gen. 48, 17 (with prefix of 3d pers.): ontatubux kussuk, remove thy foot, Prov. 4, 27 (ontatunuk, Luke 22, 42); ontah ( ? ) akkan, remove (it) not, Prov. 23, 19; osh ontahyunk, who removeth, Deut. 27, 17; matta pish kattatunuk, that shall not remove (it), Deut. 19, 14; o使之, remove (it) far from me. Prov. 8, 1 (ontapinenk, ontakâmuk), to move, to move one's house, C. 202. Cf. ontakâmunat.

[ Cree a'bashun (t.); he removes it, House 156. Chip. "cuit' anul'shikun, ibid."]

ontchieto, amended. Title-page of second ed. of Indian Bible. See archtein.

ontanunat, v. i. to put out, to quench, to extinguish, as a fire, lamp, or candle (cf. natun uhlon, the fire goes out, Prov. 26, 20; wrapamung matta akkon, the candle does not go out, Prov. 31, 18; chahub oshik, the wind bloweth; ) matty ontahyuk, they are quenched, Is. 43, 17 (ontah, Ps. 118, 12); matta pish oshikun, it (anger) shall not be quenched, 2 Chr. 34, 25 (— ontahun, 2 K. 22, 17); matta pish oshamun, it shall not be quenched, Is. 34, 10; 66, 24; matta anunok, not to be quenched, Luke 3, 17; matty oshamun, they quench (coals), 2 Sam. 14, 7; ahiliawun oshamun, they quench the fire, Heb. 11, 34; pass. pish oshamun, it shall be put out, Prov. 13, 9; natun . . . matty pish oshamun, the fire shall not be put out, Is. 34, 10; 66, 24; Lev. 6, 12. See oshamunat.

ontonu, adv.: ontonu mawshun, he fell backward, Is. 4, 18 = ontonun (ra-thakwog, they fell backward, Is. 28, 13).

Ontamchikumunat.

*Ontowanuk: tannceontowanuk, a hoarse voice, C. 171. See ayentewanowanuk.

Ontaspinneat. See ontapineat.

Ontoseun, n. offspring: mattenoseun, my offspring, Job 31, 8; wet —, his or their offspring, Job 21, 8.

Ontseu, he descends, proceeds from, he is the offspring of: avuncn oukun, "without descent", Heb. 7, 3 (see natunoseun); wet ontoseu watch Jacob, "they that are children of Jacob", Is. 27, 6; ontoseu, which issue from (them), 2 K. 20, 18; natunoseu, I proceed from, John 8, 42; ohboolseun watch michuk cn vachukut, "they proceed from evil to evil", Jer. 9, 3. Cf. onunat (indic. 1st sing. noun).

*ontunw, in compound words, head. See cepunuwak, kuhntatunorw; apapunuwak; compunowak; waukunowak. Cf. Abn. *iupun.

*onuhqushakomuk, "a house of merchants" (?), Mass. Ps., John 2, 16.

Öntökonnaunat, ciantunk-, cianto-gek, etc., v. t. an. to mock at, to ridicule ciantogakunak, they scoff at (him), Hab. 1, 10; kattantokkun, thou mockest me, Num. 22, 29; weh mane wa- tönatkun, they began to mock him, Luke 14, 29 (see manuachumi); an. act. i. öntökuk, he mockes, is mocking, Judg. 16, 9, 13. Vbl. n. öntökuskwan, a mocker, Job 17, 2.

Öntominuk, tontonuk, n. the womb, matrix, Ex. 13, 2, 12: 15; 34, 19; Num. 8, 16; watch öntominuk, from the womb, Jer. 1, 5 (öntunik, Exp. Mayhew; wakunominukat, C. 158).

*opponauhock (Xarr.), n. pl. oysters. R. W. 103; upkaunu (Xarr.), Stiles; a'pomuning (Peq.), ibid., chakka, apronuuk, an oyster, C. 156. From apronuk (to roast) and huk, whak (shell-fish).

opwosu. See apwoos.

*osac6ntuck (Mitch.), "a fat sweet fish, something like a haddock", R. W. 103. Perhaps the pollack (Merlangus par-paraus, Mitch.) or hake (Merluccius vulgaris, Cuv.), more often called 'whiting'. Possibly the same as 'aquanaudut, blue fish' (Peq.), Stiles.

Oshkoshqui, adj. green; oshkosquiht, as the green herb, Ps. 37, 2. See osh- kosquiht.

*oskún, n. a lake, C. 156; a skin. See askkus, wakkin.

*oskosk, grass. C. 160. See mokheht.
NSIWUNNUMUNΩT, v. t. to change, Dan. 7, 25; Jer. 2, 36; ISIWUNNUM WADHOKWUNΩT, he changed his clothes, Gen. 41, 14; WADHOKWUNNUM, he does not change it, Lev. 27, 10 (ISIWUNNUM, if he change, an. obj., Lev. 27, 10); WADHOKWUNNUM OSSU, 'I change not', Mal. 3, 6; ISIWUNNUM, it changes, it is changed. Lam. 4, 1.

USSôSòPOSU, he slieth back, Hos. 4, 16; ASSÔSPOSU, adj. buck-lidding, Hos. 4, 16.

Cf. ASSÔSPOSU, he goes backward.

Oтан, n. a town, a 'city', Gen. 4, 17; Josh. 8, 19, 21; pl. -AS, Gen. 19, 29; 2 Pet. 2, 6. See kēhdun, a great town.

[Narr. ôTHUN, the town, pl. ôTHUN; otunick, to the town, R. W. 120. Del. n te nag (n te wank, in town), Zeisb. Voc. 31.]

Otanemus, n. dim. for ôTHUN, a village, Matt. 21, 2; pl. +OSH, Is. 12, 11; Luke 13, 22.

ôTôSHEm (Narr.): WADHOKWUNΩT ôTôSHEm, I came from the house; WADHOKWUNΩT ôSHEm, I came over the water; WADHOKWUNΩT ôSHEm, I came from far; WADHOKWUNΩT, whence came you? R. W. 28; WADHOKWUNΩT, whence come they? ibid. 29. Del. WADHOKWUNΩT, whence.

ôTHUN, well (it is well), C. 227. See *E.

OUWAN, n. mist, vapor, Gen. 2, 6; Job 36, 27.

[Abn. OASHE, it fait brûlant; OASHE, sur la rivière. Chip. WADHOKWUN, il drizze, Bar. 533, WUA, it is foggy, ibid. 532. Del. OASHE, fog, Zeisb. Voc. 7.]

OUWASSU, he warms or warmed himself, Is. 44, 16. See ouwassu.

OWANUX. See OROWKINTOAΩ.

OWOKÎNTsOU. See OROWKINTOAΩ.

OWÔSHAOQ, n. the hawk, Dent. 14, 15. See wokqaimon; quomnon.

Wôngokwuq, v. i. 3d pers. pl. they 'have holes', they harrow, Matt. 8, 20; WÔSHEMOKWUNQ, Luke 9, 38. See wiwogq.

WÔWEPINNUÊ, adv. calmly, C. 227. See awepina.

-ô-, an inseparable negative particle, interposed between the radical and the last syllable, or the suffix, of affirmative verbs, to constitute the negative form: WÔSHEMOKWUNΩT, he keeps it; WÔSHEMOKWUNΩT, he does not keep it; or, as more commonly found, WÔSHEMOKWUNΩT, (with a double negative).

The negative ì enters into the composition of several words other than verbs of negation, as wànu (q. v.), wànu, none. Cf. hovuus, someone; wànu, etc.

OCH, OCH, adv. out of, forth from, thence: WÔSHEMOKWUNΩT, there went forth from him, Nunu. 43, 31; WÔSHEMOKWUNΩT, 'he went out from thence', 1 K. 12, 25; WÔSHEMOKWUNΩT, he made it come from (it), Gen. 2, 22. This is one of the most important radicals of the language, denoting origin, source, causation: cf. WÔSHEMOKWUNΩT (mâsche), therefrom; koch, kuwe, kuchè, which denote origin and progress, though often used by Eliot for mâsche; whence kuchè; or kâkè, chief; kâkè, old; kâkè, the beginning (of action, etc.), and the perhaps identical watch as a proposition (from, out of, for). WÔSHEMOKWUNΩT, a father, and osâs, osâs, a mother, and perhaps osâs, the earth, have apparently the same origin; hence, osâs, wâthoqumugq, parents, etc.; also wâthoq, watch, wâthoq, without cause. 1 Sam. 19, 5 = WÔSHEMOKWUNΩT, the same cause, Phil. 2, 18. See wâthoq.

[Note.—After WÔSHEMOKWUNΩT, therefrom', in the manuscript, occurs the following: 'mâsche mâsche, and, with a slightly altered form and meaning, mâsche, thenceforth (the sign of the pluperfect tense).' In the margin this is marked 'out', and a footnote explains that 'mâsche, for mâsche, with reference to a future, implies obligation or necessity. See wâthoq.]

[Cree and Chip. See Howse, Cree Gr., pp. 166, 280, 291.]

OCHAUS, OCHAUS, n. a fly, Evcl. 10, 1; Is. 7, 18. Cf. masshêp. [Del. âscehe, Zeisb. Voc. 12; pl. âSHEMOKWUNΩT, ibid. 31.]

OCHÉINNAT, v. i. to be weaned, Gen. 21, 8; ochéinnaq, he was weaned, Gen. 21, 8.

cochiinnat, v. p. to be advantaged or profited (cochinnat, Is. 47, 12): tory wachinh, what advantage will it be to me? what am I profited? Job 35, 3; motta wachinh, it profited me not, Job 33, 27; toniyus kachiippinaw, what are you profited? Hab. 2, 18; ochhiin, it may profit, Eevl. 10, 10; rob ochhiin, it may profit, Job 35, 8: wak wachiinnat, those things shall not profit thee, 18, 57, 12; wak watta wachiipyan-nukish, things which can not profit (be profitable), 1 Sam. 12, 21; waniw toa watchin, it profiteth nothing, Job 34, 9.

Oohl. oohk. oohk, n. a worm, Job 17, 14; 24, 20; 25, 6 (=wook, Ps. 22, 6); pl. oohkyow, Is. 14, 11; oohk, bred worms, Ex. 16, 20; wokkokinoin, worms, Deut. 28, 39 (wookke, dimin. ako, Is. 41, 14); oohle, C. 156. See askak.

[Del. wohkere, Zeih. Voc.]

ohomous, n. a little owl, Lev. 11, 17, =kokkakoowon, Deut. 14, 16. See kokkakhauns.

[Narr. ohomous, an owl, R. W. 83.]

ohquaceu. See sohpiyir.

Okas. See oskas.

oomsissneat, omussinmean, v. i. to go or come down, to move downward. See wammunnewat.

oomunat, wamunat, v. i. to go or come from (cl. ai, v. i. he goes thither; pegen, he goes thither): wumun, amun, amun, he goes or comes, went or came, 2 Chr. 1, 13; Job 37, 9; Prov. 14, 16; Dan. 8, 5; en amun, he went thence, 2 K. 2, 25; Gen. 20, 1, 35, 21; awmey, they journeyed (went), Gen. 35, 16 (went from, Num. 33, 5, 13, 17, etc.); tawh kumu, teh kumun, whence comest thou? Gen. 16, 8; Job 1, 7; oikokumunwa, wherewith came ye? Gen. 42, 7 (tohmun no kum kulet, when did you come from home? C. 185); ohlik, go ye to, from, in, within, Matt. 21, 2; Job. 2, 16 (more commonly noochek); (osnik amunnewicinnewat, I go to my people, Num. 24, 14; pich wotum wukhokhat, I shall go to him, 2 Sam. 12, 23; twamun, we are going, Num. 10, 29); with amun, amun, amun newanumeyin, it cometh (is come) out of the north, Jer. 46, 20; pich awmey woth wukhokhat, 'they shall be of her', i. e. proceed from

oomunat, wamunat—continued.

her, Gen. 17, 16; amun (there) proceeds out of (iam.), Mark 7, 21; amun, there came out of (the cloud a voice), Luke 9, 33 [kakhono amun, a ship was going to (from) wamunat, dat], Jonah 1, 3]; wamunawgumunawg (she) came from the uttermost parts, etc., Matt. 12, 42; ohmu amowgh, depart not from, Acts 1, 4; wamunem wamun (how), I proceeded forth and came from (God), John 8, 42; woh wamun, I am from him, John 7, 29.

The Mass. Ps. substitutes amun (wamun) for Eliot's an, he went to, where obj is inan. Derivatives: ponahkamawat (pamahk, the sea), to go by water; sokhamunat, to go forth; wamunat, wamunw (wamunat?), came out of wamun (in the way by which thou comest') (mayest come, i. e. mayest come from), Is. 37, 29; we wamunat watch, 'that proceedeth out of' (that may come from), Deut. 8, 3; wamunat (tor wamun?) keskup, (it) may come from heaven, 2 Pet. 1, 18; hornun yowx ov Edom, (suppos.)' who is this that cometh from Edom? Is. 63, 1 (wah wiy Gidat, (who art) come from God, Mass. Ps., John 3, 2); utish wamunw, whence I came, John 8, 14 (utah wamunak, 'whence it cometh', Mass. Ps., John 3, 8; pey yon wamunap, before I go (hence), Job 10, 21; wisk Judea, when he came out of Judea, John 4, 54. See wachhawat.

[Note.—The terms and their definitions in heavy parentheses above are marked with the marginal note, 'from amunat, oomunat'.]

Narr. mihkum imwank, they go by water (by boat), R. W. 74; thine es- wamunon, whence came you? wamunat, I came that way, ibid. 28; Del. wusum, wumun, amun, thou, he comes from thence, Zeih. Alm, wumun, je viens de là: subj. same & sgh, venant, etc.]

onanamau. See wunamunman.

cone, comma, = vwise, q. v.

onetoonk. See wamunonk.

onfii, camou, adj. blue, Esth. 1, 6; amfoot, awmp, blue (cloth), Ex. 38, 18, 23; 2 Chr. 2, 7; = awmunak; pl. awmunow, Esth. 1, 6.

[Roger Williams gives Narr. peshawii, blue (p. 154), but that is apparently identical with appi'how, a flower. Pos-
omói, omóé—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 pechá, blue (168); appéchou, a flower (160); pechánboyep, blue color (168). Cf. Arab. zur, a flower; w'zéck, blue.

omou, omói, adj. deep. Except in compound words, it has always the definite prefix, w'omói, probably to distinguish it from omoi, blue (the color of deep water); and for the same reason the m' is retained in such compounds as womoompey, deep waters. See wamói.

omóóhkiói, n. a valley, Josh. 11, 16, 17;
2 K. 3, 17; Is. 40, 4 (womawrkhóóni, — yamási, c. 158); at omnóokwoót, in a valley, Gen. 14, 17; en omnóohkwiąennt, to the valley, Num. 32, 9; en omnóo- kókwe, into the valley, Josh. 7, 24; omowóoikeem, adj. 'of the low country', 2 Chr. 26, 10 (conwinoók, hollow land); pl. omóóhkwóó, omnóohkwoó, Ezek. 36, 4, 6.

omouwusse, lean. See wamouwisse.

omémát, v. i. 'to yell' as a wild animal, 'to howl'; qumm, 'they yell' (cows' whimpe), Jer. 51, 38 [from wummi, a dog (?)]; omóósh piwóó pish wummi, every one shall howl, Is. 15, 3; waméh koh wamí, 'cry and howl', Ezek. 21, 12; wamí, howl ye, Zech. 11, 2.

[Chip. moh-ow, he howls, Spelling Book.]

omoónk, n. howling, Is. 15, 8; Zeph. 1, 10.

omowóonk. See wamowomónk, a covenant, an agreement.

oshe, ossh, (constr.) osshoh, n. father, Gen. 17, 5; Prov. 17, 21; Matt. 10, 37; wosh, my father, Gen. 22, 7; Luke 20, 21; woshin, our father. Luke 3, 8; 11, 2; kash, thy father, Gen. 12, 1; watch negwo naosh, from my forefathers, 2 Tim. 1, 3 (suppos. form); koshen (koosh)-

[This is a continuation of the previous text.]

oshe, ossh, osshoh—continued.

12: 1 Thess. 2, 11; (God wasasho 'j, 'If God were your father'), John 8, 42. See *deshen; osshok; maashoosh.

[Narr. os, a father; mosh, my father, ech, your father; elůsho, have you a father? R. W. 44. Del. moshch, my father; yosh (koosh), thy father; ech-will, his father, Zeisb. Voc.]

oshesin, an uncle, C. 162 (dimin. of oshe). See muses.

osshkappeem, -oppeem, n. a compound: wosshkappeem, my comrade. Judg. 20, 4, 6; (obj. pl.) oh, 2 Sam. 16, 21, 22, 24, 21, 11. See wishing wosshkappeem.

osshoh. See oshe.

oske, for *oshe (especially in compound words), new, young, first in time, etc.; before.

oscowwéneént, v. i. to swim: wey oosh oscoowwéneént, they who can swim, Acts 27, 43. Cf. punnow, he swims; osseé-ppéen, he slides back.

[Del. a who will, to swim. Zeisb. Voc. 14.]

osqheonk, n. blood. See wosqhewonk.

osukongqueteonk (?), it (the brazen sea) was set above upon them', 1 K. 7, 25, 22.

otattamónk. See wotattamónk.

otch. See mek, watche.

otchén, he made from (it), Gen. 2, 22.

See acchinnent.

otchteau, he produces (it) from (it), he forms it: ootchewonk, Ex. 38, 8; ootchéew, he produces from it (an. obj.), Gen. 2, 22.

otshoh: wahon asshoh, the wind bloweth, John 3, 8 (watishan, Mass. Ps.). Cf. *osshon.

[Del. 3 unhoo, whence blows the wind?; baæóonk ánhoo, the wind comes from the north, Hkw. 456 (see 'womahoonk', Zeisb. Gr. 161). Chip. nööñoö, it blows, is windy, Bar. 532. Old Alg. bæù, wind, Lahu.]

owee, interj. of sorrow (El. Gr. 22); owére, ah! C. 234.

owecésqueémmét, v. i. to wrap up.

See wosqueenmet.

owesuonk, n. his name, Ex. 20, 7; Gen. 28, 16. See ni'umóok.

owohsumánit. See wossumánit.

owonogkoog. See wamongkoog.
p. See psí.

pá, a particle which, prefixed to a verb in the indicative, gives it the sense of the 1st pers. imperative: ma-cantaan, I am wise; pi-ma-cantaan, let me be wise, El. Gt. 25.

[Cree pe', indeed, particle, prefixed to the root of the verb, has the force of 'should' or 'would' conditional: we pe' minem, 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 pinckewankok, while it was yet day, 2 Sam. 3, 35; quaint, 'upward' in age or time: 'from twenty years old [lish quaint] and upward', i. e. passing, Num. 26, 2, 4. = pinem, 2 Chr. 31, 16, 17. Suppos. ash quaint, while he yet spoke, Job 1, 16, 17; Matt. 14, 43. Pzas. (inn. subject) quaint, it is passed, Ps. 18, 12. Imperat. 3d pers. would be, regularly formed, pej or pejch (q. v.) [or pame'-peje(',)] let it go on or continue (until). Cf. quaint (suppos. quaint), he lives; quaintman, he walks; quaintman, its past, etc. (Cf. also Sank. pamb, i.e. so move,)

[Abn. pem (==mpst and mpt), in compass, 'pendant, yet encore'; 'ici est' (with verb in infinitive), Rasles. Del. pem mi, yet, to this time, Zeisb.]

pá-, pé-, pů['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. quaint, 'out of the way', away; quaint, he swims; quaint, it creeps; quaint, (water) runs, etc.

[For the Cree, Howse (84) has quaint, 'he moves himself horizontally, crawls', and perhaps this may be the primary signification.]

paamun, adv. past, upward (in age or time), Num. 26, 2, 4. See peme.

paanonteg, as n. a winnowing fan, Is. 39, 24, i. e. that which blows away. See quaint, quaintman.

pabahnum [pa-bahnum], v. t. he trusts: pabahnuman, he trusts in (him), has confidence in; inan. pabahnuman, he trusts (it), depends on (it).

Adj. and advy. pabahnumer-, eri, faithfally (pabahnumi, w. C.).

padahquohan. See padahquohan.

padteatamin-ash, n. pl. mts. Gen. 43, 11.

padjippänshin. padjadpanshin, v. i. it drops, there is dropping; freq. padjadpanshin, there is a shower; verbal pabahnum, 'showers', Deut. 32, 2.

[Del. pankpecen, a drop; pankpekchen, it drops (cf. pahpekhen, it is showery, 'rains by showers'), Zeisb. Abn. nadjippänshin, it is still once a pleureur, it pleut encore.]

padahquohan, padahquohan, v. i. it thunders: padahquohan and padahquohan, it thunders, C. as a n. thunder. [From a verb which signifies 'to hear'.] 'to be heard' (?). Pien's Catechism (ha'tpi) has padaka, he heareth. Cf. Cree pahquohan, he heareth; pahka, he hears it. But see the next following verb.]

[Note. -The bracketed part of this definition is marked 'unto' in the manuscript.]

[Abn. pabahnum, le fondeur, tonnerre. Quir. pabahnum, PIER. Del. pahrykoven, it thunders, Hkw., which Cass corrects to padahquowan, 'it begins to thunder' (from paa, 'to come', and hquowan, 'thunder'). Is either correct? Zeisb. has padahquowan, it thunders; paa du gout, it is heard, Voc. 26.]

padthukuentes, v. t. he smites (it) into (it), 1 Sam. 19, 10, of a dart or spear thrown from the hand.

pagkodantam. See pahkodantam.

pagahaua, v. t. an. he destroys (him); inan. pagahau, pagahau, he destroys (it); v. i. pagahau, pagahau, he is destroying, or is a destroyer; pl. pagahau, they destroy, are destroyers. [This was the name given to the Muhhekahons of eastern Connecticut by neighboring tribes: Paghatang, Pequots, 'destroyers'.] Verbal pahahau, destroying, destruction, Prov. 15, 11; 18,
pagúanau—continued.
7: Is. 50, 7; 'pestilence', Ps. 91, 6. From pagúanau, to break, to divide. See pagú.

[pagúanau, 'there is a slaughter'; paganu pagúanau, 'the Pequots are slain', R. W. 151. From pckwht-

paguocche, pagwodche, adv. 'it may be', perhaps, El. ch. 22 (pagwâtche, C.).]

paghânitchau, v. i. he has fingers: nē-gutta-tahás ——— he has six fingers,
2 Sam. 21, 20. See pohchânitcha.

paghâritau, v. i. he has . . . toes.
2 Sam. 21, 20; lit. he has divided-feet (pohsh-weawat). See pohchânitcha.

pahchau, pauchau, póchau, v. i. he
[Del. paghsêchana, 'where the road strikes off'; paghsênu, 'to turn out of the road', Zeisb.]

papheau, v. t. an. he waits for (him):
mp-paph, I wait for (him), Ps. 130, 5; suppos. woh pahkî, he who waits; v. t. inan. pabthau, pahtau, he waits for (it);
V. i. an. pahsòa, he is waiting; suppos. woh pahkî, he who is waiting. Verbal
pohshow, waiting; 'forbearance'. Rom. 2, 4 (pahsoweg, they wait; mp-paphel, I stay, I am ready; pâhsh, ready, C.). From pfep. Cf. place.
[Del. see moy, he waited (preh.), Zeisb.]

pahke, pôkki, (1) it is clear, plain, evident; adv. plainly, clearly. (2) it is clean, pure. See pôkki and pf. pôkân.

pakhkeañu, pakhkehênu, v. t. an. (caus.) he cleans (himself or another), makes clean, 'purifies', Lev. 8, 15.
V. t. inan. pakhkênu, he makes it clean, purifies (it). V. i. an. pakhkên (=pakhkênau), he is clean, pure, Lev. 13, 13; 2 Sam. 11, 4. Adj. an. clean, pure.

pahpakhshâs, n. a 'partridge', Jer. 17, 11, =pahpehshên, 1 Sam. 26, 20. Cf. pahpahpóyottge pl. 'quails', Ps. 105, 40. See muss, subways, the swallow.

[pahpakhshên, 'a snipe' (?), Sch. u, 466.]

pahpasinnum, v. t. he plucks off (as corn, Luke 6, 1). See pahsinnum, pahpassechtau, v. i. he is clearing or splitting (wood). Suppos. woh pahpassechtau, he that cleaves wood, Eevl. 10, 9. Redup., with caus. inan. form, from
pohshinnum, he divides (it), 'he causes it to divide', 'makes it half' (see pâshë au).

pâpohkumâs, n. a moth, Luke 12, 33. Cf. Matt. 6, 19, pâpoykumâs (suppos.), 'moth', for 'when it is injured by the moth'. See papky.

pâshë, pâshë, half, a part of. See pâshë.

phâconogk, n. pl. -pykogk, a board, Acts 27, 44; Ex. 27, 8. See pahkonjtau.
[Abn. pôkoksê, plate, air. Del. pâshë, Zeisb.]

pâshau. See pìso.

phâtekômuk. See pâmâm花纹t花纹de花纹 Koneik.

pajëh, adv. until: yen pajëh, until now; nô pajëh, until (supp), C.). See pâshë.
[Del. pëkeh, Zeisb.]

pâkodçe, adv. completely, to the end, to the full, thoroughly. It is strictly a verb imper. 'There is completion', 'it is through'.] Frq. or intens., pahpâkodçe, 2 Chr. 36, 21. See pâshë.

[pâkodCHEnu, v. t. an. he condemns (him), primarily, disposes of, makes an end of: woh pâkodCHE, he who condemns; pâkodCHEnum, 'to condemn', 'to convince', C.

pâkodCEtau, v. i. (inan.subj; it finishes, completes, or comes to an end; intensive pâkodÇatu. Dan. 9, 24, John 5, 36; pass. part. pâkodÇau, it is finished, Ezra 5, 16. The causative form, pâkodÇetau (he makes complete, finishes), is of more frequent occurrence: mp-pâkodÇhêtau, I have finished or completed (it), 2 Tim. 4, 7.
[Del. pâkodCEtu, he fulfills, completes it, Zeisb.]
pákottantám, pogk-, pogk-, v. i. and t. inam, he determines, resolves, purposes. 2 Ch. 32, 2; Lam. 2, 8. Act. vbl. pákottantánik, determination, settled purpose. From pákottá and -ánim, completely-minded. Cf. kottantán, he intends or wishes.

*pákonútám, n. a codfish, C. (Narr. paugnutát, K. W. Am. oék-kumoks, oékumósps. pl. oék, marine, Kasés.)

páne, páśmie, 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 particle, páne, pokwán, is the supposed, poméc the indefinite form. See under pámúčténém.

[Marginal Note.—Rewrite this. Cf. poméc, pomúč, pomúč, pomúč, ask pomúc, 2 K. 14.1, see above.]

pamequánunum [=pamequánununum], v. t. inam, he rolls (it) about; suppos. ask pamequánuk, he who rolls (when rolling it). Prov. 26, 27.

pamitchwán, -itchwúan, -ówan, v. i. impers. it flows or runs (as water, irrespective of direction or force). As n. ‘running water’. Prov. 5, 15. Imperat. 3d pers. pamitchwanik, ‘let (the waters) be dispersed abroad’. Prov. 5, 16. (matth aippit pamitchwanik, ‘as waters which run’, Mass. Ps., Ps. 58, 7). From plení (q. v.) and -wáh, it proceeds from. More immediately, from pámúč, he walks, moves, with the introduction of the hard ch, denoting involuntary or inanimate activity. [Cf. see pamitchwán, it flows, as water. Hose 40.]

pamnóh. See pamnúchwan, the sea (?).%

pamompagín, v. i. impers. it creeps or crawls (mp-pamompagín, 1 creep, C.). As adj. also pamompagín creeping, crawling. Suppos. aiver ask pamompagín, an animal which creeps or crawls; pl. meg pamompagín. Freq. pámumpaapín, pomumpaapín (and pemumpaapín), Is. 148, 10. See pámumpaapín.

[Cf. see pánumpaapín, ‘he moves himself horizontally, crawls’. Hose 84.]

pamompagín—continued.

pámonteg, supps. of pámúčténém (q. v.), he lives; ask pámonteg, he who liveth, 1 K. 3, 23, 25; Lam. 3, 30, pl. pamonteggy, ‘the living’.

pamóso, pamwoóso, pumóso, v. i. he swims, moves himself by swimming (mp pamóso, I swim, C.); suppos. ask pámúso, he who swims, Is. 25, 11. For pamsó-so. Cf. amúso, he swims.

[Am. mp-pamúso, jie nage.

pamsheau, pamusheau, v. i. inan. it passes, goes on. See pamshau.

pamutchwán. See pamitchwán.

pamwoóso. See pamwoóso.

*pánikquá (=pamúkquá), ‘squint-eyed’. C. From pamú and uhéjou, he looks contrary or perversely.

panne, pam, out of the way, perversely, contrary; pam wéni, ‘the wind was contrary’, Matt. 14, 24; Acts 27, 4; as pam, he went another way’, 1 K. 13, 10. Cf. the prefix pa-; also pán, strange, foreign; pomú, it is spread about.

[Del. pallí, elsewhere, otherwise; pallínca, he goes away, goes wrong, Zeisb.]


panneissu, v. i. an. he does wrong, commits a fault; suppos. ask pámánc (pamánwók), he who does wrong, who goes astray, Num. 5, 12, 29; verbal pammánc-ók, wrong-doing, error, Prov. 17, 9; Jude 11; agent. vb. pammánc, a wrong-doer (‘the unjust’, 1 Pet. 3, 18).

pamnóawan, v. i. he deceives, speaks falsely to (him). Imperat. 1st pers. uhéjou pamnóawan, do not lie to me, 2 K. 4, 16. Adj. and adv. pammnóawat, falsely, deceitfully. N. verbal pamnóawan-t (and -wáh)mon, wrong-saying, a lie, Ps. 7, 11; Rev. 21, 27; agent. vb,
pawowau—continued.
pananawin-in, a liar. From panwe, and awau, he speaks.
panu. See panwe.
panuppu, panuppe, throughout, thoroughly; as v.i. panuppu winu, (the) is through all, Eph. 4:6; prep., Rom. 1:8; adv., Gen. 11:3, Rom. 13:19; intens. papanuppun, throughout, 2 Chr. 34:7, wholly, Jer. 2:20.

[Abn. papzimis', 'par out'.]

papaditunuk, n. coll. fine rain, 'showers', Dent. 32:2. See pottipishin.
apahanttanam, v. i. and t. inan. he trusts. See sallitunwam.

papamopagin, freq. of panopagin (q.v.), it creeps.
papamotacheg, part. pl. 'creeping things', Ps. 148:10.
papauanne, papuke, adv. 'utterly', 'thoroughly', Judg. 13:2; Is. 40:30; Nah. 1:8; Zech. 14:11.

papanpe, prep. (?) through: wassitam papanpe manokpe-n, he shines through the cloud, Job 22:13. By redupl. from papanpe, it breaks through. Cf. wander, wandish, the sun rises.

papaskhas, n. the 'swallow', Ps. 84:3; but cf. manapawshas.
papasku. See papiske, double.
papauine, prep. concerning, with respect to, of.
papaisik, suppos. part. inan. when it is very small, a very small thing; pl. papaisikhe, 'small things', Zech. 4:10; Acts 26:22. See paskin.
papaisit, pl. -itleg; suppos. part. an. very small (persons), very young, Esth. 3:13. Intens. of papisine (q.v.). From papaisit—continued.

papisine has come the corrupted form papisine (pl. papisine), a young child.
[Ab. papuine, 'school', papine, a child;nipapine any child, R.W. Peq. papuine, an infant new-born', Stiles.]

papckq, n. a fle. 1 Sam. 24:14; 26:20 (papcek, C.). Cf. pukpukmanan.

[Abn. bobok, peace, bobok, ciron dans les mains, etc.; psk'k, vers dans la chair, sur viande. Del. aduper (pl.), fleas, Zeish.]

papenupshunk, n. 'a drop' (in the bucket', Is. 14:2. [Is it a noun collective from pait) or supplier] and waphp, very little water']. Cf. pottipishin.

papshuakene, v.i. or adv. it is twilight: in the twilight. Ezek. 12:6.
possipwanok (?), vbl. n. 'mirth', fun, Man. Pom. 86.

[Chlp. pappi, he laughs.]
papiske, papasku, papiske, v.i. it is double; adj. double. By redupl. from pisker (there is) double: piskiwan-ak papiske acpumuny ... double unto her double, according to . . . Rev. 18:6; papiske abdumak, a double portion, Dent. 21:17. Sometimes with wosit (twice), as wosit pisku (or pisku) utdehuan, he pays double, Ex. 22:4, 7.

papishe, adv. one against the other, reciprocally opposite, 1 K. 29:29; Num. 8, 2, 3. By redupl. intens. from pittise (q.v.).
papokquog, suppos. as n. a cliff; pl. -gob, Amos 6, 11. From pokpokpi, augn. of poki, it breaks, opens. See pasipokkotat.
papomushau, papomshau, v.i. he journeys, continues walking, Acts 10, 38 (papanawauh, Matt. 9, 35). Freq. of papanawau (q.v.).

*paponaumus, pl. -ag (Narr.), n. 'a winter fish which comes up in the brooks and rivulets; some call them frost fish', etc., R.W. 106. The'omen'? or 'frost-fish' of the markets (Caudus [Morrins] tomoko, Mitch.). Tacand, the specific name given by Cuvier, may be from babai (Narr. tukb), when it is cold', 'cold-weather fish', or Narr. tukb, frost, it is frozen, 'frostfish', but certainly does not signify
*paponaumsâ—continued.

*plenty fish* in any Abenomian dialect. From *papona* and *masâ*, dimin. [Abn. *paponaumsât*, *petits poissons* de la mer'.]

**papône** (Narr.), winter, R. W. 69. See *papônâ*.

**papónetiu** (Narr.), v. imper. (it blows from the west, or it blows winter), the west wind, R. W. 83. From *papônâ* (*papônâ*, El.), winter.

papskâ. See *pâpske*.

papukunam. See *papâpuunam*.

pâpumununt, pl. *-ouchy*, suppos. part. of *pâpumun*; flying: *pâpumununt* *pâpkes*, flying bird (i. e. bird when flying), Ps. 148, 10.

pasu. See *pâsunes*.

*pâshâmne*. adv. fully. C. See *pâshâmne*.

pâsikkâsheu, v. i. It bursts asunder; bursts with violence, explodes; intensive of *pâsiskâ* (it bursts) by the incorporation with the root of *âsh*, marking violence and disaster.

pâskuukon. See *pâskuukon*.

pâskheštâheu (tâskheu, El. Gr.). v. t. and i. an. he makes (it) pierce through (him), he 'smiteth through' (him). Job 26, 12.

[Old Alg. *pâskheštâheu*, I dart, Lak.]

pâskishvonon, v. t. an. it goes through (him), pierces (him) through; pass. he is pierced, 'shut through', Ex. 19, 13.

pâssinun, v. t. he plucks (it, as corn, etc., Mark 2, 23.). See *pâssinunam*.

pâsisshau, pâssishau, v. i. it bursts or is torn asunder, Mark 15, 38; Luke 23, 45; with an subj., Acts 1, 18. Intens. of *pâshau* (see *pâshau*).


pâskkogun tâshâ, nom. nine; pl. an. *pâskkogun tâshâh*: inan. — *tâshâh* (or *tâshâh*), El. Gr. 14 (*pâskkogun*, Luke 17, 17): *masâ* *pâskkogun*, nineteen (as an adj. varied by *tâshâ* (or *tâshâ* in pl. an. and inan.), 2 K. 25, 8); *pâskkogun* tâshâ—continued.

*gun tâshâkheu* (pl. an. *-kheu*, *-kheu*), nine hundred, El. Gr. 15.

[Narr. *pâskkogun* (*pâskkogun*, C.), as adj. pl. with *tawing* and *tawingeh*, R. W. Del. *(Unami)* *pâskkogun*, Hkw.]

pâskkohkom, pâske-, 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. *pâskkohkom*. See *pâskkohkom*.

pâsâc, pâshau, v. i. (it is) near. Adv. near by, Gen. 19, 20; Matt. 24, 33.


pâskaau, pâshau, v. t. an. he brings (him) to: *w-pâsâc*-ahu, he brings him, Luke 10, 34; imperat. 2d pl. *pâshau*, bring ye hither, Luke 14, 21. This is the primary (and perhaps the only) signification of the verb: 'near them', bring them near. From *pâshau*, near.

[Abn. *pâshau*, je l'apporte.]

pâsâc [== *pâsâc*-êuche, near-from], adv. a little way off, not far, 2 K. 5, 19.

[Del. *pâshauhau*, near, *pâshauhau*, near, Zeïb.]

pâsâcukon, v. i. he goes or comes near, approaches; supp. *wah* *pâsâcukon*, he w: : comes near, Num. 1, 51; Luke 7, 12; imperat. *pâsâcukon*, let him come near to me, Is. 50, 8.

pâcoteppu, v. i. he is (remains) near, Is. 35, 8 (elsewhere *pâsâcukon*); suppos. *wah* *pâcoteppu*, *wah* *pâsâc* or *pâshau*, he who is near, Is. 57, 19; Prov. 27, 10. From *pâsâc*, or *pâshau*, and *akhon*, manet.

[Abn. *pâshauhau*, il est proche, il demeure proche.]

pâsotshau [pâsotehau-au], v. i. he goes or comes near, approaches, 2 Sam. 18, 25; suppos. *wah* *pâsotshau*, he who comes near, Num. 3, 10, 38. *pâsotshau* expresses merely the fact of approach or proximity; *pâsâcukon*, the action of going or coming, continuing to approach.

[Abn. *pâsâc*, approche-toi; *wah* *pâsâc*, j'approche; *wah* *pâsâcukon*, j'approche de cela.]

pâsishau, v. i. it breaks through, it bursts forth, blossoms, (after *wun*, the sun) rises, Ecc. 1, 5; suppos. part.
paspishau—continued.

_**Paspiskodtu**_, (when rising,) sunrise. Eccl. 1, 5; Num. 21, 11; Ps. 50, 1; and of the rising of the 'day-star', 2 Pet. 1, 19 (ap-paspishauk nequt, the sunrising. C.); freq. _paspishau_, he passes through (a place or country); pl. -ayg, 2 Sam. 2, 29. Freq. or intens. of _pëskau_, it blossoms, bursts forth.

[Narr. _pëskauha_, it is sunrise, R. W.]

pasquag, suppos. inan. (when it is) made fine, in powder: _pasquag nakhik_, fine flour, Lev. 23, 13, 17, etc. Cf. _sajik_, powder.

[Abn. _pëshiqiik_, unparched meal.]

pasquodtun, v. t. inan. he chews (it)?; suppos. pass. inan. _pasquodtamantuuk_, (when it is) chewed, Num. 11, 33.

passipskodtuut (for _passipshakaktuut_), 'in the cliffs of the rock'. Jer. 49, 16; Obad. 3; _paspiskodtuut_, Ex. 33, 32; _passipshakodtuut_, (among) the cliffs, Is. 57, 5. From _pasheke_ (pashe), broken or divided, and _sowik_; n. gen. for rock. See _paspishuq._

pasissau, See _pasissau_.

passihthaam, _-ihthaam_, v. i, he digs a pit or trench, Jer. 18, 20, 22; cf. Ps. 94, 13; _passitham_ [v.t.], hedgelor 'cleaves' into (it), Judg. 15, 19. Vbl. n. _pas-sitheg_, _sitheg_, a ditch, a pit, Prov. 22, 14; Is. 22, 11 (_pas-sitheg_, Ps. 40, 2); _pas-sidh_, Gen. 14, 10 [ _paspeshuq_, pl. 'the channels' (of the waters), Mass. Ps., Ps. 18, 15]. Cf. _pissui, pisii_.

passiksoosai, v. i, he parts the hoof, Lev. 11, 7. From _piskut_, divided, and _iksoos_ (its) hoof. See _makkuu_; _skqwe_.

[Chipp. _pëshkiik_, a buffalo.]

pasuk, num. one; Ex. 12, 46; Judg. 9, 2; Eccl. 4, 8, 10. (In his Grammar, Eliot gives as the numeral adhuma 'one', _nequt_, only.) _-pasuk_, it is one; pl. - _kasooq_, they are one. 1 John 5, 7. Verbal, _pasuqkoodeh_, being one, unity, oneness. _pasukkoog_, _sawik_; with _nequt_ prefixed, one hundred, El. Gr. 15; _nequt pasuq_, 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; _nequt_ (its ordinal is _sequna_, first) appears to have the same base as _makkuu_, old, discarded, left behind (cf. _makkuun_, 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.

[Math.: "_pëshikis_ is the true Mahicanic word for one", Hkw. Narr. _pissiriik_, R. W. (who gives also _neqit_, one). Abn. _péxik_, inan. _pëzëksik_, one (but _nequt_ or its equivalent is found in _nequttuh_ [= _nequtuh_ lóog], six; _nequtuh_ kóog, eleven; _nequtuh_ tóog, one hundred, etc.). Rasles, Chip. _beshtik_ and _nëswipshik_ (or _nëwipshik_, one). T. _nequtu_. 1 John 5, 7. See _pasuqk_. _pasuqkuq_, one; _pissuq_, he is one. Jones. Cive _pëqut, pëquk_, he is one or alone; _pëqisikouk_ (inan.), he unites, Howse.]

pasuquqt, num. one, Gen. 18, 32; Josh. 6, 3.

paswawstiqiq, v. i, (pl.) they are near of kin, 'they are her near kinswomen', Lev. 11, 17. From _pissuq_ and _soutaq_, they are related, lit. they live together.

paswohteau, v. i, (inan. _subj._) it is near, Ps. 22, 11; Zeph. 1, 7. From _pissuq_ and _ohtuq_, see _laqtk_.

paswoppu. See _pasuqoppu_.

Paswu, adv. lately, El. Gr. 21; 'for a season', Acts 13, 11; _qaw _pasuw (dimin.), 'some days after', Acts 15, 36 ( _pasuw_). See _pasuq_.

*pattaquohannii, v. i, it thunders, C. See _pasuqshuqhan_.

pauanomt, v. t. he fans (it); v. i. _pauanomtang_, he fans; cf. Jer. 4, 11; 13, 7; 1. 41, 16.

pauanuntukan, _paan-, pauanôn-, _ n. a fan (for winnowing), Luke 3, 17; cf. Matt. 3, 12; Jer. 15, 7. See _pauanomt_.

pauchan. See _pauchan_.

pauchan. See _pauchan_.

pauchantan, _paan-, pauanôn_, _ etc.


-paug, n. gen. in compound words, signifying water. See *py-g.

*pau-gana-nit (Narr.), n. eddishes, pl. -tan-reek, R. W. See *pakgas-dinam.

*pau-ga-tense-mik (Narr.), n. an oak tree *pa-ga-tense-mik, white oak; *tega-tense, [yellow] oak, C. t. *pa-ga-tense-miknd, an oak canoe, R. W.

*pauisho-on (Peq.), meadow lark (Star-nella hulucaviana, Bonap.). Stiles.

*pau-kun-wave (Narr.), n. a bear; also the name of the constellation ‘the Great Bear, or Charles Waine’, R. W. [For *pok-uum, he goes in the dark or at night (?).]

*Pau-pag-wa-sit (Narr.), n. ‘the sea god . . . that deity or godhead which they conceive to be in the sea.’ R. W. 98, 110.

paumush-a-t, i.e. he walks. See *paum-a-shun.

*pau-co-nai-o (Narr.), v. i. ‘they are playing or dancing’, R. W. 145; pau-co-nai-o (pauco-shaunnu), ‘a bundle to play with’, ibid.

*pau-pa-ki-aki, adv. in the twilight, Prov. 7, 9. Dimin. of *pa-ki-kwi, it is dark. Suppos. pau-pa-ki-ak, when dark (?). See *pa-kwi. Does not often occur in Eliot’s translation; perhaps not elsewhere than in the verse cited.

*pau-pock—continued.


pau-montunk. See pau-montunk.

pau-wau, (11 v. i. he ‘uses divination’ (infin. pau-wau-mon, Ezek. 21, 21); he practices magic or sorcery. Adv. pau-wau, 1 Sam. 15, 23. Vbl. n. pau-wau-mon (pl. -naul-it), ‘witchcraft’, 2 Chr. 33, 6; Gal. 5, 20 (cf. Acts 8, 9). (2) n. a wizard, a diviner. Ex. 22, 18; Dent. 18, 14; Dan. 4, 7.


payont, when he comes, when coming; suppos. part. of pa-pons.

pe, the root of names of ‘water’ in nearly all dialects of the Algonquin. It has usually the demonstrative prefix, and is not found without it in the New England dialects. See *pap-e (pa-p’); -pe. (Cf. the Sansk. p, to drink (mp, drinking, for drink; np, water), a root which runs through almost all Indo-European languages: Zend. *pa, water; Afgh. *pa; Ltu. *pe, flumen; Irish *ph, flumen; Greek *ph, *ph-sion, etc. Lat. potum.)


-pe. See *pe-a.

peamesan. See *pasi-ni.

peantam, v. i. he supplicates, (in Eliot’s himself) he prays; lit. he is small-minded (pa-adum), he humbles himself. Tr. an. *pa-wan-mon-nak, he prays to, supplicates him: *ken *ku-pa-wan-mon-nak, I pray to thee, Ps. 3, 2. ‘Advocate form’ (imperat.) *pa-wan-mon-nak, pray thou for (them), 1 Sam. 12, 19; *wan-mon-nak, pray thou for us, Jer. 57, 3. Vbl. n. *pa-wan-mon-nak, supplication, prayer.

[Xarr. *pa-wan-mon, ‘he is at prayer’, R. W. *pahtib-i, i.e. to pray. Del. *piri to men, to pray, Zesis. Muh. *pa-wan-mon-nan-mon-nak (vbl.), ‘religion’, Edw. Quir. pa-ni, used by Person for ‘holy’, etc., Catechism 41, 42, 57; man. pl. pa-ni, Bld. 55. This seems to be the primary or the simple verb from
peantam—continued.
which pesatam was formed, and is perhaps identical with peavan (q. v.); pesatam-ya, 'holiness'; Por. 51. See sathana.

peantowau, v. i. he has a small voice, speaks low; pass. with inan. subj. pesatowau, it has (or there is) 'a small voice', 1 K. 19, 12. From pe and antowau. Cf. mishtanowau, 'it roareth' (Job 37, 4), has a great voice. See mishtanowau.

peasin, v. i. it is (very) small; n. a small thing. Num. 16, 13: suusaniu peasin, it is too small, 2 K. 6, 1. Double dimin. pesinisa-[sia], a very small thing, Ex. 16, 14. Suppos. inan. peask, peesik, and pejdisik, when it is small, a small thing. Josh. 17, 15: ame peasisk onk ve noh ton, 'less [more little] than nothing', Is. 40, 17. Intens. peisidisk (q. v.). See peis.

*peawe, pewe, adj. little; pwe makkoisagog, little children; peakonuk, a little house. C. See pwe.

pechequogkunk, -g-wonk, n. the sheath or scabbard of a sword. From petoan, he puts in and chokes, a knife; with the terminal of the suppos. inan. concrete, that which a knife is put into.

*peegham, v. i. he shaves (himself); nup-peegham, I shave. C. See cheong-nehkan; suanam.

peeksa, peesqu, n. the 'night hawk', Lev. 11, 16; Deut. 14, 15.

[Abn. pipaquis, 'oiseau de proie' (?). Del. pisk, Zeisb. Voe. 2 (cf. puqen, it is night; puqen', at night, Isid. i.)

peetu. See peitu.

pegskiyuue (?), adj. 'narrow' (of 'windows'), Ezek. 41, 26.

pechehu, adv. unawares, unintentionally. Num. 35, 11; Gal. 2, 4. Perhaps related to pecham (q. v.), he goes into it by mischance, he falls into it.

[Abn. piesbli, vel petbi (by mistake, unintentionally). Del. pisk, accidentally, by chance; as v. he blunders accidentally, Zeisb. Gr. 183.]

pehteau, v. i. it flows; n. fum, Hos. 10, 7; 'the scum' (of a boiling pot), Ezek. 24, 6, 11, 12 (pehten); pehtau-attu-

pehteau—continued.

ain [pehten (an.) -vatut-un], he foun-

eth (at the mouth), Mark 9, 18. Cf. pishau.

[Abn. pitte or pitte; from, breath (t'enne); pitušo, it flows; p'itt'it seša, he flows at the mouth.]

pechtenuhnettchab. See pechtenuhnettchab.

pehtoxinau, v. i. he puts on his shoes (moccasins); imperat. pehtoxiunuk, put on your shoes, Ezek. 24, 17. From petaun and (m)oksin. Cf. amamusk kun-novinak, take off thy shoes, Ex. 3, 5.

pehtuuhnettchab. See pehtenuhnettchab.

pehtuanum. See petiuanum.

peisses, n. an infant, a child, Gen. 37, 30; 44, 22; Luke 1, 59; pl. — . [By con-

traction from peissun, or a diminutive of endearment for pesine (7).]

peississu, v. i. an. or adj. an. he is very small (Amos 7, 2, 5), very young. Suppos. moh peissiši̇, 'he who is least', Matt. 11, 11; ah peississat, while he was yet (very) young or small, 2 Chr. 34, 3; pl. -itkey. Intens. or dimin. of endearment, peississat, pl. -itkey, young children, Esth. 3, 13.

[Abn. piisessi, il est petit; piisse (inan.), cela est petit. Chip. penv, a little, a few, Bar. 424 = pante, small, 'limited to the expression of quantity', Sch. Cree apissin (adv. little), aapississat, he is small; (inan.) apississi̇, it is small. Narr. pepesi, a child,]  

*MARRITAL NOTE.—It has changed places with apissi̇. See sch.]

pemaogok, poenogok, where the path or way is narrow, Matt. 7, 13, 14: pe'-nogol (indic. pres.), Prov. 23, 27 of 'a narrow pit'; cu pimaaogok uúqik, in the narrow path, Man. Dom. 87. From pe, small; -nog, path; -og (suppos. from an), where it goes; -okhe, place; and peoneg (suppos. of an, he goes) okhe.

[Narr. pemamogali, 'a little way', R. W.]

*pemisqai̇ (Narr.), adj. crooked or winding, R. W. 56.

[Cree pemisk, 'diverging, branching'. H.-wae. Del. pinoriquia, twisted, turnel, Zeisb.]
(pemquinnum, v. t. he wreaths, twines twists it: ] adj. -numwe, 'wreathed.'
Ex. 23, 14: $pemquinnum$ v. c. 22,
[Del. pinnchwe, vbi. adj. turned, twisted, Zeisb.]

pemsquoh, n. a whirlwind. Job 37, 9;
Is. 40, 24. For $pemquoh$, it winds about, twines (?) Cf. $pemqupo$.

pemunneah, -unnat, n. a cord, a string. Is. 50, 2; Mark 7, 35; pl. -un, and - anath, Judg. 15, 13; 16, 11. 12.
Suppos. of $pemunneheany$ (it is twisted or plaited), 'when twisted' (pemunneah an, a fishing line; pemunneah, 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. $pemuweche$. See PEMUPH.

[Abu. $pemui$<ilaba> de-travers. Cree $pincirch$, crosswise. Del. $pinnan$<ilaba>, thread; $pincir$, slanty, Zeisb. Cree $pemu<nun£$, he avryeth it; $pimun$<ilaba>, he twists it. Howse 83. Powh.: 'Their women use to spin ... a kind of grasse they call $pemuwa$; of these they make a thread very even and readily.'—J. Smith, Hist. of Va.]

penekinna, v. i. it grows and spreads, spreads as it grows (of a vine, Ezek. 17, 8.). From $penuon$, with $k$ progressive, and $iun$, the characteristic of verbs of growth and production: 'it goes on growing and spreading'; or 'it continues to spread as it grows.'

$penuo$<ilaba>, v. i. It is spread about, as a growing plant, tree, or vine. Cf. $punu$, out of the way.

[Narr. $penuji$<ilaba>, 'crooked,' R. W. 56.]

penokho$<ilaba>$, v. t. an. he casts or throws (him) down: $kip$-penokho$<ilaba>$, thou castest me down, Ps. 102, 10 (penokh$<ilaba>$, to throw down, C.). From nak$<ilaba>$<ilaba>, he throws to the ground; with the prefix $pe$, he throws from a height, casts down (to the ground). See nak$<ilaba>$<ilaba> and its cognates, and penokh$<ilaba>$.

[Abu. $nepanuk$<ilaba> or $nepanuk$<ilaba>, 'je le jette du haut en bas.]

$penuh$<ilaba>$, n. sout. C. 161.

[Abu. $pimelt$.]

penomp, n. a virgin. Gen. 24, 16; Is. 7, 14; pl. -peogo, Esth. 2, 19. From $penun$, strange, in its secondary or private penomp—continued.

sense, and -omp, n. gen. for man,' nes-cia viri (?). Cf. *keompwe; *pimompe.

[Du Pompean (?)] says: 'A young man of Delaware is called $pipepi$. This word is formed from $piros$, chaste, innocent, and $tup$, man, viz., man in his purity and innocence.'—Toceville, Démoc. en Amér. app. c. (penomp, $piros$, or $pimos$, (?)). Hkw. gives $pipepi$, a lad; $pipepi$<ilaba>, a boy; $pipepi$<ilaba>, a male infant babe. Zeisb. gives $pi$ $n$, a big boy; $pi$ $be$ $til$, a little boy; $pi$ $be$ $tchish$, a boy, Voc. 52.]

penowe, adj. and adv. (1) strange, differing, or of another kind, uncommon.
(2) foreign, of another country or language. From the same base, perhaps, with $penu$, q. v., out of the way.
Vbi. n. $penuwe$<ilaba>$, it is different, strange. Prov. 21, 8. Caus. $penuwe$<ilaba>, he makes it different, distinguishes it, Lev. 11, 47. Cf. $nunu$.

[Abu. $pir$<ilaba>, $piri$, 'indicat novitatem'; $pire$, nouveau. Del. $pili$, another, Zeisb.]

penoon, n. a boat, Mass. Ps., John 6, 22.
See *penoom.

penouwana$<ilaba>$, penuan-, v. t. an. to have a difference with, to contend with (him).
Suppos. part. penouwana, when contending with, Job 9, 3; $nepenouwana$<ilaba>, they contended with them, Prov. 28, 4. V. mutan, pen$<ilaba>$<ilaba>, penun$<ilaba>$<ilaba>, they contend with each other, 'are at strife,' 2 Sam. 19, 9. Vbi. n. penan$<ilaba>$<ilaba>, mutual strife, contention, Gen. 13, 8; 2 K. 5, 7. Adj. -tte$<ilaba>$, at strife with, contentiously, Prov. 27, 15.
From penou$<ilaba>$ (emotional an. form.)

penowkomuk, penuwo-, n. a strange place. Ex. 2, 22.

penowwoht, penuwoht, (contracted form of the preceding) n.a stranger, one different, a foreigner, Prov. 5, 20; Deut. 27, 19; pl. -teog, strangers ($penawok$, a stranger, C.). Used by Eliot for 'the heathen,' Ezek. 36, 3, 4. Adj. ak$<ilaba>$, foreign, Ezra 10, 11.

penowoto:au, v. i. he is strange or unlike nature. From penwote=and-old, he is a stranger or foreigner.

penowomui, n. a difference, Exek. 22, 26; 44, 23.

penu:anumai. See penu:anumani.

penugqukounto. See penugku:qukounto.

penukkau, v. t. an and inan, he casts (it) down upon (him); app-penumkau-oh, 'he cast it down upon them', Josh. 10, 11. Cf. penukk=an.

penuhteau, v. t. inan. it casts (it) down, he casts (himself) down upon the ground, 1 K. 18, 42; Dan. 8, 10. Cause it makes it fall (?

penushau, v. i. he falls; inan. subj. penushau, it falls (as a flower, 'faded'). Is. 40, 7, 8; app-pi:unau, I fall, C.

Vbl. n. penushauk, falling, a fall. Cf. peshau, he falls into; peshauk, an. peshauk, he drops, falls inanimately; chameauk, he falls into the water; kitchamauk, he falls into the fire; kepauk, he falls by stumbling or by reason of an obstacle, etc.

[Abn. pen=au, 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. pukk=an, to fall.]

penuwokomuk. See penu:wo=ko:muk.

penuwot. See penu:wo=ht.

peño:ogok. See penowo:ogok.

*péono=te=am, a boat or canoe, C.

*péono=go, n. a little ship, Mass. Ps., John 21, 8. Cf. kitchamauk (kitch=án), a ship. So, pе=č=n=ó=, the small conveyance. These names were framed for English and foreign boats, as distinguished from the canoe (tahau) or Indian boat. They do not appear to have been widely used.

[Abn. kitchauk, a ship; mûris=shauk, a barque.]

pempsaque, adj. and adv. (badly) contorted. Intens. or freq. form of pemepna (Narr. pemisi=nai, q. v.), of the serpent, 'crooked'. Job 26, 13; Is. 27, 1. From pém (twisted) with m=pu (as shaw), the mark of badness, violence, or mishance. Cf. pemunopk.

[Narr. pen=li=, crooked; pemisi=nai, crooked or winding, R. W. 58.]

pêpemsquunn=mc=onk, vbl. n. a wreath, 2 Chr. 4, 12, 13.

pêpemsquau, v. i. 'it whirled about' (of the shifting wind), Eccl. 1, 6.


[Del. pêpenuu=ma, to choose, Zeisb.]

pepenuachtichu:kquonk, -uhquok, n. a mirror, Ex. 38, 8: 2 Cor. 3, 18; James 1, 23; (pl.) Is. 3, 23.


pepummu, v. t. (wau, v. i.), he shoots often, continues shooting. Freq. of pummu, q. v.

[Narr. pepummu, 'he is gone to hunt or fowl?', R. W.]

pêpumwa:en(n), n. agent. one who shoots often or habitually: pl. -umw=, 'archers', Judg. 5, 11; 'shooters', 2 Sam. 11, 24.

*pêquawus (Narr. i., n. a gray fox, R. W. 95; pequos, a fox, Wood.

pêsau, v. i. (1) it blossoms, puts out flowers: pis=sh pêsau, it (for anu) shall blossom. (2) n. a flower, James 1, 10; pl. wânak, 2 Chr. 4, 5. Commonly with prefix of 3d pers. See app-pêshau. Cf. (freq.) pêpenuah, (intens.) pêsau, and pêsauk.

[Abn. abisiiro (pl.), its bourgeois; pê=pâc=abii=ni, le pain enle.]

*pêshau (Narr. i., blue; pêshauk=shu, plat. violet-leaves, R. W.; pesh, blue, C.

[Abn. titius, blue paint; petidius, violet.

Chip. apuisi, violet; apuisin, it is of a violet or dark-blue color, livid,

black-blue, Bar.]

*pêskhâmín (Narr.) v. i. (1) it thunders ('to thunder'), R. W. (2) it explodes, as a gun; 'to discharge a gun'. Suppos. inan. concrete pêskhauk, that which thunders, again. Cf. pêsauk, he bursts (it); pêsaukâh, it bursts asunder.

[Abn. -pêskauk, I fire a gun; wânu:mâ, who shoots?; pênkâs=n+i, (the gun) bursts. Cree pêskauk-wânu, he shoots himself; pêskaukâh, it bursts (from within), like a gun; pêskê-pâhū,
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peskhómmín—continued.

petehennitchab, etc.—continued.

and *appu,* it remains: ‘that which the band remains put into’; pl., *appuqak.*


(*kolitúnumak,* pl., Ex. 35, 22.)


peteckátaheg, part. pl. (supp.) they who creep into, 2 Tim. 3, 6. Cf. *petomáqanuq.*

*petogge* [= *petang?*], a bag, Wood.

*petowáss Caesar* (Narr.), n. ‘their tobacco-bag, which hangs at their neck, or sticks at their girdle, which is to them instead of an English pocket.’—K. W. 108.

petshau, v. i. he falls into a pit or sunra, Amos 3, 5; Ps. 7, 15; supp. *petshaw,* when he falls; part, *petshuat,* when falling. From *petu,* with sh of mishance or involuntary action. Cf. *pecheu,* *petshau.*


petukau, v. i. he goes (is going) into, Judg. 18, 9; 1 K. 3, 7. From *petu,* with *ik* progressive.

*petukodtum,* v. t. he brings (it) into, *kuy-petukod'umáq,* ye bring (it) in, Hag. 1, 6; with inn. subj. *petukotoq,* Dan. 9, 24.

petúkqí, petuhki, puttukqí, v. i. it is round; adj. round: *petuqí petuh-ki,* a small round thing, 1 K. 10, 19. From *petuaw* and *-qí,* it goes in at the ends, the end goes in or returns. Cf. *petuhkwáh,* he covers, incloses (?). *Narr.* pettukqí, *Abu.* pet-gí. Crec *petikawa,* it is spherical. Del. *petikasiu,* a round ball; *petikwasuqáh,* *[rouinmut tree] a black-walnut tree,* Zeisk. Voc. 27, 53.)

petukquwneq, n. a (round) cake; a cake or loaf of bread, Matt. 7, 9; *petukquwneq,* C.; pl.—sing., Judg. 6, 19, 20; *gúinaw,* Matt. 15, 36; n. coll. *petukquwneq,* bread, Mark 8, 4. *Narr.* *petukquwneq,* a cake.
petutseau, v. t. he enters, goes into, Gen. 24. 32; Ex. 24. 18; imperat. 21.

pers. sing. petuttseh, come thou into, enter in, Gen. 24. 31. From pētāu.


Abn. petutlahē, he enters.]

pēū, pēšū, or peweu, v. i. it is little, it is small; pēun onk, (it) is less than, Ezr 9. 16. This primary verb (represented by Cotton's penene) is rarely found in Eliot by itself, but to it must be referred a great number of modal and derivative forms. Caus. pecheau, he makes (him) small, causes him to be small; pass. he is made small (or 'low', James 1. 10); kopppech, I make thee small, Jer. 49. 15; Obad. 2. Imperat. pēk, 'bring (thou) him low', Job 40. 12. See pēlloon.

'pewe. See *pewee.

peweu. See pēu.

pēyau, v. i. he comes hither; imperat. pēyauvah, come thou; pēynak ( вок, -oach), come ye; suppos. part. pēyont, when coming; v. t. an. pēyauvum, he comes to (him): kup-pēyauvah, I come to thee, Ex. 18. 6.

[Narr. peyau, he is come; peyāñug, they are come, R. W. 48. 49. Abn. nēba, je viens; is abun, il vient ici. Cree pey, pēcher, hitherward. Del. pēø or pēyov, he comes, part. pēynt, infin. pēv, make; imperat. pl. pōk; pe ye go, it comes, Zeisb.]

pihquuttum, v. t. he has authority over, is master of (it); suppos. nob pihquottuk wēta, 'the master of the house', Mark 13. 35; infin. pihquuttumant, (to have) authority, v. 34. As adj. and adv. pihquottumore, chief, principal, Gen. 49. 2.

[Narr. at-pihquottumok eski, he is my subject; katekēquon, I will be (he) subject to you. 'Beside their general subjection to the highest sachems, they have also particular protectors, under sachems', etc., R. W. 129. 121. Abn. u'tebēguh, je gouverne.]

piogquō, n. adj. ten. See pīnk.

pīsh, the auxiliary of the (indicative) future tense, will or shall; 'a word signifying futurity', El. Gr. 20. [Is this pē-ñak, a participle from pēy, the radical of pēyau, 'the coming', 'that which is

pīsh—continued.

to come'? (Cf. proswan, the future, the 'to come', C.)

[Narr. pitch; pitch n'kētom, shall I recover my health? pitch ajppōnwa, I will bring it to you, R. W. Cree pētham, heretofor; (chekew, presently) pē-chēkew, presently (with emphasis); pē, indeed, particle, the sign of the conditional (as is pē of the indicative future, Hosea 19. Chip. itak, tah atta, It shall or will be, Sch. ii. 411. Mem. npch, 'ensuite', Maill. 28.)

pīsh iōkōiśishōhon, it shall distill (as dew), i. e. moisture, make moist, Dent. 32. 2. Seeopperski.

pīsk. See mopōqik (m'pīsk), the back.

pīsk, in comp. words. See mopōk, rock.

pīskau. See pīpāskau, double.

pissagk, pusseog, -aqunan, n. mere, mud, dirt, Is. 57. 20; Job 41. 31; 8. 11.

Adj. pissoquvane, 'miry'. Ps. 40. 2.

'agpian, Ezek. 47. 11 (pissquv aqukan, 'corrupted flesh or rotten'; pissoquvau-unc, it sticks to; pissogk at tōmātqog, 'dirt in the streets', C. =pissogk at mi64-kstu, El. in Zech. 9. 3.) See pisi.

[Abn. penishe, giant (mioo, bone); passeki, bumeux, boubeaux; pusquin, fosse.]

pissuamātonk, n. a matter of business, 'suit' or 'cause', Ex. 18. 22; 2 Sam. 15. 4 (pl. altangquis, 'weighty matters', C.).

pissenum, pissogkinnun, v. t. he flays, skins (it); an. pissuamāton wēta, they flay off their skin, Micah 3. 3.

pissogquauonk (pissogk-aygen-unc), n. pl. -angnk, 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, pīssog.) See pūssiqgi. (Cf. Greek πὶς.)


pissogkinnumwe, adj. peeled, skinned, Is. 18. 2; 7; an. pissogkinnum, Ezek. 29. 18. See pissogun, ke flays, skins (it). [Abn. pesishākonw, il écorche.]
pissogshean, v. i, it sticks, cleaves fast, as by mischance, Lam. 3, 4; suppos. pissogshean, when it sticks or cleaves, Job 31, 7; an. subj. pissogshean, he sticks. From pissogshen, with sh of involuntary action.

pissogquodtin, pissog-, pissug-, n. the rot or blasting of grain, Dent. 28, 22; 1 K. 8, 37; Amos 4, 9.

*pittakunnam (Narr.), v. i, he goes back; pittakish, go then back; pittakish-tuck, let us go back, R. W. 76, 77. Cf. pittak, pittakunam. (Perhaps R. W. mistook the signification of this word, 'I go back', for 'I go into the house'.)

pituk, -eu (?), n. pitch, Is. 34, 9.

[Cree 'pitch, grain or pitch, Howse 20.]

pittuanum. See pittakunnam, he is proud.

pitsuke, prep. 'over against', Neh. 3, 23, 25, 26; adv. fittingly, fitting (pitsheke, 'exact, right'?); pittike-kus, 'plainly', C.: pitsuke makes twelve, 'fitly framed together', Eph. 2, 21; seveno pitsuke, fitly joined together, Eph. 4, 16, i.e. made to fit; suppos. of pitsuke, v. caus. (inan. subj.). See pít-pitsuke.

piuk, num. ten; pl. an, piukyassug; inan. -yassug, El. Gr. 14. Adj. piyggi, piyggi, Dent. 32, 30; Ezek. 45, 14, pioskob mugge (to the tenth time), ten times, Gen. 31, 7 (inan. pl. piukyattuh, Ex. 3, 28).


poakussuhug mukqs, 'the bores his ear through' with an awl, Ex. 21, 6.

Cf. sogkussushon, an earing.

poonatam, -antam, v. i, he 'makes mirth', is mirthful, Ezek. 21, 10. Adj. and adv. poonatam, mirthfully, Ezek. 7, 4. Vbl. n. poonatunawok, mirth, Ezek. 2, 1, 2. See kaháin, he laughs.

-pog, -paug, in comp. words. It represents the suppos. inan. concrete form of 'pi (pi, níppa), 'where water is', níppa was not used in composition. 'piog, the noun generic, was not used separately. Cf. nánu-pog, 'fresh water', James 3, 12; sépu, a river of water, -pog, -paug—mentioned, Ps. 107, 35, and uskakele sépu-pog-wat, on the surface of (upon) the waters of the river, Dan. 12, 6 (= sepi 'nippa-it, v. 7); talukekunam-pog (under talukekom), running (or spring) water, Num. 19, 17; Josh. 15, 19; mishíppog (mishie-pog), much water, John 3, 23; saki-pog, cool water. Prov. 25, 25; Matt. 10, 42; sipog, 'salt water', James 3, 12; appaqueg, 'abundance of waters (cover thee!'), Job 22, 11.

poggotham, pogkah-, 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. pogotham-un, he was threshing (wheat), 1 Chr. 21, 20. Adj. and adv. hamaun, Janarut, of or for threshing, Is. 41, 15. The primary meaning is to beat out, to separate or divide by beating. From pekoymunnum, or rather peko-yu, it is broken.

[Narr. pokquhamun, to beat or thresh out, R. W. Abn. m-slokchikimini, it bats (be hit); m-slokchikin, je he bats. Cree piyukamunnum, he knocked it, strikes it with force, Howse. Chip. pikw-tai, v. t. he strikes, Sch. n. 424; pikw-tai, and pes-ker-iy, ibid. 408.]

pogkenau, v. t. an. (1) he casts away, Is. 31, 7 (pokkew, c.); (2) he puts (him) away, (3) he divorces (her). Suppos. ok pogkenau, he who puts away or divorces, Matt. 19, 9; imperat. pokkes, cast (thee) out, Gen. 21, 10; Gal. 4, 30; pl. pogkenew, Gen. 35, 2; suppos. mat pokkes, she (when) divorced, put away, Lev. 22, 13.

[Abn. m-slokchini, j'abandonne (homme) mal villainer, etc.]

pogkenum, v. i, he is blind; pl. -wog, -wog, Is. 42, 16; 56, 10; suppos. ok pogkenak, he who is blind (= ok pok-kuuni, Mass. Pe., John 10, 21); pl. pogkenek, the blind, Is. 35, 5. Adj. pogkenwiri, Is. 42, 7 (pokkewiri, C.). From pokken, it is dark.

[Narr. o'pokkunnum, I am blind; pokkunnum, dark, R. W.]

pogkesu, v. i. act. an. he is putting away or casting off. Ellot occasionally uses this form of the verb (which, in the indicative, 3d pers., corresponds with his 'adjec-
pogkesu—continued.
tive-animate), as in Ps. 43: tohwhutch pogkesu, why dost thou cast me off? [A.H. potata{, 'loin de nous; à l’écart'].

pogtekstam, v. t. inan. he casts (it) away, puts (it) from him (puktam, C.): suppos. pogtekstam, 1 cast off, 2 K. 23, 27; imperat. pogteus, cast thou (it) out, Matt. 7, 6; suppos. pogtekst, when he casts (it) off.

[Narr. puk tus, I will put her away; aqua pakthash, do not put away; a pakkesun, I am put away, R. W. 126. (In the first two examples he has used the inan. pogtekstam for the an. pogtekwan.) Old Alg. puktesuu, I abandon or forsake, Lab. A.in. pukteshuanu, I abandon old cela. Del. pukton, he throws (it) away.]

pogkodantam. See pakshuntam.
pogkoham. See pogkoham.
pogkomunuk, n. a rod, a stick (carried in the band). Ex. 21, 20; Prov. 29, 15; pogkomunuq, a stake. Is. 54, 2; *suk-quat, a pillar, Gen. 28, 18, 22; 31, 45. [Cree pukkanougguin, a club or cudgel, Howse.]
pogkussu, v. i. act. an. he drops, falls (as an inan. body, or without external cause. See pewah). suppos. koum wah pogkuss, 'whoever shall fall', Matt. 21, 44. With inan. subj. pogkussin(u), it falls; pl. -wosh, Nah. 1, 12; suppos. u pogkuss, it (when) falling, Is. 34, 4. See pakshkunuw. [Cree pukcoisin, he falls (as in walking), Howse 80. Alg. pukteqin, il tombe (un objet inan.).]
pohchanutch, -nitch, n. a finger; 3d pers. appo-, his finger. V. subst. pakchanuken, he has fingers (is fingered), 2 Sam. 21, 29. From pokha, divided, and -nitch (combining), hand. Cf. pakha, toe, from pokha and *-it, foot.

*pohchatsuk, pl. -*qutosh, a bough, C. See paktsu.
pohchau, v. i. he turns aside, deviates. See poktsu.
pohkeni, -nai, v. i. it is dark; adj. dark; n. darkness, Gen. 15, 17; Is. 5, 20; 45, 7; Amos 5, 18; pokkeni-atlo, in darkness, Eevl. 2, 14. Adv. and adj. pokkas, darkly, obscurely, Job 22, 13; 1 Cor.
pohkeni, -nai—continued.

12, 12. Intens. pokhenkei, Job 24, 15. Related to pokhi, clear, open, as lucus to lucendo, etc. See puypakanimik; pogken, etc. kupppogi.

pokkenitipukok [pokkenitipukuk], 'in the dark night', Prov. 7, 9. See *tiyapa.

[Narr. puypakanauch, 'dark night' (= po-pokken, when it is very dark), R. W.]
pokki, pakke, v. i. (1) it is clear, transparent, that may be seen through, pervious, Rev. 21, 11, 18. (2) Adj. clean, pure, Lev. 11, 39; Prov. 30, 5; Ps. 51, 10. As adv. pakki (and pokkeniu, C.), clearly, plainly. Suppos. inan. pokkiok, when it is clear; hence, the (clear) sky, Matt. 16, 2, 3; Ps. 77, 17; and pokkiyok, when clear, in clear weather, a clear day. (Cotton has pakki and pokkin, 'clearly'; pokkiny, 'clean'; pokkiyiti, 'cleanly'.) See pokkate, open, manifest.

The three roots, pok, (pak), pohy (phók), pakha (pákh or pah), have all the same ultimate base, with the idea of division or separation into parts. pok- and its derivatives denote the act of separating (breaking, opening, beating out, etc.); pohy, the fact of division or partition (pohye, half, part of, etc.); and pok (pokhi, pakke) the result of separation, openness, perspicuousness, a going through. (Cf. Tamil pug-y, to divide, to share; pich, to cleft; pát, a part, a portion; puig-y, a share. Caldw. 446, 475. Sansk. bhagya, divider; bhagya, divider; bhag, distribute; bhagya, parts; portion; bhagya, frangere, poksha, latus, dimidia pars mensis. These groups of derivatives from a common root correspond nearly with English (and Anglo-Saxon) words beginning with the: thorough, through, throw (= to through, A. S. thenwaon), thrust, thrash (A. S. thworien), threshold (A. S. theer-ien, thwen-waht), thread, throw, throttle, thrill (A. S. thilien), and drill, etc.]

[Narr. puyqui, puyquagw, 'it holds
pokki, pokhe—continued.

up' (i.e. the sky clears). R. W. 82.

Abn. pohkeshi, purgation, sans malague
(pohkeshi sos, i eat clear meat); p'keshi,
an arrow; p'kun, thread.)

pohkohquodtane, adv. when clear, in a

clear day, Amos 8, 9. See pokki.

pokkshau. See pokshau.

*pohkuhtimis, n. white oak. C. See
*pogkuhtainak.

pohpohkussu, n. a portridge, 1 Sam. 26, 29.
See pahpahkshau; cf. pahpahkqutatog, quails.

pohpoquesait, supposes part. (one who is)
lame; pl. -tehy, Acts 8, 7. See poh-

pukshinat.

pohpu. See paimu.

pohquae, adj. open, manifest, 1 Sam. 3, 1;

-aen, openly, Matt. 6, 4, 6. (Another
form of pokki.)

pohquashinime (woodshiner), open (val-

ley); Ezek. 57, 2; pohquashinime ohottak,
open field; Ezek. 16, 5; 33, 27; 39, 5.

pohquetahham, v. t. he continues break-
ing (it), habitually breaks, Ps. 107, 16.
Imperat. pohqetahham, wipitakew, break
thou their teeth, Ps. 88, 6.

[Marginal note.—"Or causative—ca or by
pounding" (Howes, Cree [grammar], 87. Cf.
pokhuitaham.)]

pohqui, v. i. it breaks, is broken. As adj.
broken, Ps. 51, 17 (and pohquin, 1-

Sam. 38, 6). Supposes pass. pohquai, when
broken; hence, n. a brand, a fragment of
wood, Judg. 15, 4; Amos 4, 11. See
pohqiqua; pohwun; pohkosh.

[Cree piik, part. some (adj. of quanti-
y). Del. pin kiv (dimin., a little
junk of fire), Zeish.]

pohquumum, v. t. he breaks (it) with
his hands, lb. 28, 24; Ezek. 4, 16; puh-
pqum, 1 break (it), Jer. 39, 8; 49, 35.

With an obj. pohquumum, -quwan, he
breaks (him), Jer. 31, 28; Ps. 46, 9
(pohquawmum, he opens; pohquamish
wopum, open the door; wap-pahpu, I
break (a law), C. The last example is
bad, verse in quwan always denoting
action of the hand, or physical action).

[Narr. pahquumum, open (thou) to me
the door, R. W. Cree pahk-
pitha, it breaks; pahkshos, he breaks
it (by hand).]

pohquunnutchont (from pohquai and -wuch,
with the form of the suppositive active
participle), having a broken hand, Lev.
21, 19.

pohquodchi, as prep. without, outside of
(Lev. 9, 11); primarily, in open air,
out of doors. Supposes. pohquodchis
(when) without, out of doors, in open
air, Gen. 24, 31; Ex. 21, 19; Lev. 10, 45.

[Narr. poquodchick, R. W. Abn.
pkoutanak, hors de la maison, de-
hors.]

pohquohham, v. i. he goes clear, escapes;
imperat. pohquohau, escape thou, Gen.
19, 17; caus. pohquohchum (for poh-
quohham), he makes (him) go clear, de-
livers (him); imperat. pohquohchau kah-
hoy, save thyself, Luke 23, 37, 39. From
pohki or pokai, and on, he goes. [Nup-
pohquohcwa, etc., our Savior (title-page
of N. T.); wap-pohquohcwa, deliver-
er, Judg. 33, 9; wap-pohquohcwa'in, my
Savior, 2 Sam. 22, 2; kuy-pohquohcwa-
nunam, thy (own) Savior, Is. 43, 3; poh-
pohquohchunat, he who saves (them),
who delivers, Judg. 3, 9; I Tim. 4, 10;

rei ke pohquohcwa, O thou that
saves! Ps. 17, 7; wap-pohquohchawak,
he saved them, Ps. 107, 13, 19, 20; de-
livered them, v. x.; wap pohquoh chaw-
wak, deliver thou me (intr.), Ps. 119, 133;
pohquohwahch wuch, deliverer thou
me from, Ps. 119, 134; pohquohwahch
wuch, — evil men, Ps. 140, 1
(— my persecutors, Ps. 142, 6); poh-
quohwissinawak, deliverer thou
us from, 1 Sam. 12, 10; pohquohwissinaw,
delivering them (intr.), Ps. 79, 9; pohqu-
hwahwak, deliverance, Judg. 15, 18;
pohquohlanawak, escaping, Ezra 9, 14;
catch wun-matchesawgiinawak, our
iniquities, Ezra 9, 6, 7; wap-pohgien-
mawasnak, I plucked off my hair,
Ezra 9, 3.]

[Note.—The examples included in brackets
under this definition appear on a loose slip
inserted in the manuscript. They were neither
revised nor arranged by the compiler.]

[Del. poh gun, 'escaped from me',
Zeish.]
pohquissetinton, having a broken foot, Lev. 21, 19. Freq. *pohquisseti*, one who is lame (pl. *-meg*, Acts 8, 7). From *pohqui* and *-ec* (*missive*).

pohasahtog, a (marty?) pit, Ps. 40, 2. See *pasadakam*: *pishak*.

pohshane, adv. fully, completely, thoroughly, Col. 1, 25. See *pokote*.

pohshe, *påhshe*, it halves, divides in two, is severed; a half, a part, of some (as opposed to *wanec*, the whole of), Ex. 24, 6; 37, 1; Deut. 12, 7; Luke 19, 8; Rev. 8, 1; 11, 9, 11. See *pohpue*. (Cf. Sansk. *pohshu*, a side, half (a month), Zend. *psh*, *psh*, one half (Engl. piece).) Tamul *pashyür*, to divide; *pêl*, a part.]


pohshequè, *puhsah*, adv. at noonday, Job 5, 4 (*pahshequeaut*, Acts 10, 9). From *pohsha*, half the day or sun’s course.


pohshinau, v. t. an. he divides (him) in two, halves (him): *piskù-pohshinòù*, they shall divide it (an animal), Ex. 21, 35.

pohshinum, v. t. inan. he divides (it), halves (it): pl. *-wog*, Ex. 21, 35. Cf. *pahshùwmum*.


pohbhattaham, v. t. inan. he eats (it) in two, Is. 45, 2; Zech. 13, 10.

poke. See *pose*.


pokshau, *pokshau*—continued.

15, 4; Is. 30, 13. See *pokshau*, it divides in two; *pohqi*, it breaks. [Narr. *pokshau*, *shawa*, ‘it is broken’; *pokshättawan*, to break, R. W.]

poksunkounk, n. a saw, Is. 10, 15. See *tassunquonk*.

[Abn. *pipsiuqonqasun*, *twhole*.

Del. *pachhkisjus*, a knife; *pachhekkisqonk*, a board-saw, Zeisb.]

pomahhom. See *pomahhom*.

pömántam, v. i. he lives, Gen. 5, 10, 16, 19, etc.; supps. *pomántay*, when he lives (or lives), Gen. 5, 12, 13, 15, 18, etc.; part. (indic.) *pomántamantam*, living, I. K. 3, 28. Adj. and adv. *tomänd*, living. Vbl. n. *pomántamwák*, living, life. From *pöm* (or *pom*), it continues, with *-autém*, the formatives of verbs of mental and emotional activity. See *pöm*. An earlier derivative, *pömétu* (*pöm-óhte*), he ‘continues to be’, is not found in Elhot, but he has its verbal, *pométuwek* (q. v.).

[Narr. as-*pumpomantam*, I am very well (am yet alive); *tambalt* *pump* *meeiint* *tamei*, I am glad you are well, R. W. Abn. *nirir-pewativi*, je suis en bonne santé. Cree *pëewoos-yoo*, he walks; *pwäti-isu*, he is alive; *pëewot-ikinayu*, it goes (as a watch), Howse 36, 30. Del. *pomantahon*, he lives; part. (supps.), *pomantach*, Zeisb. Gr.]

pometouk, n. vbl. (from *pométu*; see *pömántam*), a generation, Ecd. 1, 4; Deut. 32, 5.

pomitchwan (it flows, goes on), ‘running water’. See *pamitchwan*.

pomohhom, pomah-, v. i. he goes by water, sails, Acts 27, 9. Vbl. n. *-mök*, going by water, a voyage, Acts 27, 10. Agentive *pomohhomomic* (*u*), pl. *-wog*, ‘mariners’ (Jonah 1, 5), those going (habitually) on the sea. From *pomoh* or *plée* (q. v.) and *wam*, he goes. [Cree *pëomásun*, he sails.]}

pommapagee, adj. creeping, crawling, Lev. 11, 44, 46. See *pommapagea*.

pompuhkonk, n. vbl. a ball (to play with), Is. 22, 38.

pōpū, *pohpu*, v. i. he plays, is playing (*pohpu*, he plays, C.); pl. *-wog*, they play, Ex. 22, 6; Zech. 8, 5; t. an. *pohpu*, he plays with or for (him); sun
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pompu, pohpu—continued.

voh pompeh, wilt thou play with him?
Job 41, 5 (pohpimou, they play; pohpin-
wart, to play, C.). Vbl. n. pomppunok, 
play, sport. Judg. 16, 25 (pupi- 
playing; pumppunok, recreation, C.; 
pohpimounok, Ind. Laws, iv.).

[Narr. pomshau, they are playing. 
R. W. Cree pom, he langhs; intens. 
pomnp; freq. pompih. Chip. (St 
Mary's) pom-p, (Sag.) ppu-mp, he 
langs, Sch. ii, 469. Del. papuby (for 
pomhab?), to play, Zeisb.]

pomppuchâh, n. a member, organ, limb, 
or part of the body, 1 Cor. 12, 14, 19, 26; 
pl. -iimun, 1 Cor. 6, 15; ukkuan pom-
puhchâh, the virile organ, Deut. 23, 1. 
N. collect. pomppuchâhauswun, 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. 
pomunshau is more commonly used. 
(3) he goes or passes by. Suppos. po-
mushâh, or pomushâh, he walks, if he 
walks, if he walk, Ex. 21, 19; Gen. 3, 8; 
when pomushât, he who walks, John 12, 
35. With inan. subj. pomshem, pom-
ushân, it goes on, passes is past; pass. 
inan. (pomshne-n) pomunshâm, it is 
passed by or over, Is. 40, 27; Jer. 6, 4; 
N. agent. pomushon, one who is walk-
ing, a traveler; pl. -wasg, Job 31, 32; 
Vbl. n. pomunshonok, a journey (Gen.24, 
21; 1 K. 19, 7), a walk. Freq. poh-
musnâh, sahm, he walks much, goes 
about, travels, journeys, Acts 10, 38; 
Matt. 9, 35 (pumunam); imperat. poh-
punshâg, walk ye, John 12, 35; with inan. 
subj. pomshon, it moves about. 
From pumun (pumnu). The primary 
form of this verb appears to be pum-
usn (see Muh. and Abn. equivalents 
below), the act, introns, form the con-
tinues doing), as pomusnâw is the sim-
ple introns, or neter form (he con-
tinues feeling or thinking, he lives), and 
pomokhum (or poh-pomun), the inac-
trons, (he continues going, passively 
or without action of his own, he sells 
or goes by boat). This primary form 
is energized in pomushau by the aspi-
rate, as in the intrans. assshau for ne- 

pomushau—continued.

[Mar. See umsau, m'seet (masset), a 
foot. Cf. Sansk. pasub, ire, se movere. 

[Narr. as pomshau, "he is not yet 
departed" (he lives yet); maritcubum 
pumunshâm, I have a mind to travel; 
ma-pumwâr, he is not gone by; pl. as-
pumwâwsek, R. W. This last is an ear-
lier form, which I do not find used by 
Eliot *pumwâk, he continues going 
or travels to a place (see an), goes onward, 
passes by], corresponding nearly to the 
v. i. inan. subj. (and imper.) pumwâr, 
pumwâk, it goes, passes. Abn. se-
pumwâs, je marche; pomwâs, il marche. 
Muh. a pumwâk, I walk; pumwâw, he 
who walks, he walking. Mem. pumwâ-
â, I walk. Cree pumwâna-yâw, he walks. 
Chip. (St Marys) pim-w-an, he walks, 
(Sag.) pumwâs. Del. pomwâs, suppos. 
pomwâ, Zeisb, Gr.]

["Narr.—The compiler afterward wrote the 
following in pencil on the margin: "Correct 
this. Eliot has the verb oh pomwât. Luke 
22, 17, while he was going on, and pumwân 
is v. i. inan. subj."]

ponam. See pomun.

ponanau, v. t. an. he lets loose, sets 
free (an an. edj.): pih pomunau pasker-
âb, he shall let loose the bird, Lev. 14, 7; 
yamugk pomunau (pass.), a bind (is) 
let loose, Gen. 49, 21. From pomanau, 
he sends (him) away, with pu indefi-
nite or indefinite prefix.

ponashaptoen, n. agent. one who sets 
nets, a fisherman; pl. -swog, Matt. 4, 
18. From pomun and swog (ushâhp), 
he sets a net.

ponakettouwusen, n. agent. one who 
administrs medicine, a physician, Jer. 
8, 22; Col. 4, 14. From pom-taun, (pom-
skhtâ (usakhtâ), and wskhtâ, he ap-
plies or administers medicine.

[Narr. mukit pomunâw, 'give [put 
on] me a plaister', R. W. 138.]

ponqo̱, shallow. (See poko.)

ponqu, adj. dry (if dries?); pako̱ 
wahti, 'a dry wind', Jer. 4, 11.

ponompuau, v. t. an. he makes a gift to, 
'gives gifts to' (a woman), Ezek. 16, 34; 
v. i. act. (an.), kaperponompus, thou 
gives a reward, Ezek. 16, 34.

[Abn. n-pomontessi, 'je fais presens' 
(in view of marriage).]
ponquag, n. a fording place, Gen. 32, 22; ponquí, shallow, C. See toskonk.
[Abn. paokkínat, il y a un d'aux dans la rivière; põkasi, peu; iñcha, kuykúsh, je passe la rivière au guet, Kasles. Mod. Abn. peqna, shallow; pórquam, very shallow, Osunk. 46, 53. Chip. láykan, Bar.]

ponteam (?), v.t. with prefix: poxtontam lasuutuuk, he digs through the wall. Ezek. 12, 7; nay puamuy-ponteam, they dig (quite) through (the wall), v. 12.

ponum, ponam (puam, C.), v. t. he places, puts (it) by hand (Lat. pon-it), Ex. 4, 6; 40, 22, 24; nyp-ponum, I put (it), I Sam. 28, 31. Imperat. ponch, put thou, Gen. 24, 2; 47, 49; ponotch, let him put, Rom. 14, 13. Suppos. ponak, who he puts, (and part.) putting. V. t. an. ponum, he puts or places (him): nyp-ponu, he put him, Gen. 2, 5; Is. 14, 1; ponch, put thou me, I Sam. 2, 36. V. t. inan. and ponnawum, he puts (it) on him: nyp-ponumun, he puts it on him, Gen. 29, 4; np-ponnawumun, he puts (it) on (it), Gen. 29, 3.

[Narr. ponawatana, let us) lay it on; nõchiriksh, lay down your burdens; urickkina, to lay in the earth, R. W. Abn. n-po-nawewa, je le mets; n-poñuwaštä, je mets dans lui.]

*pooke, pokë, a small kind of tobacco, with short round leaves', used by the Indians in New England, Joselyn, N. E. Rarities, 54. Wood's vocabulary gives 'põke, coltsfoot'. Prof. Tucker, in a note to Joselyn, loc. cit., makes this inferior kind of tobacco, "not colt's foot, but Nicotiana rustica, L., the Yellow Henbane of Gerard's Historia, p. 356." But he is unquestionably right in his inference that "the name poke or põke was perhaps always indefinite." It signifies merely 'that which is smoked', or 'which smokes'. See pûkë, and cf. pokë.

[Corinado (Brasil?) hâbê, tobacco; Puri pokë; see Mariusz.]

popómonpakekech, vbl. n. pl. 'creeping things', Acts 10, 12. See pumponpec. popomshaunk, vbl. n. from popomshaun, freq. of pumshaun, a going to and fro. Is. 33, 4.

popóñ, v. i. it is winter; n. winter, Cant. 2, 11; Ps. 74, 17 (pret. popóñop-uy, it was winter, Mass. Ps.). Adj. and adv. pór-punici, of winter, in the winter. Cf. tohku.

[Narr. popón; pór-punici-kxurak, winter mouth; pór-punici (misprint for pór-ponici), last winter, R. W. 69, 70. Quir. pëshëks, in winter, Pier. 28. Abn. pëshë, l'hiver; pëshëpu, le passé; pëshëg, le prochain. Cree pëpon, it is winter; pëpon-ay'mun, it was winter; këtë pëpon, it will be winter; suppos. pëpökë, when it is winter; pëpökë-ay'mun, when it was winter; pëpökë, when it shall be winter, House 94, 192. Chip. pebón, last winter; pëbónunang, next winter; pebónang, Sch. Old Alg. pëpónj.]

*poponauusióg (Narr.), winter fish. See *poponauusí.

*popoquaté (Peq.), a quail, Stiles. See *poppahkshub; *papëk; pëpahkshut.

potowegash, n. pl. bellow, Jer. 6, 29 (i. e. blow instrument). From pokàu.

[Del. po-to-aw geu, Zeisb.]

*popowuttåhig (Narr.), a drum, R. W. poppek, n. a flæ, C. See pepekï.

*póquag, a hole or hollow. See pakpü.

*poquàhk (Narr.), the round clam (Venus mercenaria), the 'quahog' 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 saskihowk or blackmoney."—R. W. 104. From pëkàkë, in the sense of closed. Cf. kappëkk, thick, and bokëg, shell, distinguishing it from the Mya arenaria (vickiushog) or gaping clam.

[Peq. pëquahkshung, poq-quahekshung, Stiles. Abn. pokshábk, 'mitres' (cf. pekáshábk, 'ils sont clous': i. e. afferm or serrs?). Del. por que it, clam, mussed, Zeisb.]

posamu. See posamau, he looks into it.

posekinau, -num, v. t. an. and inan. he buries (him), inter (him), Gen. 23, 19; nyp-posekinaw, I bury, Gen. 23, 13; imperat. poskiu, koway-nun, bury thy dead, Gen. 23, 11, 15; suppos. posekáñu,
posekinau, -num—continued.
when burying, who buries, and
(pass, part.) buried. Vbl. n. act. pose-
kināwak, a burying; pass. wāttānauk, a
and adv.: posekinatula, a burying, pass.
gen-ātula, a being-buried. Matt. 26, 12.
[From posekinau, he strips naked, makes
bare (?), or the derivative wāpok (nupposek),
the back, 'he places or is laid on his back' (?).]

[ Narr. posaktamwam, to bury, R. W.
Abr. n.pēkēkonoa, je l'interre.

poske, adj. naked: nup-poske, Inaked, Job
1, 21; adv. poske. Adj. in. (v. i. act.),
posekin, he is naked, Ex. 32, 35; suppos.
part. pl. poskis(a)ti(n)čeg, the naked, in
2 Chr. 28, 5; Ezek. 18, 7. Caus. pos-
kieskuan, he makes (him) naked, Ex.
32, 35; 2 Chr. 28, 19; and, with sh
privative, nup-posekakākāhē-kh, they make
(him) go naked, hurtfully, Job 24, 10.
V. i. inan. subj. posektlan; with the
aspirated sibilant (privative), posektla-
tau, it is naked, Job 26, 6. Cf. nup-
posek.

posekinum, v. t. inan. he bares (it), makes
bare or naked: posekun wāpē, he
makes bare his arm, Is. 52, 10. An. pos-
kim, he makes (him) naked, bares
(him): nup-poskin, I strip (him) naked,
Hos. 2, 3. Imperat. posekumah kekāmu,
uncover thy thigh, Is. 47, 2.

posekissu, v. i. he is naked: nup-poske-

I am naked, i. e. by my own act
(this is the intransitive active form, or
'adj. an.' of Eliot; see poske). Imperat.
poke kahākātu, make bare thy head, Is.
47, 2; pl. pokeskēy, make yourselves
bare, Is. 32, 11. Vbl. n. pokiskonuak,
nakedness, Rom. 8, 35; Ex. 20, 26.
[Narr. nup-pokeisk, I am naked; poki-
ken, naked. Abr. nup-pokeken, 'je le
mets à nu!', je le dépouille.]
posksin, v. i. he lies down naked, 1 Sam.
19, 24.
pōtab, a whale. See pōtaba.
pōtantam. See pōtanu.
*pōwawā (Narr.), 'a priest', R. W.
See pōwānau.
pocchenua, n. the bosom, the breast:
wāp-počchenu, in his bosom, Lam. 2, 12
(wāp-počchenu, bosom, C.). From po-
chēnā, divided in two (?).

pōphōbauggot, n. pl. 'quails', Ps. 105, 40.
See pōphōbauggot; pokhōbāguh;
pāmpē. (Cf. Cree pa-pōbogos, it is
spotted; chō-chōbauggot, it is striped,
Howse 73.)
pōkeu, v. i., is used by Eliot to translate
'he is puffed up' (Gr. εὔπνοι). pl. pōke-
vog, they are puffed up, 1 Cor. 4, 18; sup-
pos. posk, when he is puffed up, Col.
2, 18; pl. nup pōkecheg, they who are,
etc., 1 Cor. 4, 19 (οἱ πνεώματα τῶν,
Caus an. pokhāwān, it puffeth (him)
up, 1 Cor. 8, 1. Cf. pōk, smoke, which
is perhaps identical with the suppos.
pokit. up-poksnuak (kektō) 'the swelling
(of the sea)', Mass. Ps., Ps. 46, 3.
pōnampau, -pamanau, he looks away
from (him), Is. 22, 4. From "and
woinpu, he looks.
pōpōtaunouk, vbl. n. (continued) blowing,
a blast of air, Ex. 15, 8 (for 'nes-
ings', Job 41, 18). See pōtanu, he blows.
pōsampu, pos-, v. t. he looks in or into
(It), John 20, 5, 11; 1 Sam. 6, 19. See
woinpu.
pōso-og kuhtōnogqut, 'they entered
into a ship', John 6, 17 (pret. pōso-
pute, Mass. Ps.).

[Abn. pōch, he emarks. Chip. basi, Bar.]
pōtāp, pōtab, pōtab, n. a whale.
Gen. 1, 21; Job 7, 12; Matt. 12, 40. From
pōtanu (he blows: [pōg water]).

[Narr. pōtāp, Res. pōchennauk, pa-
duennauk, Stiles. Abr. pōchēk (i. e.
pōchēk), Del. uchak, Zeish.]
pōtanu, v. i. he blows, breathes strongly.
(Not used in this form by Eliot, who
has instead the transitive pōtanau.)
T. ian. pōtānau, he blows (it) or upon
(it). Imperat. pōtānauk, Ezek. 37, 9; pl.
-anauk, blow ye upon (it), Cant. 4,
16. Freq. pōtānau, he continues blow-
ing; part. nih pōtānauk(o)g, he who
bleweth, Is. 54, 16. Cf. pōkeu; pōpo-
naunuk; pōtānau.

[Narr. pōtānauh, blow the fire.
Cree pōtātāum, he bloweth (it). Abr.
ne-pōchēk, je souffle le feu; pōchēnauk,
souffle à feu (pōchewānwānua, bel-
ows, C.); ne-pōchēnāwān, je souffle
contre lui.]
pothonsh, -ansh, n. a 'pitcher', vessel
for carrying water. Gen. 24, 15, 20;
potloush. -aush—continued.

Potloush, 'bucket'; Is. 40, 15; potlouch nippa, a pitcher of water, Mark 14, 13. From potlouch, he brings. Cf. paksap, a dipping instrument.

[Abn. paskut, paskut, 'especie de corvee d'ecorve, rendu en hant, pour aller qu'ir de l'eau'; paskutulis, 'une antre especie, plus longue que large. ']

potoemo, v. i., it swells, bulges, projects: potoeman, 'a swelling' (i. e., when there is a bulging or protrusion), as in a wall, Is. 30, 13. Vbl. n. paktek, pl. paktok, a swelling, 2 Cor. 12, 20.

Potonkuna, v. t.; potonkunowy wathyman-ek, they bend (draw) their bow, Ps. 64, 3; suppos. part. kinmod (pl. kinnomog) ahtomp-ek, he (they) who draws the bow, Is. 66, 19. See wonkunawat; wathymanomat.

*potuwawash, break of day (?), C.

potssai, as n. a corner. Prov. 7, 12 (a recess, atid place?); kiske up-psiwam-ek, 'near her corner', v. 8; awak paktok, go into thy closet', Matt. 6, 6. Cf. at pachog, in a corner, Prov. 21, 9, = alt. pachog, Prov. 25, 24. From pachau, pachau, he goes out of the way, turns aside (?), patei with inan. subj., patsam with an subj.

[Del. p[ot]se[ek], (in) 'the corner of a room', Zebih.]

potupog, -pag, n. a bay, Josh. 15, 2, 5; 18, 19.

Chlp. potepog, poterocher, a lag, Sch. n, 182.

psukse, pl. -s, n. a little bird, El. Gr. 9; a bird, Ecl. 10, 20; Amos 3, 5. This word is evidently a diminutive from a noun puk or psukam, which I do not find in Eliot. For the class (aves) forest Elliot used pumunpsiroeg, q. v. [pukse, half-pukses, bird; cf. Sansk. puskha, avis ~ pusa, latus, di-mida pars.

[Narr. puskawesnek (pl.) fowl. Abn. sipin, pl. sipak, oiseaux.]

ptowu, towu, v. i. he moves in air, flies (as a bird), 2 Sam. 22, 11; Ps. 18, 10; Prov. 6, 2; pl. ptowecoog (pret. towec-ek, he did fly, Mass. Ps., Ps. 15, 10); suppos. nuk ptowet (or towekt), that which (an.) flies, Lev. 11, 26, 21. With

ptowu, towu—continued.

Ian. subj. pnuw, tawu, it flies; pl. ptowecoog, Prov. 23, 5; suppos. (pukse) ptowetoog (smoke) when it flies away, drifts away, Ps. 68, 2. Adj. ptowecoche, Prov. 26, 2. Cans. inan. subj. and obj. ptowaw, ptowamuk, it drives or causes it to drift in air; pass. it is driven or drifted; suppos. w tawamog, ptawamog-tawamog (tawamog, Mass. Ps.), that which is driven by the wind, Ps. 1, 4; 35, 5; Hos. 13, 3. Adj. adv. tawamowam, driven, made to drift, Is. 41, 2. Nearly allied to, if not formed directly from, patei, he blows, moves the air. (Cf. Sansk. pita, (1) cadre; (2) volare (cf. plaw; ptaw); Greek πταεω, πτεω; Lat. pito. See Max Müller's Lect. (ii) on Darwin's Philos. of Lang., in Living Age No. 1523, p. 424.)

[Narr. ptorci, it is fied (of a bird), R. W. 86. Old Alg. pioun, the wind drives the snow, Arch. Amer. ii, 20. Cree trūy-hox, 'he alights himself (?)', as a bird': peryan, it drifts.]

'ptuks (quir.), 'timber' (for building), Fier. 17; 'trees', ibld. 28; ptuk, a tree, ibld. 44.}

pi. See pi.

puchchatoek, 'deceit', Prov. 12, 20.

-pukuk. See msuhpuk, a head.

puhpegk, n. an instrument of music, Ps. 144, 9; Is. 38, 20 (pahpeog, a trumpet or music, C.). Suppos. (inst.) from puhpik, hollow. Cf. monopik, a trumpet, and see pumunwk.

puhpúhki, puppuhke—continued.

[Abn. apikípìgken, 'cela est creu dehors' Del. pucku toche su, hollow, Zeisbl.]
puhpuhkitteau, v. cms. man. he hollows (it), makes it hollow. Ex. 38, 8.
puhquchka, n. a clod of earth; pl. rush, Hos. 10, 11.
puhshequâe. See puhchequâe.
*pukkaduniiyeu, in the west, westward, Mass. Ps. Ps. 75, 6; but elsewhere (as Ps. 103, 12; 107, 3) the Mass. Ps. has nanguuniiyineu.
*puktantam, v. i. he mistakes (?), C.
pukit, pukut, n. smoke; suppes. form of v. i. puckkétam (Rev. 9, 2), there is smoke. From puk-kut, dark (?), it blinds (?). Cf. paken. Adj.-adv. pucknadu, smoke, of smoke, is. 14, 31; Joel 2, 30. Dimin. puckkátunuu, 'vapor', Ps. 148, 8. (Cf. Sansk. pukti, latum, pulvis; Tamil, puké, smoke.)

[Narr. puck, smoke: nig-pukiti, 'smoke troubled me', R. W. 48; puckita, smoke, Wood. Abn. ne-puketi, 'je suis comme avenue de la fumée'; puckolé, if fume.]
pukquee, n. ashes. Gen. 18, 27; 'mire', 2 Sam. 22, 43. The primary signification is dust; like puckti, that which darkens or blinds (?).

pukqui, v. i. it goes through, continues (šibb) going through; hence n. a hole, Ex. 28, 12, 39, 23; suppes. ne pulypang, pulypang, or pulypang, which is through, a hole, Ex. 28, 12; 39, 6, 18, 23; 'the eye of a needle', Mark 10, 25. See poki: pukyiki.

[Narr. puckkama-mark, to bore through; (pukkikewnash for) puckkikewna (pl.), and idakes (for boring shell money), R. W. 139, 131. Del. pku schikun, a gimpl, Zeisbl.]
pukquassum, v. t. he bores through (it), makes a hole through, 2 K. 12, 9.
pum. See pumnah.
pumipsk, pl. -pumisk, for 'rock'; Job 29, 6; Kwongke pumipschubtu, among the rocks, Job 28, 20; pl. pumipschuchunark, rocks, 1 K. 19, 11. From pumunii (?), and nipsk, rock.

*pumraunmpiteuiunk (Narr.), n. the toothache, R. W. 59; apmee, my teeth ache, ibid. 156.
*pummechésham, he slides, C. (in 1st pers. my-pummechesham).
pumme, n. oil, Ezek. 45, 14; Luke 10, 34 (pumme or saumme, C.).

[Abn. pem, huile, graisse; pemikam, s'ent fondue, se tire (lit. le dessert l'eau). This last word, or, rather, the passive participle of the same form, pemikam ('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 voyagers. Old Alg. pemite, fat, Lahi. Del. pemay, fat, Camp.; pem, Zeisbl.]

[Note—Same root with pummaci '—'.]
pummeche may, a crossway or path, Otab. 14.
pummemutunk, n a walk or rampart, 2 Sam. 20, 15; 22, 30.
pummetonkupummánok, vbl. n. (from pumme-at and sukupama, he tortures (him) on the cross), is used by Eliot for the crucifixion; the cross of Christ, Hob. 12, 2; John 19, 19. Elsewhere, pemachkin; as to (take up) his cross, up-pummin-ctuan, Luke 14, 27.
pummefi, v. i. it crosses, traverses, goes across, passes (?) from side to side. Cf. pemne, it passes onward or along. Only found, in Eliot, in derivatives. See pummkhan.

pumminnum. See pumuunum.
pummoh, pum, a name of the sea, or ocean, which had perhaps become obsolete, or superseeded by këthok, before the coming of the English, but was still retained in compound and derivative words. It seems to be derived from the diffusive particle pë, and amunü, the verb of motion—that which goes all about, is everywhere in motion, without course or direction. [këthok (El. këthun (R. W.)), from the man. adj. këhte, means
pummu, 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: pummpiyosut (Narr.), the sea god, R. W. 98; pummiwan, pummiwan-yumut (?), to offer, to consecrate; pummiyos, pummiyos, a rock (in the sea?); pummiyoshemareweaeve, mariners. Jonah 1.5; pummiyos-amut, those who go on the sea; pummiyoshekette-iinnum [pummi-
shdotara-iinnum], C. 183; ohpummu-pum [ohpummu pum], on the shore or border of the sea, =ohpummu kechthahumut, Mark 2.13; pummukechte, to swim (pummu-
cenut [C. 212]; cf. okkutekijkiitevsh [uk-
kechthawiine], to cast themselves into the sea, to plunge into the sea, Acts 27.43; waakupum [waakeke pum], the surface of the sea, Is. 18.2 (cf. Gen. 1.2); kechhipum, pum [kechekeke pum], on the shore, John 21.4, etc.; keechpum, Gen. 22.17."

[Note.—The above definition was not transferred from the rough draft of the manuscript to the revision, seemingly through oversight.]

pummooham, v.i. (1) he goes inactively or without exertion (?). From pleve and am. See under pummiwhut. (2) he goes by water, voyages. Not found in Eliot, except in the derived n. agent, pummoohamarewea-vsh, ‘mariners’, Jonah 1.5 (pummiyoshekette-iinnum, C., formed apparently from pummuwhut, suppos. of pummuhae.)

[Del. pum ma choo, he goes by water, Zeb. Virg. pumma, the sea, Strachey.]

pummu, v.i. he shoots (with bow or gun), 2 K. 13.17; pl. -agy, they shoot, 2 Sam. 11.24; imperat. 2d pers. sing. pumma, pl. pummaak; inan. pass. pum-
maw, it is shot; suppos. ne pummaak, that which is shot (as an arrow), Jer. 9.8; freq. pemman, q.v. V. t.an. pem-
maw, he shoots at (him); -pummanaw, they shoot at him, Ps. 64.4; freq. pemman, he repeatedly shoots at (him), Gen. 49.23 (with affixes). [Narr. pimma, pimmaak, imperat. sing. and pl. shoot; -pimmaak, I am shot, R. W. Abn. pimn, I decoche; ne-
pimm, je decoche contre l’il.]

pummukenau, v.i. he dances, 2 Sam. 6.14 (pummiwhut, Matt. 14.40). Vbl. n. pemmukenauke, dancing, a dance. Judg. 21.21; Ex. 32.19. [pummiyos is put for ‘dance’, dancing, in Ps. 149.3; 150.4, but signifies an instrument of music]. [Abn. pemman, he dances; pemman, on danse le mort.]

pummunau, v.i. he flies, goes swiftly through the air, goes as an arrow from the bow (pummunau-and air), Job 39.26; Rev. 14.6; suppos. part. pummuuwait, when flying, Dent. 28.49. Adj.-adv. pummmahu, flying, swift-going, Is. 30.6. **pummunneetam:** ump-pummunneet-
team husan, I carry a stone; kee pummu-
munnekewsh, do thou carry me, etc., C. 41, 184.

pummunnuum, pummunnum, 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. pem-
man, ibid.; freq. pemmunnumu, pemmuu, he offers (it) habitually or by custom. V. t. an. pemmunnum, he offers (it) to (him), Mark 12.42; freq. pem-
puh, Num. 8.11, 21. Vbl. n. pemmun-
numau, a ‘collection’ (taken in church), contribution, 1 Cor. 16.2; ‘a gathering’, ibid. (pummunnumau), ’alms-giving’ (?), Man. Pam. 86.

[Narr. pemmunnum auw, to contribute ‘to the wars’, R. W. 149; pem-
umnumuim auw, to contribute ‘to the wars’, (to) contribute money toward the (maid’s) dowry, ibid. 125. See *pumnumuau.*]

pummuwattawauke komuk, pummeu-
us, the tabernacle, Gen. 33.7, 8; Ex. 26.1; 31.7; 33.7, 9, 10, etc.; pihlekkonk, taber-
nacle, Ex. 25.8, 9.

pumóhsunka, v.i. it emits light, shines. From pemne and whanuw, Vbl. n. pem-
óhsunkaak, a shining, emitted light, Lake 11, 36. See roksanu...}

pumóhtaš, pl. (they are in) a row; of inan. objects, 1 K. 7.3; Lev. 24.6; -tanaw, rows, Lev. 24.6. From — and obteau.

pumóso. See pumnwa.

*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
"pumpom—to-continued.
slain."—R. W. 144. From pumpom (freq. pumpom-om), he habitually
or by custom offers (it); part. pass. pumpom-um, 'offered'.
*Punachmonog (pl.) the French, C.
pungwomuhq-nash, n. pl. 'quickends',
Acts 27, 17.
*punnétunck (Narr.), n. a knife, R.
W. 51. See chahpungi; *Chahpungi.
[Pej. punniédank, Stiles.]
punneu, v. i. he falls down, prostrates
himself (?); punneu enseruat, he fell down at his feet, Luke 8, 41, 47.
[Am. pun'ë, it tombe d'en haut.]
punquékontu, penququé-, on the
bank (of a river), Josh. 12, 2, 13, 9, 16; anachun wane up —— it over-
flowed all its banks, Josh. 4, 18. Cf. wamipinuk.
pougkinum, v. t. inan, obj. he dips (it)
in or into; suppos. püök'wun, púng'wun,
when he dipped (it), John 13, 27; Matt.
26, 33. With an. obj. pougkinum, he
dips (him): pougkiniumate bowen a
nippe, to dip anyone in water, to im-
erse, Wun. Sump, ch. 29, § 3. See pugkii.
puppasotam, n. a prince; pl. -navog,
Prov. 8, 15, 16. Cf. kusasotam.]
puppinashim, n. a beast (1 Ch. 9, 1 Ex.
23, 29; Rev. 4, 7; pl. -avoj (and in
Gen. 1, 26, 28 + -avog).
[Narr. penahim-avog, beasts.]
puppenhaas, n. a fowl, a bird (avis),
Gen. 1, 30: 2, 19; pl. : aj, Gen. 6, 28;
Neh. 5, 18 (puppenhaaswog, Lev. 11;
puppenhaas, fowls, Mass. Ps.).
Cf. pukbas.]
[Narr. upscheawog, fowls. Chip. pe-
mi-at, pe-an-sho, which is apparently
an an. i. form of the Old Alg. pîlë, 'a
fowl', Lah.]
puppissi, puppish, n. dust, Job 38, 38;
Dent. 28, 21. From písso, it adheres,
sticks (?). See píssoq. (Cf. Sanks.
pitis, palvis,)
puppuhke. See puhpuhki.
puppukkohtayi (for puhpuhki-ahdun),
v.i. it is hollow; n. 'a cave', John 11, 38.
-pusk. See wpuksk, the back.
pussecog. See pisseq.
*pussoquah (Narr. ), the wildcat, R. W.
[Am. pesq, scent of an animal, 'piste' :
pesi, chat, which Mr. Pickering, in a
note to Rasdes, thought "probably cor-
rupted from the familiar English word
'pass' or 'puss'"; but cf. Cree pîsso, 'he
scents (as, an animal)', Howes 144.
Chip. (Sag.) pes shoe, the lynx: (St
Marys) pîch iww; mîdi-sî Hick iww, (great
lynx) panther. Menom. pîch shiy o're, the
lynx; watsick pîsh-shay-ow, the
panther.]
puttahgum. See puttahgum.
puttahham, v. i. he goes into a snare or
trap, is taken or entrapped, Ezek. 17, 20;
pl. -hovog, Job 34, 30. Suppos. puk
putthuk, he who is ensnared, Is. 9, 16.
Vbl. n. puttahbam-umak, entrap-
ing, a trap. From pët-aw and gam, 'he
goes into'.
puttahhamwehheun, v. cans. he makes
him (to) be trapped or snared; suppos.
v. sochëthët, when they are taken, i. e.
made to go into a snare or net, Eccl.
9, 12.
puttahhamuhaun, v. cans. he
entrap, takes in a trap or snare;
pass. he is entrapped or ensnared, Jer.
3, 26; Is. 24, 18; Prov. 12, 13.
[Am. we-lëba, 'if en prens'; we-pisq-
men, je l'ë prens.]
puttahgum, puttâg-, puttuhgum, v. t.
inan. obj. he covers over, hides (it) by
covering, Ex. 3, 6; Num. 4, 5 (puttuhgum-
weum piskisshamak, to cover one's naked-
obj. putthahkwun, puttuh-
ham, he covers (him), hides him by
covering. Adj. an. putthahkowu, (he is)
hid, covered; I Cor. 2, 7. Vbl. n. put-
thahkwok, a covering; pl. -umogak,
Prov. 7, 16. See angqul; upqogakwun;
koqki; hoqki; oqkunumak. (Cf. Sanks.
pet, ligare, vestire; put, ampleri.)
puttogquettean, he hides himself from
(another), John 12, 36.
puttogqucohho, n. a covering of the
person, a veil, Gen. 38, 14. Cf. ouxqu-
cohoho; *pëweavu; xunqucohoho.
puttogquu, v. i. he hides himself, Job
23, 9; John 8, 59, pl. Gen. 3, 8; imper.
puttogquuch, Jer. 36, 19.
puttuhgum. See puttahgum.
puttukiriu. See píthkiri, round.
puttkuqunutch, -pitch, n. the fist, Ex. 21,18. From *pëtkwqni and mena:ct(e), 'round-hand'.

puttkuqoubpisegk, v. imperat. pl. 'girl yourselves', Is. 8, 9 (see Ex. 29, 5).

puttkuqoubpus, -opbis, -oppis, etc., n. a girdle, Is. 3, 24; Jer. 13, 1; Ex. 28, 4; 29, 5. Properly a contracted form of v. i. an. puttkuqpobnp, he is girdled, bound about (the limbs): *nup-puttkuqobntun, I am girdled, 'it bindeth me about', Job 30, 18; puttkuqobnun on-tsectkordtye, 'had his sword girded by his side', Neh. 4, 18; pl. *pisowisk, Rev. 15, 6. From puttkuqpucw-un (it covers) and *molpe (hip), with the intransitive active or simple animate affix -issu.

puttkuqoubpus, etc.—continued.

quahtinnitkimuk (suppos. pass. part. of quahtikwam), forbidden; for 'common', Acts 10, 14, 15. See quihtinnuq.

quahtam, a bottle, C. See quam-awuq.

quahtam, suppos. 3l pers. of quihtikwun, he is lame.

quahtam, suppos. 2l pers. sing. of quihtikwun, he dwells high, in a high place, Obad. 3. See quihtikwynun.

quahtamun, n. a hawk, Lev. 11, 16; but in the same connection, in Deut. 14, 15, quihtunan stands for 'hawk'. See quihtunun. Cf. quihtamun, 'lion' (panther), and quihtunun, 'greyhound'. From quihtam, long, and —, tail (?). Cf. Del. quihtanqwcwanc, (long-tail) 'panther'; chinu sa wumun, 'an eagle with a forked tail', Zeisb.

quahtam, v. freq. of quihtikwam, he measures.

quahtam, n. a grasshopper, Lev. 11, 22; Judg. 6, 5; pl. —aw, Ps. 105, 34; Is. 33, 4 ('locusts'). Suppos. part. of quihtamun, he goes leaping. Cf. chaw-sompe; mamap.

quahtam, quaqwash-, freq. of quihtamun, he prepares.

quahtamun. See quihtamun.

quahtam, suppos. of quashe, he goes back.

quahtamun, a virgin girl', Stiles. See powsaw; *powsaw (under qua).

quashawn. See quashau.

quasham. See quashau.

quashaw. See quashau.

quashawnun, he honors, shows respect to (him). See quashau; wabesent.

[Del. qai te men, to fear something, Zeisb.]

quashau. See quashau.

quashau. See quashau.

quashau. See quashau.

quashau. See quashau.

quashau. See quashau.
The text appears to be a page from a book or document discussing various words and phrases with their meanings and usages, particularly focusing on the word "quehthinnuh." It includes references to biblical passages and other linguistic sources. The text is quite dense and technical, requiring careful reading to understand the nuances of the language and context. Here is a breakdown of the content:

- **quehthinnuh**, etc.—continued.

- **queshitam.** See *queshitan.

- **quekso, v. i. he hisses. See *qupsosu.

- **quenappu, v. t. he sits or rests upon (it):** Supposes *nq quekso,pi (*who sits upon* (it)), I. 50, 22; *quenappuwe, [=quen-appuwe, vbl. n.], a stool, Wood.*

- **quenaum, -nke, adv. as soon as, Mark 5, 36; Josh. S, 19; Dent. S, 9; 'scarcely'*. Gen. 27, 30. Cf. *quenaum.

- **quenuet, v. impers. it is wanting.** Ex. Mayhew; *waant or quenaum, to be wanting or defective;' adv. *quaum-all, necessarily,' C.

- **quenahiko, v. i. he wants, is in need; or impers. it is wanting to him: *poon-kuk-quaumnik, 'one thing thou lackest',' Mark 10, 21; 1st pers. *nuq-quenahikil, I am in want of, it is wanting to me; 1st pl. *nuq-quenahik-wan, wan, Jer. 44, 18; 3d pl. *quenahik-waq, Supposes, 3d pers. singing *quenahak. Vbl. n. *quenahik-auk, quenahikakauk, lack, want (of anything) Job 4, 11; 38, 41. V. an. i. *quaumwan, he is wanting, is lacking (as, to make up a prescribed number of men, Num. 31, 49). Caus. *quaum-wchen, he causes (it) to be wanting, Judg. 21, 3. Angua. *quaum-wwan, he is in great want, need, or privation, 1 Sam. 13, 6 ('in a strait'). Vbl. n. *wanak, difficulty, want, 'distress.' Neh. 2, 17.

  - *Narr. natta nirk-quaikick, I want it not; tvathich quaum-siigew, why complain you?* quaum-siigew, they complain, R. W. 53, 66.

- **quenikkompanu, v. t. he stands upon (it), Amos 7, 7. Cf. *quikkompanu.

- **quenoktau, v. t. he lays a foundation for, he founds (it), places (it) upon: *quaum-wwan, he founded it (and pass, it is founded or rests on), Luke 6, 48; pret. -waq, i.iad. Supposes, *quaumthank, when he places or supports (it): jacohs-tuakwumotch *hasamwemongajit, 'if he leaned his hand on the wall', Amos 5, quenoktau—continued.

  - 19. With man, subj. *quaum-wwan, it stands or is founded on, 2 Chr. 4, 4; supposes, *wq quaumthuyt, that which it stands on. As m. a foundation, Judg. 16, 24; 2 Sam. 22, 8 (= *nq quaumthuyt, that which is under, Ps. 18, 7).**

- **queusoua, v. t. an. he denies (him). makes denial to (him), Mark 14, 68, 70 (*quaum-wwan, to deny; *nq-quaum-thuyt, I deny, C.*). Elsewhere *kikim-wwan, as in Luke 22, 57; Titus 1, 14; *kikim-wwan God, he denies God, Judg. Laws it. [From *sup and qaum, he refrains from speaking (?).]

- *Chip. *quaumwacuwadun, he denied (it), John 18, 25. Cree *quaumwacuw, he denies it (which House analyzes 'he strong-back-hears it').

- **quensin, v. i. he supports himself, leans; pl. *waow, Is. 48, 2.

- **quentanco, v. i. (man pass.) it is wanted, is missed; *wauq-quaumwan, nothing was missed, 1 Sam. 25, 21; cf. v. 13.

- **quesan, v. i. it shakes, it trembles; Ps. 18, 7; as noun, an earthquake, Is. 29, 6; pl. *-oq, Matt. 24, 7.

  - *Abn. *kikisbon, tremble-terre. Cree *kawketun, it (the earth) trembles.*

- **quecucum (Narr.), n. a duck: pl. *-qaum, R. W.; *quaumwun, Stiles. Peq. *quaumwun, 'black ducks'; quaumwun, 'ducks', Stiles. Onomatopoetic, but the form is that of a verb, 'he quack-quacks.' Cf. Cree *hah-ka-wen, the old-wife or long-tailed duck (Anas glacialis), and Peq. *nour-augen* (Stiles), for the same species. See *s'iw.*


- **quecshau, v. i. he goes leaping. Freq. of *quaum.*

- **quequisquitch (Peq.), n. a robin, Stiles.

- **quequasu, quekso, v. an. i. he quacks, he hisses; *waq quaumso, they hisse,' Lam. 2, 16. V. t. an. *quaumwum, quekwun, he hisses at (him) or for (him), Is. 7, 18; Jer. 49, 17.

  - *Abn. *kikiskiwen, if sille; *n:kikiskiwen, je sille contre.*

- **quesekkomponk, n. a 'scaffold', 2 Chr. 6, 13. See *quenikkompanu.*
queshadam, queishontam, v. t. inan., he leaps over (it); *unk-queshadam, I leap over. 2 Sam. 22, 30; Ps. 18, 29.

queshau, quechshau, v. i. he leaps, jumps, Luke 1, 41; John 21, 7; Acts 3, 8 (chánoquechshau, agnash-chopperjumps; *unk-quechshau, I leaped, C.). Freq. quechshau, he goes leaping, Cant. 2, 8; Acts 14; 10; ‘skips’, Ps. 114, 6. Related to quqoppii, he runs, the substituted *sh denoting sudden or violent motion. See quqoppiochwant.

[Abn. ke-kuwa, on ke-kâššé, ‘to course, to vas vite.’ Cree krawistou, he jerks it; krawistou-pâthu, it moves by leaps or jumps.]

quesikkompanu, quesuk-; v. t. he stands upon (it), Amos 9, 1; *vak-quesikkompanu quesuk, thou standest upon the rock, Ex. 33, 21. Cf. krenikkompanu.

qubitunuh, quiht-. See quabitunuh.

quinahsinnunk: (wuxpe)quinahsinnunk, ‘(with) a pestle’, Prov. 27, 22. From quni, quine, and hasun, assin, ‘long stone’.

-quine and (suppos.) -quinogok, after a numeral or an indefinite quantitative (‘few’, ‘many’, etc.), is used for keku-kalshad, days, or (suppos.) kensok, on the day; or, more exactly, for unkamsh (nights), suppos. nokkay. It is formed from koun, he sleeps. ‘Their age they reckon by moons, and their actions by sleeps, as, if they go a journey, 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.’—Jesselyn’s Voy. pa-suk . . . asuk pongkukphique, one day . . . or ten days, Num. 11, 19; nequtta tahshikphique, for six days, Ex. 24, 14; suppos. nishk-quinogok, on the third day, Hos. 6, 2.

[Narr. nefs-quinog, ‘two days’; shuck-quinéd, ‘three days’, R. W. 60. Abu, bate’sashí or wátshíyemíši, one nuit; nisshíy, deux nuits, etc. Del. gate-quinok, one day, Hkw.; aguttókini, one night, nisghoqwa, two nights, etc., Zeisel.]

quinuppe, (it is) round about, all around; it turns. As adv. and prep., quinnuppe koukog wekkit, ‘they lodged quinnuppe—continued, round about the house’, 1 Chr. 9, 27. With an. subj. quinnupp: ait quinnupp, he went about (Galilee), Matt. 4, 23. It is, in fact, an intransitive verb: quinnuppe, he turns, changes his course; with inan. subj. -pen; suppos. nok quinnupp, he who turns or is turned, Lev. 20, 6; imperat. 21 pl. quinnuppök, turn ye, 2 K. 17, 13. Vbl. n. quinnuppök, a turning, conversion (as in Acts 15, 5). V. t. inan. quinnuppenna, he turns (it) about, 1 K. 8, 14; suppos. nok quinnuppok, Prov. 29, 8. V. i. redl. quinnuppokes, he turns himself about, Mark 5, 30. V. t. an. quinnuppimau, he turns (him) about, ‘converts’ him; suppos. part. quinnuppinnon, when turning, ‘converting’, Ps. 19, 7; James 5, 19. V. i. inan. subj. quinnuppokes, it (e. g. a path, a trail, a boundary) turns about, Josh. 19, 12. V. t. inan. subj. quinnuppokes, it encompasses, surrounds, turns itself about.

quinuppokepau: (=quinnuppopekau) v. i. he stands turned about, is (and remains) converted; pl. —og, they are converted, Is. 60, 5. N. agent. -pwałen(in), one who is converted, a convert, Luke 22, 32. ‘Sanperdtokli quinnuppokepaučau’ is the title given by Eliot to his translation of Shepard’s ‘Sincere Convert’.

quinnuppokehke, as adv. ‘everywhere’, Acts 17, 30. For quinnuppokehke, round about the country.

quinupshau, qupwushau, v. t. he goes round about (it); pl. -shau, Ps. 59, 6; imperat. pl. -spok, go ye round about (it), Ps. 48, 12; we quinnupshok, (the river) which encompasses (it), Gen. 2, 11, 13.

-quinogok. See -quine.

qukqunuskheau. See quaukuqwerk.

*quanamáęg (Narr.), a, ‘lamprey’; pl. -ęck. ‘The first [fish] that come in the spring into the fresh rivers’”, R.W. 102. (=quanám-ąng, long fish.) Cotton gives ‘quanamag, base’ [?]. See *maskéckes.

*quannánunk, n. a blanket, C.

quannassin. See quinnasinnunk, a pestle, i. e. ‘long stone’.
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quonnok, n. a hind, a female deer, Gen. 40, 21; pl. -quonok, Job 39, 1; Cant. 3, 5. See ahktuk.

[ Narr. quonok, quonkse, a doe; quonk-inuq, a little young doe, R. W. 96.]

quonui, v. i. it is long; as adj. long, El. Gr. 15; Mark 16, 5; quonui ok, longer than, Job 11, 9 (aczonuny [= azon quonuy], 'longest', C.). With an. subj., quonu.

[ Alun. qonu, koonu, koonuqat, it is long. Creel kionur, it is long; an. kewnui, he is long, i. e. tall. Del. qonui, Zeisb. Illmu, kewnonuait, bois long, arbre haut; kewnonuakui, habit long; kionu, kionui, kionui, long, Gravier.]

quononono, n. a 'lion', Is. 5, 29; pl. -onok, Cant. 4, 8; a panther (?). Cf. quonu. quonun, 'greyhound'; quonu, 'hawk'. The name signifies 'long-tailed'. Cf. kawonu.

[ Chip. quonu, quonu, it has a long tail, Lar.]

quonuqhatayeu, v. i. he dwell on high, Is. 33, 8.

quonuquqe, adj. high. See quonuquqan.

quonuquqesu, v. adj. an. he is lame, 2 Sam. 19, 26; suppos. ok quonuquqest (and quonuquqest), he who is lame, Lev. 21, 18; pl. -ick, the lane, 2 Sam. 5, 8; qonuquqesu, he halts, limps; part. ok qonuquqesuqkeitok, he who hulks, Zeph. 3, 19; Micah 4, 6, 7.


quonuquqan, quonuquq, it is high; as adj. on high, Job 39, 18; suppos. qonuquqest, when high, 'of an high stature', Ezek. 31, 3. quonuquqeuqan, he is tall, 1 Sam. 9, 2.

[ Narr. quonuquqesu, a tall man, R. W. Del. gawonuy, it is long, high, gawen, he is long, tall stature, Zeisb.]

quonuquqekomuk [quonuquqekomuk], n. a high inclosed place, a 'tower', Gen. 11, 4, 5.

quonuquqtug [quonuquqtug, 'high wood'], n. a pole, a post; pl. -quq, Ex. 38, 5, 7 (quonuquqtak, a mast, C.). See quonuquqtug.

quonuquqquaq [quonuquqquaq], n. pl. 'er trees', Is. 14, 8.

quonuququaqo, v. i. he has long hair; neg. pl. muttu pish quonuququaqo, they

quonuququaoquao—continued.

shall not have long hair, Ezek. 44, 20; suppos. part. quonuququaoqam, having long hair, Ps. 68, 21 (= quonuquqan?), 1 Cor. 11, 14, 15. Vbl. n. quonuquqan, a long 'lock of hair', Num. 6, 5.

quonuquao (Narr.), pl. -og, 'pickered: "A fresh fish which the Indians break the ice in fresh ponds" to take, R. W. 105.

From quonui and -tehau, 'long nose'.

[ Peq. quonuusse, 'pickered or long-nose', Stiles. Alun. konedse, brochet. Old Alg. kinnage (Lah.), whence comes mooinage or maskehnajik, the great kinnage of the St Lawrence and northern lakes. Chip. (St Marys) ke no' zhati, (Gr. Trav.) ke no zha, (Sag.) ke no zonak.]

quonuhtug, -ontug, n. a spear, 1 Sam. 17, 45; Josh. 8, 18, 26 (komokokohkwey, Mass. 18., Ps. 35, 3); pl. -qush, 1 Sam. 15, 19. From quonu and -kuq, long wood; 'something of quonu, long, modelling, wood, or tree; and this word is used for a pike.'—El. Gr. 15.

quonuqsa. See *quonuq, a duck.

quonu. See quonuqonu. quokkianuum, v. t. he dips (it) in or into, Lev. 9, 9; — quot longuquam,上网, they dipped the coat in the blood, Gen. 47, 31. (quokkianuum, 'dipping, dipped?' C.)

quokquadinohtkonau, v. t. an. he wrestles with (him); nuk-quotquadinohtkonau, 1 wrestle with (him), Gen. 30, 8; mutual, quokquadinohtkonau, they wrestle (one with the other). Vbl. n. quokquadinohtkonauq, wrestling, Gen. 30, 8.

quokquiqu, v. i. he runs (goes by running), Gen. 18, 2; John 20, 2; imperat. quokquiqu, let me run; quokquiqu, run thou, 1 Sam. 18, 23; suppos. nuk quokquiqu, he who runs, 1 Sam. 20, 36. Adv. and adj. quokquiqu, running, by running, Mark 10, 17. See quonu.

[ Narr. quokquiqu, run thou; nuk unquuququn (intens.), why do you run so? R. W. Old Alg. koeuq, 'quickly' (= quokquiqu?), Lah.]

quokquochtou, v. i. he threatens; suppos. quokquochtou, when he threateneth, threatening, Acts 9, 1; 'if he make threatening speeches', Ind. Laws, v. p. 6. Vbl. n. quokquochtou, threaten-
quogquochteau—continued.

quonqonouonou (7), for 'greenbough',

Prov. 30. 31. See gynunon; gynunon.

quohquohquonotenau (7), n. an ass; pl. +aq. Gen. 12. 16. Elsewhere the English word is transferred without translation.

quohtinont, forbidding (him); part. of

quohinonat (q. v.)

quohphat, v. t. he dips (it) up. infin.

quonqonouoniipny, to dip up water, 1-3. 30. 11. In Gen. 25. 30, the imperat. 24 sing. quonqonath is used, from a form quonqonatam, he dips (it)?

[Narr. quonqonath, quonqonamna, (take them up; and) 'take up for out of the pot', R. W. 36. Cret. kwippon,

he scoops or ladles it out, House.]

quonqohpippau (quonqonat aipny), v. i. he dips up water; pl. -aog, 'they drew water', 1 Chr. 11. 18. See quonqonat, he draws water.

quonqohpun, (man. part. of quonqonat, that which dips or takes by dipping), a net. Adj. quonqonata na from quonqonat, network, 1 K. 7. 17, 41.

[Chip. kwonqonath, he fishes with the scoop net, Sch.; akkwahinapun, a seine; kwih be a qon, a scoop net, 8. B. 2. 18; a qon hi na qon, ibid. 2. 19; a qon hi na qon, Bar.]

quonqonau, n. a gourd, Jonah 4. 6, 10

(quonqonau, 'a bottle', C.; i. e. made from a gourd?). From qonai, long, and n. gen. -uy (pl. -usqonau), that which may be eaten raw. Cf. askonau; man-

askonau.

quoshe, -oe, -aue, it is beforehand, in anticipation of; it goes before, in time; as adv. quoshe meun, he foreseth, Prov. 27. 12; quoshe minakuanuy, they prophesy, Num. 11. 27; quoshe marun, he promises, Heb. 12. 26.

quoshapus, v. i. he is (remains) ready; imperat. 24 pl. quoshapusuy, Luke 12. 40.

quoshauheau, v. t. caus. he makes (him) ready, prepares (him); more common in the freq. form, quoshasheav and quoshealth, as in Jonah 4. 7. With man. obj. quoshasheav, he makes (it) ready, prepares (it), and freq. quoshasheav, quoshausheav, quoshausheau—continued.

Jonah 4. 6; Prov. 30. 25. See quosha-

on.

quoshunum, quash-, v. t. he takes (it) beforehand, has (it) in readiness; quoshunumany akkkinquonath, 'they make ready their arrow', Ps. 11. 2.

quoshkinnum, he turns over (see title-

page of Indian Bible); 'translated'.

quoshkau, v. i. he promises; infin. quoshkau, to 'yow' (to say beforehand), Eccl. 5. 5.

[Abu. n-kittis, je promets, je lui dis

par avance.]

quoshkotum, v. i. he says beforehand, predicts, prophesies; imperat. quoshkot-

um, -otuk, prophesy thou, Ezek. 39. 2;

34. 2. Vbl. n. quoshkotum, a promising, i.e. the subject of a promise, the thing promised; pl. -usqotum, 'the promises', Heb. 6. 12. N. agent. quoshkot-

unum-in, one who predicts something, a prophet, Deut. 13. 1; Matt. 13. 57. Cf. kaukau, 'a witch'.

[Abu. bisiqo, divination, 'husses observations de futuare', etc.; see Rasles under sangoire, sargerie.]

quoshoe. See quoshoe.

quoshgothteau, v. i. inabl. it is made ready, prepared, or provided, Matt. 22. 8; verae quoshgothau, 'all things are ready', ibid. v. 4.

quoshkorau, v. t. an. he says beforehand to (him), promises (it) to (him): bak-

quoshon, then promises or hast promised (him), 2 Sam. 7. 28; 1 Chr. 17. 26; supposes. part. quoshkoraw, vowing, promising, Mal. 1. 14; Heb. 6. 13; sok quoshkoraw, one who is pledged, 'be-

trothed', Lev. 19. 20; Dent. 20. 7. Vbl.

n. quoshkoraw (mawaraw), a promising, saying beforehand, Acts 1. 14; 2 Pet. 3. 9; pass. part. inan. wu quo-

shkoraw, that which is promised, being promised.

quoshquechin. See quoshpechin.

quoshquodchu, v. i. he feels cold, suffers from cold [shakes with cold?] quoshquodchu, C.]; infin. -chim, as noun, 2 Cor. 11. 27.

[Narr. niek-quoppach, Iamcold.R.W.

Chip. in gikady, I am cold, Bar.]

quoshquossauau (?), v. ad. an. he is cir-

cumcisced, Gen. 17. 10, 26. V. t. an.
quoshquassausu—continued.
quosh(qush)qussaun, he circumcises (him), Ex. 4, 25. V. t. inan. quoshkassuua
weyus, he circumcised the flesh, Gen. 17, 23; suppos. we qoshkweyus, that which
Job 7, 22.
quoshkwonk, an 'alarm,' Num. 10, 5, 6
(vbl. n. from qoshquhwem, he makes
or causes him to be prepared); a 'note
of preparation'; or perhaps directly from
qoshkhem (caus. of qiš'ant, he fears), he makes afraid, alarms.
quosquechin, quosh-, v. i. it 'hangs
over' (extends beyond?), Ex. 26, 12, 13.
quoshaun (?), quoshaun, v. i. it spills,
is spilled, Mark 2, 22; Luke 5, 37;
inan. subj. quoshkay (=), it is spilled;
suppos. we qoshkwaun, that which is
spilled, 2 Sam. 14, 14; sakyqoshkoneh,
'the spilled' (it), Gen. 38, 9.
qušahli, v. t. an. he fears (him), is afraid
of (him), Prov. 14, 2; with affixes,
sh-qushke, he fears him, 2 Sam. 3, 11;
imperat. 2d sing. qush; 2d pl. qushuk
or sak. Vbl. n. qushkoneh, fearing, fear,
Prov. 14, 27; 20, 2; 'reverence,' C.
[Narr. mick-qushut [mawk-qushuk], I
fear him. Cree goosehen, he is afraid;
gisctagen, he fears him; gos-tua, he
fears it.]
qushkeu, v. i. he goes back, returns, 2
K. 15, 12; Josh. 10, 15; suppos. qushk-
keiš, Jer. 40, 5; awk-qushkeu, I go back,
turn back, Neh. 2, 15; awk-qushkeu,
(C.). Vbl. n. qushkeuk, turning back,
James 1, 17. Adj. and adv. qushkée,
backward, in return, Is. 1, 4.
[Cree kw̓eł-eq, he returns; kw̓iški-
man, he is turned over.]
qushkođețean (?), v. i. he passes over
[fords?], goes across (a river) [on foot?],
Gen. 31, 21; Josh. 3, 17; 4, 10; shiip we osh
mo qushkwețeŋk, a river that could
not be passed over, Ezek. 47, 5; qushko-
dețeŋq Jordan, they passed over Jordan,
2 Sam. 2, 29.
qusesako, v. t. he swallows (it), Job
5, 5; Ex. 7, 12 (qushkwețanteut, to
swallow, Job 7, 19). V. i. qushkwe-
qwețeŋq, he swallows, 1 Sam. 16. Cf.
mishelbka.
[Abn. ne-kissiůašnu, on -š, j'ávole.]
quissinausu, v. adj. an. she is menstru-
ous; as adj. and adv. -sun, Lev. 15, 19,
25, 26; suppos. quissinaus, when she
is menstruous, Lev. 15, 20, 20, 18. Vbl.
n. sussakw, menstruation, Lev. 12, 2.
[Narr. quissinausan, 'a woman keep-
ing alone in her monthly sickness',
R. W. 53.]
qussuk, n. a rock, El. Gr. 10; Ps. 78, 20;
pl. -qussuk, Ps. 78, 15: wacht qussuk-
qwețu, from (among) the rocks, Jer.
51, 25. dimin. pl. qussakquanałs-ak, 1
Sam. 17, 40. Cf. kawu; onqek.
[Narr. quissıq, heavy; kawq-qussıq,
you are heavy; qussı, a stone. Del.
kawq-un, heavy, Zeisb.]
qussukuñeuntuk, n. a (stone) wall,
Prov. 24, 31; Gen. 49, 22 (qussakqu-
nañtuñtuk, C.).]
qussukuñanuș (?), n. 'the site'. Lev.
11, 14; but cerenaut, kite, Dent. 14, 13.
qu, 'conj. disjunctive,' but El. Gr. 22,
yet, and except that ('get each
sometimes is used for but, because, yet
so, but also, but even, nevertheless',
C.): get uciiia, but not, unless there be,
Job 6, 6. See kutuïma.
qučcheheu, v. t. an. caus. he makes
trial of (him), proves (him), tempts
(him); imperat. quchhe, prove thou
(them); quchheh, prove thou me, Ps.
26, 2; prohib. quchchehehkaun, do not
tempt, Dent. 6, 16 (quchhe, try thou;
quch-chëuwan, I prove, C.). Adj and
adv. quchchehwe, uhke, of temptation,
tempting, Ps. 95, 8. N. agent. quchu-
wein, one who tries, a tempter, I Thess.
3, 5. Vbl. n. quchchëuwonk, a trying,
qučhehtam, quchtam, v. t. he tastes
(it), tries by tasting; pret. awk-chchet-
maq, I tasted (it), I Sam. 14, 43; suppos. 
quadjof, quadjof, when he tasted (it),
John 2, 9; Dan. 5, 2; Matt. 27, 54 (qut-
chëam-ntut, to taste; vbl. n. quchte-
chëamwoq, the sense of) taste, C.).
[Abn. ak-č̓ašdänu, je güže, pour
voir s’il est bon.]
qučcheuteu, v. t. he makes trial of (it),
he proves (it) by trial; imperat. 2d pl.
-č̓ečk, prove ye (all things), I Thess.
5, 20. Vbl. n. quchtehtuñtuk, pl. onqek,
trials, attempts, C.
qutthum, = quttâkhām, he measures or weighs (it).

*quṭṭu'daṭu (Narr.), sixpence or its value in bead money; otherwise quttâkhānum-secret, six-penny's-worth, R. W. 128, 129.

quṭṭau'na, kuttawweu, v. i., he sinks, goes down (in mine, Jer. 38, 6; in water, Luke 5, 7; in a pit, Ps. 9, 15); akbe quṭṭawweu, let me not sink, Ps. 69, 14. Cf. -quttunik, the throat; quttâkhām, he weighs; quttânuman, he shows respect; mā'kuttuk (mā'kkuttuk), the knee.

[Abn. qe'khānuma, 'je l'enforce dans l'eau, et va au fond'; qeḥe'zra, il enfonce dans l'eau.]

*quṭṭu'nemunu, *to plant corn*, R. W. 91. For paquttunemunu (?).

quṭṭau'shau, quṭṭu'hsau. v. i. he sinks disastrously or by mischance; he is drowned, Amos 9, 5; pl. quttâshauqum mowah qusak, they sank to the bottom like a stone, Ex. 15, 5, = quttâshauw, v. 10. From quttâwan, with sk of mischance. With inan, subj. quttunshau, it sank, 1 Sam. 17, 49; 'quttanumanan kwûshauam', it sinks thy boat, Samp. Quinium, 156.

quṭṭi'antam, v. t. inan. he honors, shows respect to (it).

quṭṭi'namanu, v. t. an. he honors, shows respect to (him), Dan. 11, 38; nūk- qûthānum kībəsast, I honor the king, Dan. 4, 37; imperat. qûtnum wak, honor thy father, Ex. 20, 12; suppos. part. nūk quttunamau, he who honors, shows respect to, Prov. 14, 31. Vbl. n. quttunamadān, (showing) respect, honoring; pass. quttunānuma, being honored, respect or honor, as referred to its object. Cf. qūthām, he fears, and see quttun, he sinks.

quṭṭomapaghoteg, n. a balance, a weighing instrument, Jer. 32, 10; Deut. 25, quṭṭomapaghoteg—continued.

13: quttomapaghuteg, he weighed (it) in a balance, 2 Sam. 14, 26. Vbl. n. quttomapaghauteg, weighing, C. See omp-skod, a penny, and examples thereunder.

*quṭṭōw, n. a log (?), C.

quṭṭānhām, quṭṭum, v. t. he measures or weighs (it), Ezek. 40, 28, 32; Job 28, 25; suppos. nūk quddak, he who measures; pass. part. inan. quttânumak, quttânumak, measured, Jer. 31, 37; an. quttâshak, quttâshak, (he is) measured, Dan. 5, 27; freq. ququtha; suppos. ququddak (-adak), Is. 60, 12; t. an. quttânumak, he measured (it) to or for (him), Gen. 23, 16. Adj. and adv. quttânuma, quttânumā, by measure, by weight. Vbl. n. quttânuma, quttânumā, measure, weight. Cf. quttanumāt, to count.

quṭṭūnhēg, n. (suppos. inan. or instrumentive of quṭṭūnām) that measures, a measuring instrument, Ex. 26, 2; Deut. 25, 14; pl. -un, 1 Chr. 23, 29; quttunāb (vbl. n. act.), a measuring measure; quttunāmpū-ā, by measure, 'in a measure', Is. 40, 12.

quṭṭu'shau. See quttunshau.

quṭṭu'hwôsau, adj. and adv. measured, by measure, by weight, Ezek. 4, 10; I K. 4, 22; pl. -a, 1 K. 5, 11; 18, 32. Properly, v. i. an. he measures, is measuring (nūk-quṭṭu'həsau, I measure, C.).

quṭṭu'kašau, v. i. inan. subj. it turns, bends, makes an angle (of a boundary line, Num. 34, 4). Vbl. n. quttukashak, 'the turning' or bend (of a wall, Neh. 3, 19, 25). Cf. nākkuttuk; the knee.

-quṭṭunāk, n. throat; nūk-quttunāk, his throat. From quṭṭun-eu, it goes down (?). See nākkuttuk.

[Narr. quttu'wak. Del. qantu, swallow it, Zech.]
sabāc. See șawqāc.
sabāheg (suppos. inan. of șawqāheg), made soft, softened (by water?); n. *pottage*, 2 K. 4, 38; sabāheg, Gen. 25, 29; sabāheg, Judg. 6, 19, 20; adj. sabāheg, kepur, 2 K. 4, 40; neqomamuk sabāheg, *see the pottage*, v. 38. See șawqāc.
sābāsum. v. t. he melts (it); infl. -sānum, Ezek. 22, 20; suppos. inan. or part. pass. sābāsum, when it is melted, Ezek. 22, 22. Vbl. n. sābāsumu, a melting, a furnace for melting; and suppos. instr. sābāsum, a melting instrument, a furnace, Ezek. 22, 18, 20. Adj. sābāsum, molten, 2 Chr. 34, 4; v. adj. an. sābāsum, sābēsum, he melts or is melting. Jer. 6, 29; inan. subj. sābāsum, it melts, is melted. (sok sābāsum, when he melteth, Mass. Ps., Ps. 58, 8.)
*sabuck*, n. gunpowder. C. See șabuk.
*sāchim (Narr.), pl. +-chog, n. 'king', R. W. 120. Vbl. n. sāchimādāwog, *a kingdom or monarchy*, ibid. See tah-nom-

[Peq. sāchim, king, Stiles. Micm. shāhman. Abn. sāchim, capitaine; nūsāchim, je suis capitaine. Del. sāchim, he is a chief, Hkw. Mass. sāchim, sāchim, a king, Wood. The comparison of these forms shows the identity of the names 'sachim' and 'sagemore', the latter representing the 3d sing. indicative of the verb sāchikum, or sāchum (as Elton wrote it), 'he prevails over', 'has the mastery'. Cf. sāchon.]
*sachimmacóm Thomk [for sāchimmacomak] (Narr.), 'a prince's house', K. W. 120.
*sāchimno-chewewessin (Narr.), n. a strong northeast wind, R. W. 83.
sāgket, sāket, sāketog, suppos. of sākhe, sākhe, or sākhe, he pours out, ejests; nōh sāgket, he who urinates, 1 K. 16, 11; (śāgketog) 1 Sam. 25, 34; 2 K. 9, 8.
[Abn. n-egbe, mingo; sešgoi, urina.]
sagkompanau, -paqonau, v. t. an. he leads (them), directs (them), Is. 40, 11 (nu-sagkompanuan, I lead, I rule, sagkompanau, etc.—continued. C.); pl. -anuog, Matt. 15, 14; suppos. part. -paqonog, when he leads, leading, ibid.; sagkompanunu, he led (i.e. continued to lead) them, Ex. 13, 17, 18; abqēu sagkompanuu, Luke 11, 4 = abqēu sagkompanuu, 'lead us not', do not lead-thou-us, Matt. 6, 13. N. agent. sagkompanuanu, one who leads, a leader.
sākot, sāketo. See śāgket.
*sammee, oil (?). C. See pumme.
samōgkinunuk, suppos. pass. (inan.) of samōgkinum, that which is stretched out or held forth, as staff, staffhand, etc.
*samp. See șawpqāc.
sampu, v. i. he is a guide, he directs right; t. an. sampanu, he is a guide to (him); nūs-sampanun, I am a guide to (them), Rom. 2, 19.
sampnau, v. t. an. he confesses to (him): nūs-sampanu, I confess (my sins) to (him), Ps. 32, 5; inan. sampwan, he confesses (it); pl. -anuog, Neh. 9, 2; v. i. sampuan, he is Frank-minded (cf. Abn. sābēig, 'franchise, sans feint', under sampwi). (Primarily, he is honest or frank toward.)
sampshānu. See sampshāno.
sapwe. See șapwe.
sampwencehau, v. caus. an. he causes (him) to be just, makes (him) just or upright, 'justifies'. Suppos. part. nōh sampwenčhetog, he who justifies, a justifier, Rom. 3, 26. Pass. sampwenčhī, he is justified, Rom. 3, 24. Vbl. n. sampwenčhogn, justifying, justification (act.); -chtüdogn, being justified, justification (pass.).
sampweogkunamau, v. t. an. he accounts (him) just or right, reckons (him) as just. Suppos. part. sampweogkunam, one justifying (himself), Job 32, 2. From sampwe and ogkun-
sampweusseaheau, v. caus. an. he causes (him) to do justly, makes (him) righteous or upright; pass. he is made righteous; pl. -hehau, they are made righteous, Rom. 5, 19.
sampwi, -we, v. i. it is (1) straight; (2) right, just, upright. en șamp-
sampwi, -we continued.

se wywy-at, in a straight way, Jer. 31, 9; in the right way, Ps. 107, 7; suppos. (rarely used) sampwi, if it be right, Prov. 20, 11 (?). Suppos. inan. sampway, that which is right, 2 K. 22, 2. Adj. inan. sampwe gen, Ezek. 45, 11. V. adj. an. sampwer, he is straight, upright, 'an upright man', Job 1, 1; suppos. nok sampwers, he who is upright, Micah 7, 4. V. adj. inan. sampwehe, it is straight, upright; caus. sampwetheun, he makes it straight; sampwetheun, kaun-way, make thy way straight; part. sampwetheun-un, straightened. V. adj. an. sampweter, he does straight, uprightly. Adj. and adv. -asied, doing justly, uprightly, 2 Pet. 27, 7; righteous, Ps. 11, 7. Vbl. n. sampweseoan, uprightness (in doing), justice, righteousness, Deut. 24, 13; Ps. 11, 7. N. agent. -asieden, he who does right or justly, a just man. (Cf. Sansk. sádá, (1) similís, aequalís; (2) aquaeus; (3) integer; sampui, perfecto, felicitas. Lat. similis; Engl. same.)

[sNote.—Marked "No!" by the compiler in the manuscript.]

[Jarr. samupi, straight. Quir. sampéin, (it is) right, Pier. Abn. sampiséi, 'franchise, sans feinte', but the examples given show that the word was used in the sense of fairly, justly. Cie. samant, perpendicular; samantiaum, he erects it.]

sampwusananau, sampshanau, v. t. an. he guides (them): ken sampwusananau, thou didst guide, lead, Ps. 10, 1. Part. suppos. sampwusanau, pl. -ochej, they who guide, guides, Is. 9, 16. N. agent. sampwusanau, a guide (= sampwusheanau, Ps. 55, 13).

*sanaukaunuck (Narr.) n. land; miswéwtkowanuck, my land, R. W. 88. (Probably land inclosed and cultivated, a field from — and komak, inclosed place. See sunkin, it grows, and cf. Abn. sanakaunur, 'la terre produit'. Perhaps the same as sanawokhanunk (Josh. 15, 19), 'south land', a field with southern exposure (see sanawikanu). Cl. *ohkúka.

B. A. E., Bull. 25 — 10

'sannekgconkon (?), 'to sneeze', C; but, by its form, a verbal noun, sneezing (?). Perhaps for sannekgonkon, C.

[Abn. sunukkSaim, I sneeze.]

sanukkukau. See sanukkukau.

sasamáiahwhittenauonk, vbl. n. pass. punishment received; being punished, Gen. 3, 13; pl. -wegah, 'scourgings', Heb. 11, 36.

sasańatau, v. t. he chastises (him): was-sasamatan, I punish him, Jer. 23, 21; I chastise (him), Luke 23, 16, 22 (was-sasamatan, I chastise; was-sasamatan, I punish, C.). CEs. was-sasmatanau (-ahsava, he punishes (them)), causes them to be chastised; suppos. pass. was-sasamatanwhet, when he is punished, Prov. 21, 11.

[Narr. was-samamáiahwhittenau, let him be whipped, R. W. 122. Abn. was-samamáiahwhiti, je le bats (kéremente).]

*sasaukacäpamuck (Narr.) n. 'the sac-satras tree', R. W. 90.

[Abn. was-sumuqnbamuk, 'bois plant pour faire vomir': male'sanu, bon à manger.]

*sasémin-eash (Narr), pl. cranberries, R. W. 90.

*sashkawíowáunik, n. 'a shrill tone, or voice', C.

sasiogkiasha, pl. difficult (very hard) things, Ex. 18, 26. Suppos. pl. of sasiogkia, freq. of sásí, it is hard, difficult.

sassesdt, n. 'a crane', Is. 38, 14. Cl. tanay, crane, Jer. 8, 7. See Cree thlakki, tears, reads; and cf. tanakki.

*sassakusse puppinashiumow, 'wild beasts', Mass. Ps., Ps. 50, 11 (for tonvkonquye puppinashiumow, El.).

*sassammainquock (Narr.), n. pl. eels, R. W. 103.

[Del. schachamok, an eu (cf. schachammok, straight; wéache, smooth, glossy, slippery), Zëish. Gr.]

*sassausbáuq (Narr.), v. i. they are slow; sikkisakus, I am slow. See sesegwen, he is slothful.

*saukeitippe (Narr.), n. a hat or cap, R. W. 107.

*sauoppunk, a rod, Mass. Ps., Ps. 2, 9.

saup. adv. tomorrow (El. Gr. 21), Ex. 8, 23; 1 Sam. 20, 5.
sauum—continued.

saupâ, sâbia, it is softened, made soft by water; as adj. "miry", Dan. 2, 43; saupâ muamak (softened clay), "mortar," Gen. 11, 3. Suppos. concrete, sâlāhây, that which is made soft, "potage," boiled food (perhaps from a causative form, sîpâhârân, he makes it soft); hence suppar (modern suppar, sepârâ, supâm, Webst.) for supparâ, softened. "The crushed corn is daily boiled to a pop called by them suppar."—Deser. of N. Xeth., 1671. Cf. šában, he melts, softens by heat.

[Narr. munâbâm, "a kind of meal potage, unparched; from this the English call their samp," etc., R.W. 33. Abn. nábíshâš, sana-âmâ; sâbâhâ, fais-en; kúmâl, shâsâlâh, bouillon de chair; muâmâkasâh, bouillon de poisson, etc. Chip. ná-sâhâm. I am wet (with rain), Bar.]

sâpânc (Narr.), n. gunpowder, R.W. 149; sâwâmc, C.
[Abn. náwâbâpsâk, it falt des chêvrons. Del. wâmâpârok, lightnings; wâpičêlât, when it lightens, Zeisb.]

saushkaâshâtû, sâaskâk, v. t. an. he scours, frightens (him); kâsâshaâshâch, thou searest me (by dreams), Job 7, 14.

sâuskhâshânuq, vbl. n. being terrified, terror, fright; pl. -ashâsâ muhkâ-â, terrors by night, Ps. 91, 5.
[Abn. mu-šâqâhâs, je suis épouvanté.]

saunukissû, v. i. (adj. an.) he is very, wretched (sauunusimânt, to pant; nas-aunûksâ, I pant, C.); suppos. saunuskât, when he pants, Ps. 42, 1.
[Abn. nûkâshêsi, il tombe en défaillance de marcher; nûkâsêši, — de chauffer, etc. Del. saunûsân, to be weak, Zeisb. Gr. 104.]

saununum, v. i. he is weary, 'his strength faieth', Is. 44, 12; nas-saunum, I am weary, Gen. 27, 46 (pequotche nu-peum-sau- num. I am very weary, C.); suppos. noh

sâu-unum—continued.
saunuk, he who is weary, Job 22, 7. V. t. an. saunum, he weary (him). Vbl. n. saununumâk, weariness, faintness, Lev. 26, 36.


sâwâm (Narr.). loose, unstrung beads or shiel money, R.W. 131. (For sâwâm, they are scattered. Sâwâm.]

sâchim, sâchim, v. t. he scatters (it), sprinkles (it), Prov. 20, 8: Ps. 83, 5; Lev. 3, 2. Freq. sauchim, Prov. 11, 24 (with inan, suffix). With an obj. sauchim, sauchim, he scatters, dispenses (them), Prov. 20, 26; Is. 24, 1; way sauho, they are scattered, Ezek. 34, 5; suppos. (pass.) sauchim, when you are scattered, Ezek. 6, 8. With an obj. of Bizchame, sauchim and (interj.) sauchim, he scatters disconsolately, 2 K. 25, 5; 1 Sm. 11, 11. With an obj. of continued action, sauchim, sauchim, sauchim, he habitually scatters, goes on scattering (them). These forms are all causative. The primary verb is not used by Elliot except perhaps in Luke 11, 25, saúpâm [sa-sâ-m], he scattered. See naumun: saununum.]

[Narr. sauhoo, sauhoo, sauhoo, (pl.) loose (scattered). Abn. sâši, 'nonchalament': sâši pâš, 'mets cett dans le sac, sans l'accourredier, sans le lier, simplement comme il est'. Del. sauho, to scatter.]

sauchta, sauchtâ, v. t. he makes (it) scatter, he sprinkles (it), Lev. 4, 6; nas-sauwhânuq, I sprinkle, I scatter, C.]

saubëh, n. potage, bouillon. See saubâhây.

scé, it is sour; adj. sour; 'siu wînu', for 'vinaegar', Num. 6, 3; Ps. 69, 21; sîw' pehukpumak, leavened (fermented) bread, Ex. 34, 25. Suppos. concrete sâq, that which is sour, when sour; sâkâwâ sâq, 'leaven', Ex. 13, 7. Adj. sâwâ (of unripe fruit), Is. 18, 5; Jer. 31,
séé—continued.
29, 30, (of drink) Hos. 4, 18. Cf. singke, it is hard, difficult.

\[\text{[Cf. singke, for singke, vulgar, i.e. vinegar. Chip. (St Mary's) sig rey, Sig. secmon. Menom. singrun. Del. sion wi, Sch. n. 1, 78; schen, Zeisb. Ver. 6.]}\]

seep. See séem, a river.

seepsin, séepsin, v. i. (he extends himself) he lies down, Ruth 3, 7; Jonah 1, 5; imperat. 2d sing. seep, he lie down; suppos. seepion, when I lie down, Job 7, 4.

\[\text{[Abb. sáinséai (étendu) or sái}

\[\text{siés.] Del. seepsin, to be naked; suppos. he is naked (?), Zeisb.]\]

*segaùo (Narr. a widower, R. W. See sekoun.)

\[\text{Del. schikewak (pl.), widowers, Zeisb.}\]

segenam, v. i. he is indolent, slothful.

More common in the freq. and intens. segenam, he is habitually idle, lazy: may segenaumag, they are idle, Ex. 5, 8. Cf. with aim segenaumak, he is not slothful or remiss (in a particular matter), Judg. 18, 9; aim segenaumak, he be not slothful (by habit), Rom. 12, 11. Adj. and adv. -amum, Prov. 10, 4; Matt. 20, 3, 6. Vbi. n. segenamuonk, and sang- (segenamuonk, U.), slothfulness, idleness.

\[\text{[Narr. ka-súinquis, you are slow. Abb. skénùik, le dernier(?), or sa'gìrì, 'il n'est pas euvinté, il va à la négligence']}\]

sép. See sým.

seippog (sýpog), n. ‘salt water’, James 3, 12. Elsewhere in Eliot’s translation the English word ‘salt’ be transferred.

sekeneam, sekkenam, v. t. (1) he refines; rejects; (2) he manifests aversion to; (3) he hates (it). Gen. 37, 35; Jer. 31, 15; Prov. 13, 5. Suppos. noh sekhenak, he who refines, hates, Prov. 15, 27.

With an obj. sekennam, he refines, rejects, hates (him), Gen. 27, 41; nus sekennam, I hate him, I K. 22, 8; 2 Chr. 18, 7; suppos. noh sekennak, pl. -cohyn, they who hate (him), Prov. 8, 36. Vbi. n. act. sekennamak, hating, hatred felt, 2 Sam. 13, 15; sekennamak,

sekeneam, etc.—continued.

hatred in exercise, active hatred; pass. sekennamak, -cohyn, being hated; hatred received, Gen. 3, 15; Exod. 9, 1; reciproc. or mutual, sekennamak, enmity, mutual hatred, Prov. 10, 12.

\[\text{[Narr. sekounam, I have no mind to it; nis-skinwag, he likes not me; sekounam-lottak, they hate each other. Abb. w-sipidhi, je ne le veux pas. Del. schingwam, to hate something; sypan, he is hated, Zeisb.]}\]

*sekontownu, ‘lisp’ (he lips’), C.

sekonsq [for seconsq], n. a widow (se-kérinyg, C.); pl. seconsq, Lev. 21, 14; 1 Tim. 5, 3; wia seconsq, I am a widow, 2 Sam. 14, 5. As a verb, imperat. 2d sing. seconsqak, be thou a widow, Gen. 38, 11. From sehkon (she comes after) or secons (she is left) and sepal, a left woman, a relict. See seconsq.

\[\text{[Narr. seqqa, widow; sequisqaq, widow. Del. schökngeqen, Zeisb.]}\]

seóhammad. See sákhaman.

sép, a river. See sým.

sepgenam, sepak-, sepagk-, v. t. he spreads out, extends (it), 2 Sam. 17, 19; Ps. 106, 39. Suppos. noh sepganak, he who spreads, extends. Adj. sepgenumw, extended, spread out, Jer. 10, 9.

sepgañhnk, n. a sail, Acts 27, 40 (sepekawnk, C.). Suppos. man. of sepekawen, it spreads, that which extends or is extended. See *seppagnhnk.

\[\text{[Narr. sepekawen, a sail; sepekawma, let us sail. Abb. w-sepekawma, je vas à la voile.]}\]

sepkñhjot (pl. -ñhjot), v. i. they extend, spread (themselves), 2 Sam. 5, 18; 1 Chr. 14, 13. Pass. man. sepekñhjot, sepekñnam, it is spread, it spreads, extends. Suppos. sepekñhjot, if it be spread (as leprosy), Lev. 13, 22, 27.

sepeañhnam, n. the garment, Gen. 1, 7. (This verbal, from a form sepekñhnam, was perhaps formed by Eliot.)

sepeñnum. See sepeñnum.

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 möheh, long after. Josh. 23, 1.

Cf. yanni; sekken. (Cf. Greek ἕλκω-τευ-,
sepe—continued.

to draw forth; αρνητήσαντα, αρνητησαί (αρνητήσαρι) to pour out a liquid; Goth. and Ang.-Sax. spinānum, spinānum.

[Cree sēpū̀, sēp. enin.]

sepepomantam, v. i. he is long-lived, lives long, is 'stricken in years'. Gen. 18, 11; 24, 1. From sēp and pōnantam (he lives).

sepham, v. i. he offers, he sacrifices (it); v. t. an. sephānu, he offers or sacrifices (it) to (him). 1 Cor. 10, 20.

sephaus, v. i. he sacrifices, offers sacrifice: pl. -ang, Hos. 4, 13. Vbl. n. -mūk, a sacrificing, an offering, Ezra 9, 4; Ps. 118, 27; pl. -mūgish (sephānu, it is offered or sacrificed, C.). X. agent. sephānum, one who offers, a priest, Lev. 1, 9. X. collect. sephānumnam, priests collectively, the priesthood, 1 Pet. 2, 5. [See Rades under jongele, jongelene.]

sephausau, v. t. he offers or sacrifices to (him).

sepotheau, v. i. he is, or continues, long (in a place?); suppos. noh sepolthal, 'when he had been there a long time', Gen. 29, 8. Adj. and adv. sepolthe, (long) continuing, Jer. 30, 23. Participial sepoltheau, long continuing, 'durable', Prov. 8, 18.

*seppagham, he sails, v. i. (i.e. sēp-ang. nom. he goes by speaking out, by a sail). See seppaghāk.

sēpīn. See sēpin.

sēpu, sēpū, sēp. n. a river, Dan. 8, 3, 7; Gen. 2, 10; 14; pl. -mīk, Ezek. 47, 9. Literally, 'it extends, stretches out, is long', a continuing stream. See sēp.

The inseparable generic name for river used in all compound words was -hit (q.v.), from hitās, fluctuat, undat. at separate, by the river; wāhānā sephānta, in the midst of rivers, Ezek. 29, 3; sēp–pū, a river of water, Ps. 119, 136; Rev. 22, 1. Dimin. sēpuw, sēpuw, pl. -mīk, 'brooks', Job 20, 18.

[Narr. sēpū, R. W.; sēp, sehe, stiles; dimin. sēpuw, a little river; sēpūnāse, a little rivulet, R. W. 88. Old Alg. sīpa, a river (sākkanāw, to pour out), Lah. Abn. sīp, pl. sīpsār. Cree sēp, sēp, sēp—continued.


sequan, (it) is summer, Ps. 74, 17; Matt. 24, 32; rather, early summer (sēpuang, spring, C. and R. W.). Cf. wēpēn, Adv. and adj. sepuang, of summer, in summer, Dan. 2, 35; Prov. 26, 1. The radical perhaps signifies 'dry'; cf. Abn. syshān, with sikkānāt, 'le ruisseau est tari'. In the Catechismo Algonchino, p. 22 (n. 28), sikkānāt (in the spring) is translated 'difficente arborum humore'. Fr. 'quand la sève coule'. But there is no 'arbor' in the synthesis. It means probably 'when water runs' (i.e. when it thaws?).

[Quir. sequa, in summer, Pier. 28. Abn. syshān, he printepes. Cree sēpuw, it is spring. Chip. sēpuang, spring. Del. sū, sū, spring, Zehsb.]

sequanamāuquok (Narr.), n. pl. [sequan-māuquate, pl. -ang, early-summer fish], 'breem', R. W. The same species as maschkip-pūng. 'Of this fish there is abundance which the natives dry in the sun and smoke.' Probably the species now known as 'scup' and 'pergy' (Panguy argyrops, Cuv.).

sequau, v. i. he remains behind, is left, (neu wēhe mas-sequau, I remain alone, am left, 1 K. 18, 22); suppos. noh sequanat, 'he who is left; pl. noy sequanathey, (the remnant that are left), 1 K. 14, 10; 2 K. 19, 4 (wat sachquauhtey, Neh. 1, 3). Iinan. sequanam, it remains, is left; suppos. no sequan, wāhānā sequan, all that (things) remain, Lev. 27, 18. (c. awkknaw, it comes after) after; wāhānā, to remain alone.

[Abu. akkxāk pausōk, he last comes, 'il vient des derniers'; no-assëkkuw, je le suis, sequor. Narr. sēpitā, he is a widower [a relict], is left.]

sequinnuonk, pass. vbl. n. that which has been left by another, a remnant, Ezra 9, 8.

sequinnuam, v. t. an. he leaves a remnant to (him); negat. matla sequinnuam-ang, they leave not a remnant to (him), 2 Sam. 14, 7.
sequattahwau, v. i. he remains (of a number), he is left, of (them); Deut. 3, 11. Otherwise written ashqueth, upebeu, wate, wateh, etc. Supposes, pl. vay sequattahwau-chegh, they who are left of the remnant; Deut. 3, 11 (sequattahwau-chegh, I K. 9, 21).

sequiteanuk, ashqueteanuk, passes suppress innan, that which is left, the remnant; pl. — ish, the leavings, Ex. 12, 10; Matt. 15, 37.

sesegenam, v. i. he is habitually idle, slothful; freq. of segenan, q. v.

sesegk. See sesiky.

[seseku, v. i. he stretches himself (in bed or when lying down;) natta wah waftit seckkun, he can not stretch himself thereon, Is. 28, 20. Cf. sesipaa, he stretches himself (and remains stretched!).

[Abn. m-ah-si-gheunin, ‘je m’étens, étant couché’]. Del. schwa-kachgen, straight along, Zeish.]

sesekq. See sesiky.

sesekq. See sesiky.

n. a venomous serpent, ‘adder’. Gen. 41, 17; Prov. 25, 32; ‘viper’. Acts 28, 3; pl. — saqung. Perhaps this name was applied by the Indians only to the rattlesnake, and isonomatopoetic. Cf. sesikq, ‘he sees’ (as a bird). Is. 10, 14; swanwag (suffix), when it ‘tinkles’. I Cor. 13, 1; and cf. wskak, snake; quecpaa, he ‘hisses’. (Cf. Greek gízre; Tonga, sii, Polish, losz, to hiss.)

[Narr. swik, rattlesnake, R. W.; swasekq, Wood. Abn. si6gok, serpent à sonnettes; Sáigkumun, la sonnette; séwqess, il crache].

*sesep, quannesep, n. a duck, C. See *quecpesem. This name perhaps signifies a diver. [Cf. Abn. ueswepi, ‘je me plonge dans l’eau’; 3d pers. buswepes, from which freq. bu-buswepes or bus-buswepes would be regularly formed.]

[Note.—Marked ‘doubtful’ in the margin.]

[Cree wi-we, pl. — uk. Chip. shere-sherep, pl. — uk.]

sesepau, v. i. he stretches himself, 2 K. 4, 34; suppress. uah sesep口头, he who stretches himself; pl. uah sesep口头-cheg, Amos 6, 7. From sep (sep-, he extends), with augn. reduplication.

sesepau—continued.

Cf. bow-ce: spit; sekw. Sansk. śī, jaare, dormire; spē, dormire, jaare; swīpam, somnium.)

shetchaen [for sauchitcheen], n. agent, a murderer.

shpun-au. See sequanoot.

shuog, for nishoung, an. pl. three, Jer. 36, 23. See nishwe.

shwe, pl. inan, shwe-nush, for nishwewn, nisherimsh, three.

shwinchag, for nishwcinch, thirty, Num. 31, 44, 45.

shwosuk takshe, num. eight, El. Gr. 14; pl. inan. shwosuk takunash; an. shwosuk takunag, Gen. 8, 23; shwosuk takibishqunamkaw, eight cubits (measures of length), Ezek. 40, 9; shwosuk atalibishqunamput, (when) eight days old, Gen. 17, 12; abo shwosuk, eighteen; shwosuk takibichag, eight; pl. an. shwosuk takibikdsag; inan. shwosuk takikdaschash. Otherwise written nishwonek, from nishwe nishwre, the third finger of the second hand, or 5–3.

[Narr. shwosuk, eight; puuk-adnab shirac, eighteen; swosuk tak shincbad, eighty, R. W. 41, 42. Abn. awarb, eight. Old Alg. nissimuts, eight, Lah. Cree swi6gk, eight. Chip. shou aw, eight, (Ojibwa) nish wixi wi, del. shwun, Zeish.]

siackkoswau. See sawakkoswau.

*sickissuoug (Narr., n. pl. clans, Mya arenaria or long clam (sakissuoug, C.). Pq. sackscowering. Stiles. For sakissiou or sukkissiu, he spits, spits water. Adj. v. from sakken, nishkew, he spits. See sukkou.

simukkotchahau. See sawakkotchau.

siogke, it is hard, difficult; as adv. siogke suhual, ‘she had hard labor’, Gen. 35, 16, 17. Supposes. uεσιγκοε, siogke, that which is hard or difficult, ‘a hard thing’. 2 K. 2, 10; pl. — ish. Angum. suppress. se-siogkeb, very) hard matters, Ex. 18, 26. Vbl. n. siogkewatow, a hard matter, a being-hard, ‘hard saying’, John 6, 60. V. adj. saigkouen, he is hard; uaxsiogkous, thou art a hard man, Matt. 25, 24. From sii, sour (so,
siogke continued.

Greek σιόν; Lat. aequus, asper; Ang.-Sax. segle; Eng. saur, sore, sorrow. See mu successor.

[Narr. siuckat, hard; si'rke'some', they are stout men', i.e. hard fighters. Cree sunyessam (= si-siogke'sis?), he is negligently. Chip. sunyoolid, it is difficult, hard, disagreeable; suppos. suny'ok, Bar. Abn. su'al'geri, extremely; prefix suny'.]

siogkod [for siogkost (siuckat, R. W.), from siogkotham, v. i. an, subj. it is hard, difficult. Prov. 13, 15; Mark 10, 24.

siogkowauk, a. a proverb (?), Ezek. 18, 2, 3; a riddle (?). See su'upu'mauk.

sip, sup, in compound words signifies to drink. It represents a primary verb which is not found separately in Eliot. Possibly related to simple (q.v.). Cf. wanipamun; missipam; kank'isipam; upekipam, C.; tkipipam, etc. To this corresponds the inseparable suppo, -ippa, 'to eat', which is found in a similar group of compounds. See vou-tautamun.

[Note.—The entire definition is marked "Dele to exclude | sub'ippe" preceded by "or to sup' bonihk." The following two incomplete definitions, suipa'eu and suippkowayin, appear on a memorandum slip inserted in the manuscript.]

[-sippa'eu]. Refer to missipamun; mussiipy; suppiy. (?). Cf. Chip. su'inho.

[Cree minic adipinwq [maní'si'ippenimow (?)], berry liquor, House 19; missipamow, berry juice, p. 179. Chip. m'níddhoes, ibid. [u'ippe (?); sub'ippe, juice (?)], exude.] Del. mi'sippe, 'sap of trees', Zeisb. Voc. 13; si aip, it leaks, drops, ibid. 29.]

sisipikquosauhu, 'he winked with his eyes',Prov. 6, 13; nan sisipikquish, he that winked with his eyes, Prov. 10, 10; was-sihipqanich tam un, he winked at it, Acts 17, 30; suppiquourkon, it shuts his eyes, Prov. 16, 30; omuqquuqam, they shut their eyes, Matt. 13, 15.]

[Del. scho pqiu qwel, shut your eyes, Zeisb. Voc. 20.]

*sitchipuck (Narr.), the neck, R. W. See musiitipuk.

skannem'in, pl. skannem'mu'mu'mu', seed, Gen. 1, 11, 12. More commonly used with the third pers. pron. prefix mukan- niwm, q. v.

[Narr. skum'me'nu'mu', seed corn, R. W. 91.]

*ska't (Narr.), ebb tide; midnkesikut, a low ebb, R. W. 100.

[Abn. Söök'es, décroit.]

skeeseuk, the eye, the face. See muk'sekuk.

*skunk. See *squack.

sónainyeu. See sónainyeu, of the south, southern.

söbäheg, söbäheg. See suhabeg, pottage, bouillon.

sobositis, suppos. and pass. of sibosow, he melts it. See sibosow.

*sóchepe (Narr.), snow, it snows; sòchepp, when it snows, R. W. (m'ipari, it snows, G.; m$m$'epau, Wood). See mahtko.

[Abn. pow, 'il nègë', kevi'pe, kevi-sa'ina, 'il nègë be'anoump', Rasles. Mém. pes'ak, it snows; wàk pes'ak, it does not snow. Cree misipow, it snows. Chip. sipip (y hard), it snows, Bar. Alg. sêk'pe, il neige.]

soggohtunkan-ompuk, n. a flinty rock, flint. Deut. 8, 15; Ps. 114, 8 (single, hard?).

[Abn. sogaha'n, 'sute-lou'; sogaha'nas-pedë, la pierre.]

sogkemass [sogkem-ass, biting creature; or sogkem-mahna', biting fly], a. 's gnat', Matt. 23, 24. See manah'y, achesun.

[Abn. wusogwuk, elle me pague. Chip. sugim, a mosquito, Bar.]

sogkemass, v. i. he bites; sogkeppam (m'ug-sogkeppam, I bite, C.), v. t. a. he bites (him), Eccl. 10, 8; pl. -aping, -aping, they bite. Num. 21, 6, pakh wey-sogkeppam, he shall bite him, Eccl. 10, 8, woh sogkeppatuq (suppos. t. inan.), he who bêch (it), when he biteth it. Gen. 49, 17. From sogkeu, it catches hold, and -aping, v. gen. he eats, it holds for eating or by eating.

[Abn. we'sog'heh, je mords; wusogana'n, je le mords.]

sogkodtunk, n. milk (of animals), though wrongly used by Eliot in his earlier translations for milk from the female breast. See *meninaunuk, Gen. 18, 8;
sogkodtunk—continued.

[Prov. 30, 35; Joel 3, 18 (sogkodtun, C.); pl. sogkotu, teats, dugs, Ezek. 23, 8, 21; Luke 23, 29. A verbal (suppos.) from sogkodtunnan, he draws forth, that which is drawn out.

[Abu. m-sogkodtun-hihi, je tire le lait (v. g. de la vache).]

sogkunau, v. t. an. he catches hold of (him), 1 K. 2, 28.

sogkussosohou, n. an earring, Job 42, 11; Prov. 25, 12; pl. + nash, Ex. 35, 22.

[Abu. m-sogkussosohou, m-eosal, mes pendants d'oreille.]

sogkuttin, v. t. inan. (subj. and obj.), it catches hold of (it), 2 Sam. 18, 9; freq. sogkuttin; suppos. sogkuttik, that which catches hold of, as n. coll. 'hooks', Ex. 26, 32; from which is formed sogkuttiken, it hooks, Ex. 26, 37.

sob, as a prefix, signifies forth from, out from, movement from the place where or the action in which the verb begins. It is opposed to pe, pel, signifying approach (to, or toward; pe-gan, he comes to; sob-ham, he goes forth, out from. (Cf. Sansk. si, se nineere, effundere, and its derivatives; or si, msi. Lat. se-, nine, separate particle.)

sobham (sob-ham), v. i. he goes forth, Matt. 13, 3; Is. 42, 13 (sobham, Mass. Ps.); imperat. 2d sing. sobhah, go forth; suppos. sobhag, if or when he goes forth; inan. part. sobhaman, gone forth. Vbl. n. sobhamandak, a going forth, departure, Heb. 11, 22.

[Narr. sobhamash, pl. svehke, go forth; wassasahematta (?) -let us go forth, R.W.]

sobhauquaeu, v. i. he looks forth, looks out (as a door, or window), Judg. 5, 28 (sobhauqua, Gen. 26, 8). See sobhamanat, whapde.

sobhowanuau, v. t. an. he puts, brings, or thrusts (him) out; infin. sobhowanat, to bring (them) out, Is. 42, 7; Ex. 3, 8. With inan. subj. sobhowanuttur, he brings or puts (it) out. Cf. sobhowanu.

[Narr. kas-mutakii, do you put me out of doors? nis-sobhowanekera (?) -he puts me out of doors.]

sokka, snogkhaua, v. i. he overcomes, prevails, has the mastery; nisnogkha, I have prevailed, Gen. 30, 8; kuns-

sokka, snogkhaua—continued.

nichene sobkau, then prevails forever, Job 14, 20; suppos. sobkau, he who overcomes, has the mastery, Rev. 3, 21. With an. subj. sobkaanau, sobkuanu, he prevails over, has the mastery of (him); suppos. sobkaanu, who he overcomes, 1 John 5, 5; Luke 14, 22; pl. nong sobkuanburug, Rev. 15, 2.

[Cres sikb-hs-eyo, he overcomes, subdues him; sikb-son, he overcomes it, Howse 165. Chip. nin gé shkghunjig-aj, 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 (sokkauan, Mass. Ps.); imperat. 2d sing. and pl. sokkin-vah, ok, pour out; suppos. sokkwan, he who pours, 2 K. 3, 11. From sokkan, it pours, with the formative *'nuan, denoting action of the hand. See sokkauan; *sokkung, etc.

[Abu. m-sogkennu, an je verse, manu.]

sohkenumau, v. t. inan. and inan. he pours (it) out to (him), Job 16, 20.

sohkei, v. i. it pours forth, emits. This primary verb is not perhaps used by Eliot; but he has its pass. (inan. subj.) sokkauan, it is poured out, 1 K. 13, 5. From its base, sok, sok, are formed t. inan. sokkuanu, he pours by hand; sokkauan, water pours, it rains; sokkun, subkuanu, it spits, urinates (expels water), etc. Cf. sokka, it springs up (as a plant), it grows. (Cf. Sansk. sm, effundere; si, emittere, inspicerere, humectare, irrigare, perfundere, shiksho, pluvia temere; Old Germ. sikkuu, minigere; sicke, urina.) See sokkauan.

[Abu. m-sogkeriia, il pleut.]

sohkom, v. t. inan. he overcomes, prevails over (it): — oun, he took the city, Judg. 9, 45; — maatthuk, he overcomes the world, 1 John, 5, 4; imperat. sokkash maatthuk, overcome evil, Rom. 12, 21. See sokkon.

sohkomau, v. t. an. he feeds (him), provides food for. See asamauu.

sohkoasu, v. i. (an. act.) he gains the mastery, prevails, conquers, Rev. 6, 2; is victorious, is prevailing; suppos. sobh, sokkawan, he who is victorious, Rev. 3, 5.

Vbl. n. sokkowam, -kawam, mastery, victory.
sohkunkquodt, as n. height; adv. in height (measured altitude or elevation); 
не sohkus, we sohkunkquodt, its height, 
Rev. 21, 16; Ex. 25, 23 [i.e. suppos. that to 
which it has grown, gone up to?].
From sohkun (?). A great number of 
forms, of several roots, are employed by 
Eliot to express 'height,' 'in height,' 
and 'high.' Besides those noted are 
sohkus, the height of it, 1 K. 6, 2; 
sohplute, Ex. 37, 1, we sohplute, v. 
10, and we oshplute, v. 25; we kishtunk-
quag (of a small object), Ex. 30, 2; we 
amalukyepo- (its height), —— spongok, 
— spongok, its height from bot-
tom to top, Gen. 6, 15; Ex. 25, 10; 27, 1.
[Abu. spaghk, la cabine est haute; 
ni epagn, vôla de comien (elle est 
haute).]
sohmagnunum. See summagnunum, he 
stretches forth, holds out (his hand or 
something with his hand).
sohq. See sakq, saliva, spittle.
sohquhanan, v. t. an. he tears (him) in 
pieces (as a wild beast his prey), reads 
(him): iskhut sohkwashun, lest he 
tear (me), Ps. 7, 2; with inan. obj. 
sohquhantun, he teareth (it); sohquhantul, 
Deut. 23, 20; suppos. sohquhantun, 
when he tears, 'reads it in pieces,' Ps. 
7, 2; pass. inan. adthun-an, it is (vio-
ently) broken or torn in pieces, Is. 30, 
14.
sohquennum. See sohquunanu.
sohquettaham. See sohquettaham.
sohquhkuanu, soquhk-, v. t. he con-
tinues tearing or rending (him); with 
the characteristic -ukh of continuing 
action.
sohqui, (it is) in small pieces, fine, in 
dust or powder; adv. soquh puppis, 
'small dust,' Is. 29, 5; suppos. so 
soquhi, that which is in small pieces, in 
dust or powder, Deut. 28, 24. Adj. 
inan. soquhiyenu, in powder, 2 Sam. 22, 
43. See pasquhi.
sohquunnun, sohquen-, v. t. he breaks 
(it) in pieces, he pulls (it) to pieces, 
Mark 6, 41; Is. 5, 5; Jer. 1, 10. From 
sohqu, with trans. formative -unun, 
denoting action performed by the hand.
*sohqumppoo? (?), a coward; -oquadun, 
cowardly, C.
sohquussun, v. t. he cuts (it) small, 
makes it small by cutting: sohquusanu, 
he cuts it in pieces, 2 K. 24, 13; nos-
sohquis, I cut (her) in pieces, Judg. 20, 
6. From sohqu, with formative -sun, 
denoting cutting, etc. (see Howse, Cree 
Gr. 87).
sohquuttaham, sohquet-, v. t. he 
brakes (it) in small pieces, pounds (it) 
or beats (it) small. The formative 
tah-ham, according to Howse (Cree Gr. 86), 
implies he beats or butters the object, 
after the manner of the root." Inan. 
pl. sohquuttahamun, they (grains of 
corn, Is. 28, 28) are broken; 
otherwise sohqui, suh-. Adj. and adv. 
suhquatun, pounded; pl. sughquuttahun, 
whence the adopted name sughquhin. 
Cf. poh-
quinnun.
[Cree sikhut-aham, he beats it into 
smaller pieces.]
sohquettahinu, v. l. he is faint-hearted, 
cowardly (suhquettahine, adj. faint-
hearted, ' ').] pl. shing, they are faint-
hearted, Jer. 49, 23; suppos. -hun, when 
he is faint-hearted, Deut. 20, 8. Cf. 
septomahinun, he remains.
[Abu. skih-ki, il a peur (v. g. des 
tourments), il craint le châtiment, etc.; 
v. i. stihes, il a peur; an. stihes, il 
craint. Cree sigeun, il shrieks, he is 
frightened; sohqu, he frighteneth him; 
sikhut-tagas, he is faint-hearted, coward.
(By this division of the word 
Howse marks a derivation from 'tag' 
(utah, El.), 'heart' (?).)]
sohsummombo, v. pass. inan. it shines 
(forth), emits light, is bright (cf. rek-
summum, to shine): eqeun sohsum-
nun penknahtuk, the light shineth in 
darkness, John 1, 5. Adj. and adv. 
sohsummovie, shining (forth); —— eqeun, 
a shining light, John 5, 35; —— ketman, 
'king of glory', Ps. 24, 9. Vbl. n. sok-
sumiinak, a shining-forth (used by 
Eliot for 'glory'); -eit-touvikumakwne 
suhimninuk, 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 soksuminak for 'forest,' 
and on his authority it appears with 
that meaning among the 'Select Words
scohminam—continued.
from Eliot's Translation, incorporated into the index of Mr Pickering's edition of Eliot's Grammar.
scohunwaid. See soxwum'n, adj. bright, shining.
sohTeen [soh-otharn]. v. i. It extends, is extended, is long (relatively or by measure). Found only perhaps in the suppos. ne sobkog, the extending of it, its length: ne sobkog kah ne sooking kah ne sobkog, 'the length and breadth and height of it', Rev. 21, 16: athen nomthi, 'on the two ends' (i.e. on both sides of the length of it), Ex. 25, 13. Vbl. n. sobkogun, length, measure of length, Eph. 3, 18.
sohwunum, v. t. It puts forth this hand or something with or in his hand), Gen. 28, 28. Cf. sawanitumun.
sohwushau, v. i. It goeth forth, goes on (of a boundary line, Josh. 19, 11, 13).
sohwuthchun, v. i. It flows forth, flows out from: wippe sohwuchchun, water issued out, ran out, Ezek. 47, 1, 2. From sob and wutch-e-o, it proceeds from. Cf. pawuchchun.
sokanon [it pours], it rains; as n. rain, Matt. 7, 25 (sokummon, Mass. Ps., Ps. 106, 32; sokummon, it rains; san sokun, does it rain?; munkquat, raining, C.): suppos. sokuman, sokumun, when it rains. Deut. 32, 2; wippe pthkabant wache sokumun, 'by clear-shining after rain', 2 Sam. 23, 4. Cf. sokumon wothun, it rained fire, Luke 17, 29, with sokumon wothun, he rained (poured out) fire, Gen. 19, 24. Caus. sokumandun, he causes it to rain, Ex. 9, 23. From sok, sokun, it pours, with a formative denoting rain or water falling, as distinguished from -pey, water at rest. This formative or generic is -mon, -mon, or -mmon (Abn. 'rain; Del. 'shower'). It is found, besides in sokanon, in mogkumon (mogk-wom), it rains excessively; mishunom, it rains much; mishkenom, it mist-sootherizes; ahquwmom (ahque-wom), the rain ceases, it holds up; and in its suppos. form in ahquwm, 'raining', (when it rains), C. = ahquwm, 'rain', R.W. See sokumon. (Cf. Sansk. vand, madhunmadhun esse); rug, ire. Goth. rain, currere, fluere.)
sokanon—continued.
[Narr. sokumon, ahquwm, rain; sok- nitch, when it rains; mishunom, a great rain, R. W. 81, 82. Abn. aqkeru'un, it pleats (probably from soko-kenun, to pour forth; but cf. Sansk. sikhra, pluvia temis, from síc and síc, irrigare, humectare: síc, effundere; síc, stillare, fluere; kiraun ila a plu: s'kiraun (ahquwmom, E.)), it ceases. Cree kimewun, it rains (cf. Old Alg. kimewam, Lab.); sêke-stun, he spits; sêke-pu- thun, it spits; sêke-wunom, he empties it; sêke-wun, he pours it. Del. sokoian, it rains; s'kichtun, it rains hard, Zeisb. Chip. kumian, giswin, it rains (sigi- nam, he pours it, spils it, Bar.).]
sokemon. See soxkem.'
sokennippash, imperat. 2d sing., for sok- minasippe, pour out water, Ezek. 24, 3.
s'kokenug [Narr., 'a heap' (of corn): suppos. man. of soko-kenun, that which is poured.]
soknum. See sokunam.
sokhippag, imperat. 2d pl. 'draw out' water, John 2, 8. See wathhýw[aat].
sokaskhuk [sokk(um)-i'ku'vadkeht], n. the coming up of grass, sakb retrieves sak-askhuk, 'the second growth', Amos 7, 1.
soukohtean, v. i. It puts forth, springs out (as buds or shoots from plants); infin. -unna't, Job 38, 27.
[Cree, sik-cun, it is (came) forth.]
sokin, -un, v. Unppers, it springs up, shoots up (from the earth, as a plant), Ps. 85, 11; Is. 55, 13; pl. nish sokin, they spring up, Matt. 13, 5; suppos. sokuk, when it springs up, springing up, Heb. 12, 15; Mark 4, 27.
[Abn. manidekcer (de bíc) possess, paraite. Del. sokun, pl. sokedul, Zeisb. Gr. 162.]
sokippog, -uppropog, n. cool water, Prov. 25, 25; Matt. 10, 42; pl. -un, 'the cold waters', Jer. 18, 14. From sokquy, cool, and -pey, water.
[Narr. sanagupin, is the water cool?, san kipagog, cool water, R. W. 34.]
sokquy, sokkusq, sunkisq, n. queen, mistress, a woman who rules, 2 Chr. 9, 1; Esth. 1, 9, 11, 13; Nahi. 3, 4: keheisi- sunkisq, = keheisi sokin, chief mistress, great queen, Esth. 1, 12. [mwk'wun, or
sonkwag, etc.—continued.
sonkwag, and spa; cf. *mirkaun.* Often written sunak-shipa and sunak spa.

[ Narr. sunâh, the queen or sachem’s wife; pl. sunakwênaing. R. W. 120; sunâk squash, Stiles.]

sonkun. See sunâkun.

sonqhuau. See sunâkun.

sonqui; (it is) cold, cool, Matt. 24, 12; v. adj. an. sonquem, he is cold; sunakpi, -spun, cold; okke sunakpi, the earth is cold; wawonqu, I am cold; anna sonquasa, the dog is cold, C. In the last example sonquasa is not appropriately used; sunque, not the sensation, but a quality of the object which imparts sensation; being cold, not feeling cold). Cf. tabqun; tabkon.

[Narr. sunquapi up, is the water cool? R. W. 34.]

sonqim. n. master. Matt. 26, 18, 25; a prince. Cant. 7, 1: wawonquwun k trận- 
rat, ‘my lord the king’, 2 Sam. 13, 33; pl. -wouy. Vbl. n. soutimwook, sover-
eignty. C. See *sichim; sohkuun.

sonwaniyeu, sonnainyeu, sonwani, 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. sowan, southern, of the south, Matt. 12, 42; pl. sonwamish, sownish, things of the south. Ps. 89, 12; Is. 43, 6: sowâmehke [sowne-
hoke], the south country, Gen. 24, 62; sowâmehkwok [sownamihke-kumwik], ‘south land’, Josh. 15, 19 (i.e. inclosed land, field).

[Narr. sonwim, the southwest (see note to sonwamish-in). Del. shaравен, southerly, Zeisb. gr. 164.]

sonwamish-in, the wind blows from the south; sowâmish (supposes, ‘when it blows’), as n. the south wind, Job 37, 17; Cant. 4, 16.

[Narr. twawaṭi, the south wind; sowânavihen, the southwest wind blows. “This is the pleasantest, 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 sowânavihen, the gods chiefly dwell; and hither the souls of all their great and good men and women go.”—R. W. 83; sonwamish-in—continued.

 quir. perâni kou touteâni, ‘in another country to the southward’, Pier. 28.]

sonwânând [sonwam-(m)ânit], ‘the southern god’, R. W. 110. See note on sonwamish-in above.

sonhô, sonhô. n. saliva, spittle, 1 Sam. 21, 13; Job 7, 19. See sonhôn. sonhqhuukan, v. t. man. it bursts (it) in pieces; as (wine a bottle), Mark 2, 22; Luke 5, 37.

sonqunam. See sonquaphimaq.

sonwamânghéweg, n. a sling. 1 Sam. 17, 40; pl. + -ooh, 2 Chr. 26, 14.

spadatunwompôw (for -wopo), he looks upward, Is. 78, 14 (infin. -pîmât); imperat. spadatunwomah, ‘lift up thine eyes’ (look up), Is. 49, 18. See us-
hqbuñâmaq.

spuhsa. See uspuhsa.

spuhsowásâ. See uspuhsówâri.

spuhsowâmaok, vbl. n. See uspuhsówâni, a reinge.

spuhsuana. See uspuhsu匿名, to look upward.

spukquodt, as n. the taste or flavor of a thing. Ex. 16, 31: ne shkpuknuok, the taste of it (when tasted). Num. 11, 8; Job 6, 6.

[Narr. tenquap spâppickquat, what does it taste of? Abn. Sri-pi-štâot, cela a bon 
gout; matî-pi-štâot, cela a mauvais goût. Cree athâthspâppickwâ, he is well-tasted; mitchâspâppickwâ, it is ill-tasted. Del. maatchipchipwâ, it tastes ugly, Zeisb.]

spunuwâni. See uspuhsu匿名.

qua, female; as n. one of womankind, a female; pl. quaqu, women, 1 Tim. 5, 14 (where the prefix wawk was probably omitted by error of the press); but rarely used by Eliot except in compound words. Vbl. subst. suquakwen, she is female, Gen. 6, 19. In comp. wawkqua, a girl; sunak(m), a queen, etc. (vâqu, C.). With the termination denoting a living creature (−sîksâh); squash, squâns, a woman (femina); as adj. female, Num. 5, 3; Dent. 4, 16; Matt. 19, 4. Cf. mitamnukanâ(w), mulier, uxor. See sunânaun, a male.
squa—continued.
[Narr. squorn, pl. *suck, woman, woman; dimin. squum, a little girl *(squumhos, Stiles). Cree iksk'umpos, Del. oh'chum, woman; och yqutechita, girl, Zeb.).

“Squontam. "They acknowledge a God who they call Squantam, but worship him they do not."—Joshéy's Voy.

"The good god they call Tantam, and their evil god, whom they fear will do them hurt, they call Squantam."—Higginson's N. E. Plantation. The name is clearly the contracted form of marquentam, he is angry. "If it be but an ordinary accident, a fall, etc., they will say . . . nonquanto nout, God is angry."—R. W. 100.

squashim, squashim, a female quadruped, Deut. 7, 14; adj. squashime, Lev. 4, 28, 32; 5, 6. Cf. nonposhim, male quadruped.
[Narr. squashim, R. W. Del. och squishum, Zebish. In the Abnaki, Rastes says" 'the small animals (including the otter, the marten, etc.) were distinguished by nukkikë, male, and siskikë, female; the moose and both species of deer by ainië, male; hë'var, female, and the lynx, 'lion' [panther], hère, and some others by mëshëmë, male, and shësën [= squashim, El.], female.’"

squehathwau. See sequehathwau, he is left, remains of.
squ. See miskapsi, red, bloody.
*squock (mst. skuak), Joscelin's Voy. 82, 83.
[Abn. akpiak, bête pantue. Chip. (St Mary's) ši kung, (Gr. Trav.) siskop, Peg. wamauk, Stiles.]

squontam, squont, squoant, n. a door, a gate, John 10, 9; 1 Cor. 16, 9; Gen. 21, 17 (squant, a door, C); pl. -amok, Acts 14, 26 (squantamuch, Job 28, 10). Adj. and adv. -amok, the door of, or by the door; watch squoantume ek-it, from or out of the door of thy house, Josh. 2, 19. Probably from the root of sequon, to be left (see sequon). Cf. Chip. iskwëndem, 'door', with iskwëndë, 'he leaves it'—the opening left in (building) the house.

squontam, etc.—continued.
[Narr. epwantamnuck, at the door, R. W. 51. Chip. iskwëndem, Bar.; (Sag.) squon dem, (St Mary's) ih ko'än daom, Sch.]

squoshim. See squashim.
*squotta (Narr.), fire, R. W. 47 (squitta, a fire spark, Wood). Cf. nasquittan; nontam. (Sanek. ñhua, actio urendi, ardor; uh, urere.)

[Abn. sk'flo, star, sun; sk'ustio, il y a. Cree esk'udap, (there is) fire. Muh. shaa' (?), Edw.]
stoh, estoh (Muh.), no, not, Edwards; eshwa, Gallatin Voc.

suc cotash. See sequotahbám and cf. *mëckywatb, corn boiled whole.

suckaunassuck (Narr.), n. pl. the black shells. From sëcki and na'wichuck (R. W.), shells, i.e. shell-fish.

suckaithuck (Narr.), 'black money'.
"They break out of the shell [of the popoquack] about half an inch of a black part of it, of which they make their suckaituck or blackmoney, which is to them precious."—R. W. 104, 130. From sëcki, black, dark-colored, and ho'khi, shell [cf. mouthkeres, Wood, from maw, black, and høkvi-nah (pl.)].
sëcki (Narr.), black, dark colored, purple. V. adj. an. sëckin, he is black, a black man. "They call a blackamoor suckaintakw, . . . for sucki is black, and wàntarono, one that wears clothes."—R. W. 60.

[Del. suckui, v. adj. (it is) black, Zeisb.]
sukhou, v. t. he spits, Mark 7, 35 ( suasquinwat, 'spitting', 'spitting'; C); but it is in the form of the so-called infinitive, to spit: nukëswámm, I spit; nisowke, I am mischievous, spiteful (?). C.). The primary meaning appears to be to eject, discharge liquid; hence noh sigket, noh sigkétog, qui mingit. See nukë, saliva. V. adj. an. suhka, he is a spitter, he ejects water (shk'kon, -og, C; sickson, -og, R. W.; long claims, 'spitters').
[Abn. akpiak, crachat; niswé, il crane; no sok'k, saliva; nisowke, mingo. Del. n'is suh, spits, Zeisb.]
sukoshkotau (?), adj. stooping. crouching, Gen. 49, 9.
sukquiyeue, adj. and adv. in fine powder, in small pieces. See suqu.

sukqusha-og, v. i. they are broken. Dan. 11, 22.

sukquthaham, v. t. he beats (it) small. See sughattham.

*sumhup (Narr.), n. pl. -suh(i)ng, beavers. R. W. 95. Cf. *taniqua; *nusup; sinnmiiik. *nusup and sumhup probably correspond with Abn. isse-nehxi, the female, and isse-nehxii, the male beaver.

summagunum, sohn-, 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, 24 (nunsamogkinginitchaem, I stretch out my hands, C.). Suppos. summagunik, when he held out (his hand, Josh. 8, 19). Pass. nenatcheg ne sumagkinik, the hand which is held out, Is. 14, 26. With inan. subj. (v. i.) summagogne, (his hand) is held out, Is. 14, 27. With inan. obj. and an ending, summagunawau, he holds out (his hand) to or against (him), Is. 5, 25. From s0h- and niiyo (he gives, presents), with formative (*'aun) denoting action of the hand.

sun is called by Eliot (Gr. 21) an 'adverb of asking', signifying 'is it?': sunnammatta, 'is it not?'; sungwanga wanga, is it well to do good? etc., Mark 3, 4; sunga neq god, etc., am I a god? 2 K. 5, 7; sunnamatta wii, . . . is not this . . . ? Job 4, 6. [Cree wiih. Chip. wii.]

sunkisq. See sunkisq.

sunk-squaw. See sunksq.

*sunnadim, nanummatin (Narr.), the north wind, R. W. From sunma-adii (savor).iiir), to or toward the south (?).

*sunnuckhig (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.

*sunnuckhig—continued.

[Del. *ill kitahe mii, to squeeze close, to press, Zeisb. (cf. arhun-hitcheca, a steel trap (?), Zeisb.).]

sunukheetau, sunugqueht-, sanuk-, v. caus. he crushes (by a weight), he causes to be crushed. Suppos. pass. (inan.) ne-wsunukheetnik, that which is crushed, Is. 59, 5. With an. obj. nahkwa, tahkhan, he crushes (him), makes a weight to fall upon (him); sunugquehtuhhnu, fall (by mountains) on us, Luke 23, 30. The primary verb (sunaken'), it falls heavily, it suppresses or presses down' is not found in Eliot.

[Abun. ne-kekikxu, ne je foule; ne-shekikxu, je la serre, mamm; ns-segde-kikxu, je ferme.]

sunukkahu, sanuk-, v. t. he crushes (him) (by a falling weight [beast, stone] is implied, or by force from above): nunsunukkahkik, he crushes me, Jer. 51, 34.

-sup. See *sup.

*suppern. See snup.

suppequash, n. pl. tears. See sun-suppeq.

sussequunan, v. t. he anoints (it), Lev. 8, 10; t. an. sussequunan, he anoints (him): *sussequen, I anoint (him), Ps. 89, 20. Vbi. n. sussequon, anointing,ointment, Prov. 27, 9, 16; Ex. 40, 15. Pass. -susqueen, being anointed, 1 John 2, 27. Cf. suske en, he pours out.

[Cree s0hkxw, he is smooth; s0h-kxw, it is smooth.]

sussippoe, -po, it is on one side of, on the border of: susippoe Lebanon, on the side of Lebanon (Lebanon on-the-side), Is. 37, 4; neqat susippoe, . . . og-skonuk, on the one side, . . . on the other, Ezek. 41, 2; susippoe spiwut, 'the sides of the door', ibid.

sussipponkomuk, n. the wall of the house, Ezek. 41, 6; 2 Chr. 3, 11; susipponekomuk, Lev. 14, 37.
t. See alt.
tabach, let it suffice'. Ex. 44, 6; imperat.
3d sing. of tâpî, q.v. See wumr.
tabepo. See tapepo.
tabhum. See taphum.
tabuttantam, v. i. he is thankful, gives thanks, Dan. 6, 10; Luke 22, 17; with an
obj. -rânum, he thanks (him) (kat-ta-
bo nmish, I thank you, C.) Adv. -tau-
ner, -tamer, thankfully (tabattatbamer, C.). Vbl. -tahshinn, thanksgiving.

NARR. tabhot wevawam, I thank you (?), R. W. 30.)
*tackfiwûock, n. pl. twins, R. W. 45
(tappus, agrevus, a twin; pl. -oøy, C.);
tapogwawaw, they are twins (?), Gen.
25, 24; cf. tagakem, Gen. 38, 27.
[Abn. tagôshii, tous-deux, 'ensemble-
mént': tagôshii, ils sont jumeaux.
Del. tagpiiri, together. Zish.]
tadtamswau wuhkassoh, he pares his
nails, Deut. 21, 12. See tannumsv.
*tah, in dialect of the Vineyard, at or
on, = alt., at (Eliot).
-tah. See tabah.
tahshin, v. i. he lifts himself, raises him-
self; ontahshin, I lift up myself, Is. 33, 10;
imperat. 2d sing. tahshin kühling,
lipt up thyself, Ps. 94, 2. Pass. koch 
tahshenow, thy heart is lifted up, Ezek.
28, 2.
tahshinum, toshh, v. t. inan. obj. he
raises (it), lifts (it) up, Gen. 40, 20
(takshom, Mass. Ps.); imperat. tahshinuk
konvetch, lift up thy hand, Ps. 10, 12;
suppos. unh tahshinuk, he who lifts it
up, when he lifts it, Is. 18, 3. (Prim-
arily, he lifts with the hand, tahsh-
num.) With an. obj. tahshinu, tah-
shinum, he lifts (him) up; pret. tahshin-
oy [opu] askok-ohe, he lifted up the
serpent, John 3, 14; suppos. part. tah-
shinont, when lifting (him); pass. tas-
awul, when he is lifted, John 12, 32.
taksotam [v. i. (?)], as n. a king; pl.
-tumog, Gen. 35, 11. Vbl. n. taksot-
amonk, a kingdom; pl. -omog, Zeph.
3, 8; Matt. 4, 8. Adv. taksotâmâw,
-tunow, of a king, Haz. 2, 22; Ezek.
28, 16. See taksawt (Ich taksotam?);
*swishim.

[Marginal Note.—"Lifted up?—cf. so-
tân."]
tâhtippadtau, v. t. he quenches or cools
(R. W. 45); — wumr, he cools my tongue.
tannaduppe, v. i. he feeds (as sheep
or cattle), grazes, Gen. 41, 18; Ezek.
34, 14. Vbl. n. -poomk, pastureage,
pasture, Ezek. 34, 14; 43, 15.
tannag, n. a crane, Jer. 8, 7 (see maz-
salt). From tânu, harsh, hoarse, a
tearing sound. See tannogki.

[Narr. tambi, pl. + keloy, R. W. 87.
Abn. taqquon, pl. -ak (cf. tânogki,
déhrire, imperat.). Del. tal le ku,
Zish. B. R. 29.)
*tanne ontowûnk, a hoarse voice", C.
See tannogki.

tannelen, tunenkin, attannenek, dtannen-
gen, v. i. it brings forth, pro-
duces, yields (as the earth plants, a
tree fruit), John 12, 24; Matt. 7, 17;
13, 26; suppos. tannogki, -kik, dtanne-
kuk. Gen. 1, 29; Luke 13, 9; ne tan-
neogki, that which grows, is produced,
fruit. With an obj. tannen, he grows;
pl. dtanntauyog, Ps. 92, 13.
tannogki, v. i. it is torn; adj. torn; tann-
ogki petanyoûkonk, a torn coat, C.
From tannt, it tears, makes a tearing
sound. With tann, tannogki (Abn.
tanogki), it 'tears', tannogki, 'a crane',
cf. Sansk. dar (at), 'lacerare, dilac-
rare, dividere': Gr. ἀνέρρω: Russ.
-brâjii, schindere; Goth. yan-ter; Ang.-Sax.
-ter-m, -trit; Sw. hare; Dan. hare, to
ear; and Greek ὑπό 'a sound, a grunt'), ὑπάτερ, ὑπάλληλος, ὑπάρχων, a
 crane; Lat. gans, gware (Engl. 'the
crane crunketh'); gware, to grunt; Ang.-Sax. eron;
Dutch and Germ. kran; Sw. trum;
Dan. trum, a crane.

[Narr. tannul, anskkoh, it is torn or
rent, R. W. 134. Abn. tanogki'rei, cela
est déhrire (on crevé); imperat. tanogki,
tannogki—continued.

déchire; tanokkés, (de loup) hurler. Del. tahecoh, cracked, split, Zeisb.

tannogkinnum, v. t. he tears (it), as cloth or a garment, 1 Sam. 15, 28. From tannogki, with the formative -inn, denoting action performed by the hand.

[Narr. kusamokkeanunokinnum-nos, I have torn it off for you, Amn. xeroxaxhinaaxda, I tear (my dress); ox-staraghkennum, je le crève la main.]

tannogsheanu, v. i. it tears, is torn with violence or by force, 1 Sam. 15, 27. From tannogki, with sh characterize of forcible or violent action.

tanohketeanonk, adtan, vbl. n. a garden, Gen. 2, 8, 10; Cant. 4, 12. From (ad)tanohketaun, he plants, cultivates. Suppos. inan. adtanohketaun, when planted, cultivated; used for 'garden', Gen. 2, 9.

tanotóadtu, v. i. he casts lots, determines by lot, gives or takes by lot; pl. -otag, Ps. 22, 18. Vbl. n. -otak, determination by lot, Num. 26, 35; Prov. 18, 18. See adòetu, 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 Squamum."—Higginson’s N. E. Plantation. Probably contracted from kihkamátúm, my great god." See Kihikamátómu, nantú' Squamum.

tanuppguhhamoonuk, vbl. noun, a thrashing floor, Jer. 51, 33. From adtanum (and) pushgahum, a place appropriated for or to thrashing; =adhatanuppguhhamonuk, 2 Sam. 24, 21.

tapantam, v. i. he is satisfied, contented, lit. enough-minded, Dent. 33, 23. Imperat. 2d pl. -mak, be ye content with, Luke 3, 14.

[Del. tipelunkan, Zeisb.]

tapeneam—continued.

(pass.) tyapeneamónuk, acceptance, being accepted.

[Del. tepihiwik, it is enough, Zeisb.]

tapenum, v. i. he is able, is sufficient, Dan. 3, 17; 2 Cor. 9, 8; suppos. nok tapan, he who is able; pl. nég tapenuyk, they who are able, 'such as had ability', Dan. 1, 4; Ex. 18, 21. From tópi, with the characteristic -inn of action performed by the hand; he is enough-handed.

tapepu, tabepo, tapupwo, v. i. he is satisfied with food, enough-cats [tipi-nupwo], Nah. 2, 12; pick tabepowy, they shall be satisfied, Ps. 22, 26.

[Chipp. noh-khosin, 1 ate enough, Par.]

taphéau, v. caus. an. he makes (him) satisfied, satisfies, contented (him); pass. he is made, contented, Prov. 14, 14; suppos. part. taphenat, when satisfying, Prov. 6, 30. With inan. — an. obj. (traditive) taphéau, he satisfies (him) with (it), makes (it) satisfy (him); out-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. taphon (?); out-taphak, I bought (them), Luke 14, 19.

taipi, taupi, v. impers. there is enough, it suffices, Prov. 30, 13, 15; with pron. prefix out-tapi, there is enough for me, Gen. 33, 9; imperat. 3d sing. tabep, 'let it suffice', Ezek. 40, 6. ('T. Sausk. tarp, satiate, Greek tépuro.) See kum.

[Narr. tabbi, it is enough. Abn. tahie, c'est assez. Miam. tahie, assez, Maill. Del. topi, Zeisb.]

tapupwo. See tapedu.

"Taquisittin" (Narr.), it freezes; sip taquisítin, the river is frozen; nok taquisítin, the ground is frozen, R. W. (taquisítin), it congeals, stiffens, Ex. 15, 8). From takki (takki, R. W.), it is cold. (Cf. Sansk. trá, tegeire; Lit. dougui.)

[Abn. taquisita, cela est gelé, figi; taquisítoksi, il est gelé. Cree tak'or, it is cold; nok'atuitia, it is frozen. Del. taqi gat ten, frozen; ta čax cas, thick, stiff, Zeisb. 8, B. 29, 30.]
*taqüûnuck (Narr.), n. 'fall of leaf and autumn', R. W. Vbl. from tohkii (tohki, R.W.), freezing, when frost comes.

[Abn. tohôkii. Cree tâhkî, it is autumn. Powh. toqâiõtt, 'the harvest and fall of leaf', Smith's Virginia. Del. tohôkôum, Zeisb.]

tashkahkom, task-, v. t. he treads upon (it); freq. tahskahkom, Hos. 10, 11 (infinit.); suppos. tahskahkogy, when he treadeth out (the corn, Deut. 25, 4; i Cor. 9, 9). With an. obj. tashkakkanum; freq. tahskahkkanum, he treads upon (him), 2 K. 14, 9; 2 Chr. 25, 28; (infinit.) Luke 10, 19.

[Abn. ne-tekhoskii, je le foule aux pieds. Cree tâhkôonkum, he treads on it, 'skam '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 cannot mean 'table', though it may signify a meal, eating what is held up; from tahsh-ôyup.]

Eliot transfers the word 'table' without translation.

*tashunum. See tahshumun. 

*tatakoomnû-og (Narr.), n. pl. porpoises, R. W. 103. From tatakoom (he keeps striking, with -âdâ, generic for 'fish': the fish which keeps striking (the water).

*tataggnanish (Narr.), v. t. (imperat. 2d sing.) 'shake this'. R. W. 54. Cf. tattauunum.

*tataggoskituwas (Narr.), n. pl. 'a fresh meadow', R. W. [tughag-gooskituwas, shaking grass (?)].

[Chipp. tâgoos'î, 'a trembling piece of ground in a marsh or swamp'. Bar. Del. tugewon, stiff, close (?).]

tatta, I know not, I can not tell. John 9, 12; 20, 13(tatto, Mass. Ps.). Augm. of tob, 'it may be'; an adv. 'of doubting', as Eliot calls it (Gr. 22).

[Narr. tattó. Abn. tómâ, je ne sais, qu'en suis je? Del. tikêhîn, Hkw.; tattóni, 'be it who it may' (adv.); 'I don't know where'; atta, ta, no, not; mutta taui, in no way, Zeisb. Gr.]


tattagkomnû—continued.

With infin. obj. tattagkomnûum, he beats (it); suppos. wěl tattagkomnû, who he beats (it), 1 Cor. 9, 26. See tagkomnûum. 

*tattamwohtau, v. t. (can.) he incloses (it) with; pl. -tâhoq-pqâwunyuanush, they set in (it) stones; pass. infin. hâwushattamwohtau-um,wash . . . at poles, 'stones inclosed in oitches', Ex. 39, 10, 6. Vbl. n. tattamwohtauum, setting, inclosing, Ex. 28, 20.

*tattauuûnum, v. t. he shakes (it), Acts 18, 6. The formative -wa implies action performed by the hand. Can. tattamwohtau, he makes (it) shake, causes (it) to shake; tattamwohtau kâhôg, shake thyself, Is. 52, 2.

*tatôohntu mauntcheg, he smites (him) with the fist, Is. 58, 4; suppos. (wâh) tântul- teuth, he who smites (him) with, Is. 3, 17.

[tatupunnukhômêt, v. i. (infinit.) to spin. C. See tuppinnâhêx; tattupun.]

[tatuppâgin, v. i. it rolls (on its axis or about itself.)] From tatupp, all the same, motion about a center without advance (?). V. adj. -yeuccum, it is rolled together or on its axis; pl. -swâh, things rolled up, Is. 34, 4. With sk of involuntary action or mischance (?), tatuppogkâh, it rolls itself or is rolled; suppos. -shûk, 'when rolled together', 'a scroll', Rev. 6, 14. See tuppinnâhêx; tattupun.

[Abn. ne-hatâlipôêshê, je roule (v. g. pierre, arbre, etc.); ne-hatâliponëm, je le roule. Cree tîppê-patitun, it turns (on its axis).]

*tatuppauntûock (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, as', El. Gr. 22 (tatuppêwëx, just so; -swi, equally, C.). Adj. tatuppêwëx, pl. -şwëwë, equal (things), Is. 40, 15; Rev. 21, 16. V. subst. tatuppêwëx, he is (or it) the same as, equal to: uwm -wëwëwëwëx; tatuppêwëx, all flesh is (the same as) grass, Is. 40, 6; pl. -gwasg, they are equal to, the same as, Is. 40, 22; Luke 20, 36; suppos. -gwasg, things when equal, Ps. 17, 2. From tôpi, it suffices, by intens. replication.
tiiadhe, adv. unexpectedly, El. Gr. 22; 1 Sam. 6, 9; suddenly, John 11, 7 (waiwh', immediately, Mass. Ps., John 6, 21).

-tin, -ttine. Eliot calls these "supple-
tive syllables of no significance", etc. See wattine +, wattle... 

*tinnokhoatas, n. a tool; pl. + snow, C. 
tinogkukugas, tenogkequas, n. a frog; pl. + snow, Ex. 8, 2, 10; Ps. 105, 30 (*tinnokhqa-
tes, snow, C.). Cf. *kjugwes; nohnuoklexes. From a verb signi-
ifying to jump, with dù (áu), animal: the creature which moves by jumping. See tanang, crane ("creaker")?.

[Abn. arikdaš, il saute.]
tiñqugi, tiñque, it is short; adv. and adj. short, Num. 11, 23; Ps. 89, 47; Rom. 9, 28 (watttepirm, in short), i.e. I am 
brief, I will speak briefly, C. v. adj. an. tiohque, it is short, of low 
stature. V. caus. inan. tiohquehtau, he shortens (it), makes (it) short: kut-
tiohquehte-áš, then makes (it) short to 
him, Ps. 89, 45.

[Narr. tioquigwes, he is short, R.W. 
60. Qur. tioquin, is short (of life), 
Fer. 39. Abn. taikdes, il est court; 
toši šišu, cela est court. Del. tioquadto 
(adv.,) short, Zitsk.]
tiohquinque, (it is) low: suppos. tioh-
quyqpoow, when it is low, Is. 23, 19.

-tipimón (?): walt-tipimón, my shoulder-
blade, Job 31, 22. See wohpek; mut-
tagk.
tipukok, suppos. when it is dark. See 
*táppeq.
tiassauodt: wacne ke tiassapoi, after (the 
season of) moving, Amos 7, 1.
tšanneu, v. i. he gapes, yawns (ut-
bairimun, I gape, C.); with an obj. 
tšanuchton, he gapes at (him); not 
tšanuchtonpoon, they gape at me, Ps. 
22, 13.
togguhwhonk, tuguh-, togwonek, vbl. 
n. (from tugum) the pounding (of 
corn, etc.); hence a mortar or place 
for pounding: ut tugguhwompok, 'in a 
mortar', 'in mills', Num. 11, 8. Adj. 
and adv. tuguhwomog, of grinding, of 
a mill; tuguhwomongwek, tugwonek-
ompok, a millstone, Job 41, 24; 2 Sam. 
11, 21; Is. 37, 2.

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togguhwhonk, etc.—continued.
[Narr. tiebwunc or wíjkwek, 'their 
pounding mortar', R.W. Abn. tughe- 
hú, u, la pile. Del. tuckwunhunu, 
Zeish.]
toghum, togguhhum, v. t. he grind-(it) 
(toguhhum-un-at, to grind, C.): wat-
toguhhum-an, they ground it, Num. 
11, 8.

[Narr. tockháwm, to grind corn, R. 
W., i. e. to beat it in a pounding mor-
tar. Abn. tsíkháwe, 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. woh togkodto, he 
who strikes (he when striking), Is. 41, 
7; Ezek. 7, 9. Freq. tokgkodkatan, tat-
tayg-, he strikes repeatedly, beats (it); 
suppos. woh tokgkodtay, he who beats 
(it), 1 Cor. 9, 26. Vbl. n. tokgkodtan, 
a blow, a striking, Ex. 21, 25; freq. 
togkotkodon, totagk-, a beating, Deut. 
17, 5; 21, 5 (pl. totagkodonwengh, 
togkotam, he strikes (him); suppos. 
woh togkotam, he who strikes or may strike, 
Ex. 21, 12, 15; freq. tagkotkotam (q. v.), 
he beats him. Vbl. n. act. tokgkotam-
wow, a blow given, Ps. 39, 10; pass. 
tagkotkotam, a blow received, a being-
struck, Job 23, 2. See tagkun. 
togkodtég, n. (a striking instrument), 
a sword, Lev. 26, 6; 1 Sam. 17, 45; pl. 
žpukh, žpukhe, Ps. 89, 7. From tag-
kotum. (Cf. Sakes. tsuj, ferire, vul-
nare, trunnus; tsül, pulsare, ferire; 
taj, percute, ferire. Hib. talaüm, I 
kill; tataq, 'a slap'. Cf. Lat. tiqum, 
with Ind. n. gen. -wtyng, wood, a beam, 
a stick.)

[Narr. wítakwàm-mmunkwin xwó, he 
struck (beat) me, R.W. 148. Abn. wá-
šíkshíwem, je pile (quelle chose); 
wa-dulawíwí, je le lats (v. g. la pilei); 
wa-taugheší, je maffé avec cela. Cree 
tákotau, he stabbeth (?); tákák- 
giíwí, he stiabhis; saíwámmak, he beat-
et him; saíwámmakwam (a beating in-
strument), a hammer, tomahawk; but cf. 
tunachtem, tumunghwokehun. Micm. 
tàktem, je frappe. Powh. tuskahács, 
pickaxes; tomahacks, axes, J. Smith. 
Del. tangamuk, he stabbed or pierced;
togkodég—continued.

*togkogku, v. i.: stops, stays, is stayed

(of the progress of persistence. 2 Sam. 24, 5); *nahagogkun, I stop, C. With *ish, characteristic of sudden or violent action, *tohgogkun, it was stopped, stayed, Num. 16, 48, 50, =*togkuppnuam (pass. form), Num. 25, 8, =*u-tyogkun, Ps. 106, 30. Cf. *tugkun.

[togku, v. i., he strikes (with some instrument), deals a blow; inf. *tugkettogkun, *tugkettogkun, he strikes *gogkun (that which strikes), an ax, 18, 10, 13; Judg. 9, 48; pl. -*ogkun, Ezek. 29, 9 (*tohgogkun, C.; *tohkun, a hatchet, Wood); freq. *tohkigkun, to beat, C.

togkughwosu, v. i., it is grinding, he grinds. Judg. 16, 21; pl. *-ogkun, Matt. 24, 41. N. agent. *kugkun, a grinder; pl. *-ogkun, Ezek. 12, 3. [Abn. *tugkewin*, on the pile; *tugkun*, il pile dans la pile.]

togkun, v. i., it holds, 2 Chr. 4, 5. See *tohkunam.

togkuppmaun, v. t. an. he holds (him) fast by bonds, Judg. 15, 10 (imon.). Angm. and intens. *tugkettogkun, *togkettogkun, they bound him, Judg. 15, 13; suppos. part, *tohkugkun, Matt. 12, 29. Double trans. *tohkugkunam, he binds (him) fast to himself. From *tohkunam, he holds fast, with the characteristic of binding or tying (*po*).

[Cree *kikkip-*sua, he is tied up; *sibipun, it is tied up (bipun, a line or cord). Chip. (suppos.) *tuhkidd-*sua, bound fast, John 11, 44.]

togkushim, v. i., it strikes (with violence), is stopped (by a violent or unexpected obstacle); *tuhkud-*wequet *togkushim *we*togkunam, lest thy foot ‘dash’ or strike with violence on a stone, Matt. 4, 6, 8. Cf. *tuhkogku.

togkussittassun, v. i., he stumbleth, John 11, 10; pl. *-ogkun, they stumble, Rom. 11, 11 (ante-togkussittassun, I stumble, C.). From *tugkushim and *wequet (*wequet), the foot.

togquättin, v. i., it conceals, Ex. 15, 8; stiffs, foresses. See *tugquättin.

togquos, a twin, C. See *quos; *toqugquos.

togkughwonk. See *tugkughwonk.

togwokonk. See *tugkughwonk.

toh, ‘adv. of doubting’. El. Gr. 22; ‘it may be’. (2) ‘adv. of wishing’; used as an apposition to every person and variation in the optative mood, ‘signifying ‘that it were!’ (lit.); would that, El. Gr. 34, 45; *sauvatelkon in toh, I wish I keep him’. (3) with the suppos. mood, in what manner, how: *ahogewok na-ahogewok tak toh, they take heed how you hear, Mark 4, 24; *tak *ahogewok we *ahogewok, as he bids me do, so (or that) I speak. 1 K. 22, 14. Cf. *itoh.

[Moh. tough, mokk, Edw. and Prayers, 1, 5, 7.]

toh, tohen, interog. particle, how? where? what? It supplies the place of the interrog. pronoun, imitative, as *horon* ([krius], who?), does that of the animate in some dialects, for example the Cree, *tohen* or its representative has singing, and pl. an. and imain forms, but as used by Eliot, it is indeclinable. See *tuhewt; *tuhak; *tuhach etc.

tohkóneu, adv. in cold weather'. Prov. 25, 20. See tohkoi.

tohkekom [n=tohkoi-k-moo]. it comes cool (?), n. a spring (ed water), a fountain, Lev. 11, 30; pl. -kamowak, Josh. 15, 19. Adj. and adv. kámmaw, of fountains, Cant. 4, 15; Neh. 3, 15; tohkekom-pogy, springs of water (pogy). Num. 19, 17; Josh. 15, 19.

[Abu. tekbi, can froide; tekpiige, fontaine. Cree takl-kúmn, cold-liquid-isit; it is cold (?). Chip. (Sag.) takl-kwéen, Sch. 14, 46; taklkiwu, spring water, Bar. taklkiwu, the water is cool, S. B. Shawn. tékékhímar. Miami too-kíng-pour-me.]

tohkequn, tukhekuum, v. i. it is heavy, Prov. 27, 3; Job 6, 3; 23, 2; pl. - ad, Matt. 23, 4: tohkequn-kamowak, they are heavy (for me). Ps. 38, 4; suppos. taklkipqun, when it is heavy, Ps. 38, 4; w. tohkequn, the weight of it, 1 K. 10, 14; wutaklkipqun, by weight of the weight of pl. - a-me, Num. 7, 86. (Narr. gosstiqgun, heavy; taklkipqun, you are heavy (cf. gossuk, a rock). Abu. taklkipive, it est pesant; taklkipiwa, cela est pesant, Del. taklkiwun (heavy stone), lead, Zeisb.)

tohkoi, v. impers. it is cold; cold is; as n. cold, Job 37, 9; John 18, 18; kana tohkoi, the cold of snow, Prov. 25, 13; suppos. (concrete) tohko, when it is cold, Job 24, 7; pl. - osh, Nah. 3, 17 (amohk teko, it is very cold weather), C. The primary signification is perhaps, congealed, stiffened, or made hard, solid by cold). Cf. topqétitu (Narr. toqétitu), it congæes; *topké, and with these toqé, it is stopped, obstructed. (Narr. tokkí, totkí, 'cold weather': takkés, cold [cool, dimun. (?)]; taklkipqun, it is a cold night. Abu. topqé, thá, (la sagamite) est froide, cela est gê, fize; tekkipn, la terre est froide; tekkipkn, il fait froid la nuit, etc. Cree takkipn, it is cold. Del. tokk [supps. = tokko (?)], cold, Zeisb. Gr. 42. Chip. tâ ku gi mi, 'the water is cold', S. B.)

tohkókiqok, suppos. when it is cold weather, in a season of cold, 'in the cool of the day', Gen. 3, 8.

[Narr. tohkoeki, cold weather.]

| tohkonogque, conj. although, El. Gr. 22; élke, Job 13, 15. |
| tohkoas, v. i. [he raises himself (?)], he climbs. n=tohkóas, I climb; tohkonog-son, to climb, C. |
| tohkoataan, v. t. he climbs upon titi: — acting, he climbed the tree. Luke 19, 4; pl. tohkonotáning wetookam, they climb up upon the houses. Joel 2, 8; — kooawak génot, they climb up upon the rocks. Jer. 4, 29. Vbl. n. tohkoatáan, a ladder, Gen. 28, 12 (takowonaték, C.). With the characteristic of forcible or violent action (ah), tohkoatáan; pl. tohkonatnook; hoomwet-nook, they scale the wall, Joel 2, 7. Cf. tokonq, 'he wakes', rises (?). |
| tohneit, conj. if, El. Gr. 22; tohnet wetag, if it be so. Dan. 3, 17. |
| tohno, adv. interreg. whence? Gen. 42, 7; wad an, whither can he go? John 7, 36; tohno, whither, where; tohno-when, whence. C. See toh, tohno. |
| tohquannum, v. t. he lays hold of (it), takes fast hold of, seizes (with the hand), catches; pl. amon, Is. 5, 29. Vbl. n. tohquannumok, a seizing, 'prey'. Ezek. 19, 3. With an obj. tohquann, he lays hold of (him), holds him fast, Ps. 10, 9; Job. 8, 14 (pass. he is seized or taken. Ezek. 19, 8); watokamok-s, they caught him. Mark 12, 3. From toqpän, tahpu, it holds, with formative -an, denoting action by the hand. Cf. toqé, toqéshun. |
| [Cree toker-an, he grasps, holds it with the hand; tâké, he holds it in his mouth. Abu. n-kérâ, 'je presse (h. g. une marte) dans l'attrape'; kerâ-hyú, attrape (aux ours).] |
| tohshahke, adv. whilst, so long as, 1 Cor. 8, 13. Cf. nisháke. |
| tohshinun. See tahshinum. |
through, toshû. toshânu, adj. or, as Eliot classes it, a 'distributive pronoun,' signifying how much; 'pl. toshâng, toshânav, how many'. El. Gr. 8. Elsewhere (p. 14) he gives 'tošah, or toshâke, which is varied [in the pl.] tošâng, toshâvâ, or toshânaâsh', as an 'additional' or 'word suppletive, which signifies nothing' added to the numerals from 5 to 9 (inclusive), and which receiveth the grammatical variation of the things numbered, animate or inanimate: nepûnâ toshâke, five; an. pl. nepûnâ toshâng; inan. pl. nepûnâ toshâwâsh [or toshânaâsh]; gen. toshâken, for so much; nom. toshâken, yes, for so much, Acts 5, 8; nammâc toshâke, twice as much. Job 42, 10; nepût pasûkone toshâker, a hundredfold (times so much), Luke 8, 8 (toshâke, so much; ne toshâk, so often, so many times, C.); pl. an. toshâng, how many (persons): inan. tokshânaâsh, tokshânaâsh, toksâ, how many (things): ne adâl toshâke, ne ahal toshâke, [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; supposes, inan. ne adâl sodium, the whole number, the sum, Rev. 13, 18 (ne adâl sodium, 'the sum of the number', 1 Chr. 21, 5); supposes, an. pl. ne adâl sodium, 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 toshâke (toshâk) is obscure, though Eliot was certainly wrong in supposing it without significance. It may not improbably be related to tahshâ, he lifts himself, raises up, and tahshân, he holds up or raises (his hand or something in his hand). With an inan. subj., tahshâ becomes tahshen, it lifts, or is lifted up. The Algonquian system of numbers was quinary, and borrowed doubtless from the fingers of the hand. At five (nepûnu, nepûna, or sometimes nepûnu toshâke), one hand was put up (neppu, nepûnu, stood upright): at six, 5+1, one finger of the second hand was raised, nepûnu toshâhe, and so on.

[Narr. tahshin com-mèsin, how much shall I give you? pl. inan. tahshinash, Alm. kessakwes, on tañi kessáshihi, toshâñ, etc.—continued, combien sont ils? kessnànsha, ou kess- nusari, combien . . . de ces choses? ni aké sinis, voilà tout, voilà toutes (des poires); negdînas, six; pl. an. negdînas-kessak, inan. kessnâshi. Mien. toch, combien? toshâju, combien sommes- nous? toshâju, combien sont-ils? etc. (comme un verbe); an. pl. ajeskun ëkëhi- gik, six; ëkëk s'emploie ordinairement après les nombres 6, 7, 8, 9, 10, 100, 1000, etc. Crec 'from këhka, number (?), are formed it-tuwm-aik (an i.), they are, or number, so many; it-bànša-wah (inan. i.), etc.; n'kossé-tâsik, six. Del. tshâle, more, again: to teken, how much? Zeisl.]

tohwutch, tohwaj, adv. interrog. why? (El. Gr. 21), Job 3, 11, 12; tohwatch kowwog, why sleep ye? Luke 22, 46. tohwaj is the indefinite and suppos. form. From toh and watch, what from? wherewith?

[Crec tuùl childcare, what from? why? Narr. tohwitch.]

tohwuttintúpânoh, 'he cared for (them)'; not . . . tohwuttintúpânoh, he 'not . . . cared for (the poor)', John 12, 6, = 'mottu watwe token tuppamun- op', Mass. Ps. (Eliot has mottu toh- kentusúmántam shëpshëh, 'he careth not for the sheep', John 10, 13, = mottu tappamunon shëpshëh, Mass. Ps.).
tomelouis, v. i. he escapes, saves himself, goes clear (infin. tomain-nt, to escape; Exod 9, 8). Caus. an. tomainou, he causes to go clear, saves, delivers, 1 Sam. 23, 5; imperat. 2d sing. —3d. pl. tomain, save them, 1 Sam. 23, 2; suppos. yov tomune tomainou, he can deliver me, 1 Sam. 17, 37. Caus. inan. tomars, 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 tomogkon, water flows. C.; tomogkon, tomgw, Mass. Ps.). Pl. watxhus navkagiynu tomog- konah, the mountains flow with milk, Joel 3, 18. Suppos. tomogkon, when it flows with, when there is a flood, Ex. 3, 8.

[Narr. tumócoru, flood tide; tumoc-kuk, upon the flood (i.e. when water
tomogkon—continued.
is rising), R. W. 100. Abn. tomogkon, la marécante; tomogkéh, marécante-
mente.]
*ton (Muh.), a connective, and, moreover
(abbreviated clauses); ijon, Ps. 19, 1, 2, 11,
also Watts' Cat. 25, ans. 3, and Lord's
Prayer in [Quinney's?] Assembly Cate-
chism 5, 6.
tonké. See adtonké, kinsman or kins-
woman.
toshkeonk (?), vbl. n. a 'crashing' noise,
a crash, Zeph. 1, 10.
touappu [touappu], he remains solitary
or deserted], v. i. he is solitary,
abandoned: manwewenaning touappay
my children are desolate, Lam. 1, 16.
toureu, touweu, v. i. it is solitary,
deserted, uncumbered: at touweu, 'in the
desert', Ps. 78, 40. Hence suppos.
touway, 'a gap' (place left open), Ezek.
13, 5.
[Del. touwiechen, it is open (e. g. the
way), Zeisb. Gr. 108.]
touétsu, v. adj. an. he is solitary,
deserted; as n. touétsu, touétsu, an or-
phan, a fatherless child, Ex. 22, 22;
Deut. 14, 29; 27, 19.
[Narr. touwierok; fatherless chil-
dren, R. W. 45.]
toueshin, touwashin, v. i. inan. subj. it
is desolate, it lies waste: ulke pish toui-
shin, the land shall be desolate, Mic.
7, 13; suppos. 1 touwashik, that which
is desolate or waste, Hag. 1, 9. Adj. and
adv. touwashine, touwashine, Job 15, 34;
Is. 35, 1.
[Del. tua wie chen, it is open, Zeisb.]
touwomuk. See tooi'owmuk, the womb.
toukhokumuk [suppos. inan. or pass.
part. of toukhok, from touwok-ake, de-
serted place, 'wild land' (?)], n. the
desert, the wilderness, a solitary place,
Ex. 5, 3; Ps. 107, 4; Is. 14, 7; 44, 23
(toukhonumuk, C.); pl. -akwap, Is. 48, 21.
Adj. and adv. -akey, of the wilderness,
etc., not cultivated, Deut. 32, 10; 2 K.
4, 39; Is. 10, 18.
[Del. techukumik, woody, full of wood,
Zeisb. Gr. 156; teke'we, the woods,
Zeisb. Voc. 30.]
toukipu, v. i. he goes in (or into) water,
John 5, 7 (toukipu, Mass. Ps.); suppos.
toukipu, when he goes into water,
Ibid. v. 4.
toukiphenteau, v. t. (cans.) he casts it
into (the water); pl. -teieu en këtkuh-
bëol, they cast (it) into the sea, Jonah
1, 5.
touopham, ta'wöppaham, v. t. he
puts it (in) water, 'seethes' it, Ex. 29,
31; Num. 6, 19 (natunumushkek, he
puts me into (the water), Mass. Ps.,
John 5, 7). Cf. aqepetau.
[Abn. tasëpa, il se plonge dans l'eau.
Narr. tourowokhâmuke (imperat. 2d pl.),
cast anchor, i. e. throw the stone into
the water.]
touppahhusu, v. adj. an. he is put into
water; suppos. anb tóppahhusi, he (or
an. obj., as wéppas, flesh) when put in
water, 'sokken', Num. 6, 19.
toweu. See toonu.
towwashin. See tooi'owshin.
towutchathamoonk, 'a beach' (in a
house), Amos 6, 11. See towutchathah-
numshik.
*towüttin (Narr.), the south wind (?),
R. W.
*toyüs (Narr.), n. a bridge, R. W. Cf.
toukéonk.
[Del. le yach quaw, Zeisb.]
toanneu. See toanne.
tophu. See tophu.
tokeu, tokekeu, v. i. he wakes from
sleep, Ps. 38, 65; pret. antotok, I did
wake, Ps. 3, 5; Jer. 31, 28; imperat. 2d
sing. tokish; suppos. takish, when he
is awakened, Zech. 4, 1; tokiréa,
when I wake, Ps. 17, 15. With the
characteristic (sh) of suddenness or
involuntary action, tokshen. V. t. an.
obj. takishen, he wakes, awakens (him):
antotakshen, he wakes me, Is. 50, 4;
Zech. 4, 1.
[Narr. toksh, wake thou, pl. tókk'ëy;
kıkumít [kitkumít, Ell.] tokon, as soon
as I wake, v. t. tokish, wake him. 
Ain. nōšk'ëna, je m'êveille; nōšk'ë
mûët, 'je lève, moi miarkant', etc.]
ton. See wottam, the month.
toneque, it slips, is slippery; as adj. and
adv. Jer. 23, 12; imperat. 3d sing. tane-
quaj, let it slip or be slippery, Ps. 35, 6.
tonequishin, v. i. inan. subj. (it) slips or
slides, Ps. 94, 18; suppos. wusset
towumpishik, when my foot slips, Ps.
38, 16. With an. subj. toneqmišun, he
slips, is slipping. (Towumkcapëh kup-
tonequeshkin—continued.

pat, slippery ice, (C.; but the adj. should be tuncuy or tuncyqueshkin.)

tonuppasog, n. the tortoise. Lev. 11, 29.

[Abn. tsëbb]; pl. tsëbb, tortoise. Del. tuse [tülpe, Hkw.]; tülpe, tsëbb. Can- 
apanies (unde deriv. terrapin); tül pe, a water or sea turtle, Zeisb.

toqu. tohpu, (there is) a (white) frost, Gen. 31, 5; Ps. 53, 47; 147, 16 (‘
heap frost’); tesp, ‘deah’, Cant. 3, 2; supps. tokaparwil, when there is frost, Ex. 16, 14. Cf. mohpau, it snows (C.).

[Narr. tsya, a frost; missi, tnu, a great
frost. Del. to pin, frost, Zeisb. 8, 12; ‘it freezes a white frost’. Zeisb.
Gr. 161.]

tuskeonk, vbl. n. a freezing place (?) at 
tuskunak, at the ford, Is. 16, 2. Cf. 
tuskuk, a bridge; see pomung.

[Narr. ustuskeonk, to wade; tsuk-
kuw, let us wade.]

towu. See plauu, he flies.

-tuk. See mitsqu, n’tuk, the shoulder, i.e. the upper part of the back.

tukkekun. See tokkekun, heavy.

tukkekun. See tokkekun.

*tukkes, adv. by this time, Mass. Ps.
John 11, 33; =yau apyanpak, El.

-tuk, n. generic for ‘river’; found only in
compound words, as kikhutak, near to or by the river, Ex. 2, 5; Ezek. 47, 6, 7; mishituk (miw-tuk), the middle of the river, Josh. 12, 2; 13, 9, 6; keltih-
taqat, at the great river, Gen. 15, 18.
So, gantsiituk (hokic, ‘Connecticut’),
at the long river; missi-tuk (‘Mystic’),
the great river, etc. It is a contraction,
or perhaps the supps. form, of a verb 
tukko, signifying it waves, flows in
waves, fluctuates est. The pl. tokko-
gog is used by Eliot for ‘waves’, Ps. 65, 7; 89, 9; Mark 4, 37, etc. (keltih wut- 
apamad, the sea whose waves, etc., Is. 51, 15). Heckewelder confounds this word, which, for the Delaware, he writes kiten, and translates ‘a rapid stream’, with aciituk (‘n’tuk, El.), a tree, Hlst. and Lit. Trans. Am. Philos.
Soc. 1, 61, tokko itself is either a
derivative form or nearly related to the
primary verb tukko, he strikes. It has
apparently dropped an initial syllable, 
out, the characteristic of involuntary

-tuk, continued. motion or change of place (see outqu-
ness), which syllable is restored to its
derivatives: keltitquosog, ‘the mighty
waves’, Ps. 93, 4; mishitetuk keltih-
quanid, to ‘the troubled [great-waved]
sea’, Is. 57, 26; keltihquosog, a wave
of the sea. James 1, 6; keltihquosog
kakumam, the waters of the sea (when
they) are troubled, Ps. 46, 3. See sepe.

[Abn. toeys, flot, pl. toeysak; kemagous, 
ground flot. Chip. tofgiy, waves, Lake
19, 21, 25.]

tummehatun, v. t. inan. he severs (it),
cuts it off, Prov. 28, 6; Jer. 10, 3; im-
perat. 21 sing. tummehatun, tummahatun, 
Matt. 5, 50; Lake 13, 7; tummahatunam 
up-pihlik, 1 Sam. 31, 9; =tummmah-
atun puffikuk, 2 Sam. 20, 22; they cut
off his head; supps. knobok, knobok,
tuhinh, when he severs, cuts off, Ps. 66, 3;
supps. inan, and pass, tummahatunam,
when it is cut off, being cut off, Bent.
23, 1; Job 14, 7. With an adj. tummah-
atakehun (tummahtunakun, etc.), he
cuts (him) off; nn-tummahatun, I cut him
off, lev. 17, 10; supps. part. oak 
tummahtunak, he who cuts off, Is. 51, 9.

tummigquohwau, -wou, v. t. an. he cuts
off (his) head, beheads (him),
Matt. 14, 10.

[Narr. tummiqquoswa, ‘to cut off or be-
head’, K. W. Abn. uu-trummiqquoswa, uu-
tummiqquos, it cuts off, beheads, he
who cuts off, Ps. 14. 15; axes. J.
Smith (see tukkelay). Del. tummahtunam,
hatchet; tummiqquos, cut off, Zeisb.]

*tummecquosahunek (Narr.), n. a 
beaver coat, K. W. See tummahtun.

tummuhoaua, v. caus. he deserves, 
earns, is worthy of, Jer. 26, 11: 
ookpamak, he earnse wages, Hag. 1, 6;
supps. ooh tanamumad, he who earns
(it), ibid. Vbl. n. tummuhoak, 
desert: koot-tummuhoakun, your
deserts, Ezek. 7, 27. Cf. attummiqquoswa, he receives it.

tummunk, n. a beaver; pl. -oomquos, 
El. Gr. 11, tummunuk (tummuhoaku, Siles.).

This name is evidently a verbal from
the base tummu (he severs, cuts off),
from which are formed tummuhoak, 
tummuhoak, tummuhoakum, etc., and
signifies ‘the cutter’. "His teeth . . .
tummünk—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 *tunnock.
[Narr. tummük, pl. - quin-gay; (also) wam-kap-paq, sibap-paq, R. W. Abn. tumä'k; le mâle, abâmök, fem. munä'mök. Del. tunöye, Hkw.]
tumussum, v. t. he cuts off; as used by Eliot it has the same signification as tummrnilun, q. v. * With an old, tu-mus-sah'er-lot, with nearly the same signification as tummrnilun, q. v. Freq. tummussum, wakkusok, he cuts his nails, Deut. 21, 12.

[MARGINAL NOTE.—"The difference is that one is severed by repeated blows (-tsham), the other by simple cutting (-sum)." See Hosea 87 et seq.]

[Abn. ar-te-mos'sa-sun, ar-te-mos'si, je le comp.]
* tunnock (Narr.), whither? See tuownik.
*tuppaco (Narr.), 'toward night': at-tuppacot (supp.); 'toward night'; mumshor-tuppacot, midnight, K. W. 67. Eliot does not employ this word in the present or indicative, but has its suppositive (tippluk, -uk) in the compounds pokkatuttipbak, 'in the darkness of the night' (when it is dark), Prov. 7, 9; pokk mut-tippuk, till midnight (muttippok, late at night), C.; muttippokhoden, at midnight. Tuppaco signifies it is dark, or the time of darkness, and has the same base with pokkaz (q. v.), if not formed from it directly by the prefix od or at (adi- pok-kaz).

[Abn. tumäni idäši têh'kut, quel temps de nuit?; tibbâkâškâ, la nuit (passé), de tota noce diictur; is tibâkâšik, cette nuit. Micn. tepâškâ, lune, mois. Del. yoon, Zésh. and Hkw. Cree tibbâkâ, it is night. Chip. (St Mary's) têh ik od, (Gr. Trax.) têh' (tibbâk, night, Bar.). Alg. tibbâk; il est nuit.]
*tuppenum, v. t. he cares for [takes care of (?)] it, Mass. Ps. See tuownik-tubpâk.
tuppinöteau, tuttip- (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 tuttip, tuttippin, it turns or winds (about its axis). Adj. and adv. tuppinnab, spin or twisted, Ex. 33, 25. See tuttuppin; tuttip, tuttuppin.

[Abn. ad-ditbabarâsâm, je dévide, je fais peloton.]
tuppukquam-ash, n. pl. beans, 2 Sam. 17, 28; but "beans-ash", Ezek. 4, 9; lit. creepers, or twiners: tuppukquam, 'it winds about', twines. Probably the Phaseolus vulgaris L. (common pole bean), as munusquisesh (bush bean) is the var. navus. See *munusquis-es-ash.

[Abn. ditehâkâ, feves, fasoles; ditehâkâsum, il pontiffille. Mod. Abn. ad-hâkra, bean, osunk.]
tuppuksin, v. i. he encamps, pitches tents (makes a ring); pl. sinay, they encamp, 'pitch their tents', 'abide in tents', Ex. 13, 20; Num. 9, 18, 22; suppos. tuhkâkâsik, when he was encamped, Ex. 18, 5. V. t. an, tuppuk-sinâhântamuut, to encamp against; wintyp-sinâhântamuut, they encamped (against) them, Judg. 6, 4. Vbl. n. sinamouk, a camp, Num. 2, 3; Ps. 78, 28.
*tuppasas (Peq.), a rabbit, Stiles.
tussonquonk, n. a saw; pl. -pask, 1 Chr. 20, 3. See paskyonk.
tuttuppinöteau. See tuppinöteau.
tuttuppin, tuttuppin, v. i. it turns or winds itself about, it twines: as n. a (spin or twisted) string, thread, cord, Judg. 16, 9, Josh. 2, 21, tuttuppinöteau, v. i. 18, suppos. of tuttuppinöteau, q. v.

[Abn. atyeôdôši, entortillerie. Cree ò-tuppö-patu, it turns (on its axis); òppes, a line, or cord.]
ububukumun: {water abbokumani, from the kernel (of the grape)}, Num. 6, 4. Cf. *uhpoquon; *uhpoquon.

uhussauwaonoge (t), checkered, 1 K. 7, 17: — *yuquomuqquuwa awakumau, 'nets of checker work'; lit. 'checkered net work'.

-uhkon. See *uhkona.

únkos. See *unkkos, a head, a nail.

uhpeng, uhpequan, n. (his) shoulder. See *unpeng.

*uhpuckachip (Peq.), n. gull, Stiles.

uhpuconkash, uhpeonk, pipes and tobacco, C. 162; huquach, a (tobacco) pipe, R. W. vi (56). Cf. kugkewuck, to be drunk, C. 189. See wotamwoni, {wotamwoniwoniwoniwoni}.

[Del. ho pot van, pipe; bobboii, he smokes, Zeish.]

uhquae, adj. (t) at the point or extremity of; (2) at the end, border, or extreme part (uhquae, on the other end, C. 235): uhquae watawawuhkon, the end or tip of his staff, Judg. 6, 21; wohquae, at the ends, Ex. 39, 15; wuhkuwao, Ex. 39, 16; (see *unkcos); uhquae, Mohab, upon the border of Moab, Num. 21, 15: uhquae watawawuhkon, (to) the skirts of his garment, Ps. 153, 2; the borders of his garment, Mark 6, 50; at quai, on the edge of, Ex. 28, 4; yet uquah owhkon, but the end (shall not) be yet, Mark 13, 7. Cf. uhquae.

The radical uh or uk (a point or sharp extremity) enters into a great number of compound words, as uhkos (unkkos), the nail of a man or hoof of an animal; uhquae, a fishhook (umkpe, uhkos, an awl, etc.; watawawuhkon), his skin; uhquawoni, claws, etc. See also uhkipshik; wakwakwahshik; appalkv, the head; wawakwahshik; the tail; kakuhquaw, uppermost; uhkepe, 'sore', extreme.

[Quir. watta *uhquon, he is without end, Pier. 15; veeseth not, ibid. 40.]

uhquae, uhquaeu, n. the foreskin (prepuce), Gen. 17, 11, 23, 24, 25 = uhquon waadhuhpak, 2 Sam. 3, 14: quauquon uquayuwhon at uhquae, he was circumcised in the flesh of his foreskin, uhquae, uhquaeu—continued.

Gen. 17, 24; pl. uhquawonuwash, 1 Sam. 18, 25 = uwaiuquon wodahuhquawonuwash, 1 Sam. 18, 27.

uhquan, uhquan, uhquona, n. a hook, a fishhook, Job 41, 1; Amos 4, 2; Hab. 1, 15 (uhquon, pl. *quonuwash, C. 159): yezqawsc uhquonaq, flesh hooks, Num. 4, 14. See uquonuwash.

[Narr. hoqata, pl. suuwash, R. W. i0]. Del. wotam, fishhook; horquon, pot hook, Zeish. Voc.]

*uhquantamwe, adv. cruelly, C. 227.

UHQUANUMUKQUON, v. t. an. subj. to be an object of aversion or abhorrence to: uquonuwash, he is leathsome (intranisitively), Prov. 13, 5.

UHQUANUMOQON, uhquan-, ohquan-, unkuwan-, v. t. an. to abhor, to hold in abhorrence: watua uquonuwash, I will not abhor them, Lev. 26, 44; any unkuwanumunuy, they abhor me, Job 30, 10; pisq kahquonu, it shall abhor you, Lev. 26, 3o; unkuwanuwash, they abhor him, Prov. 24, 24; yew pisq uquonuwash, these you shall have in abomination (shall be abhorred), Lev. 11, 13. Cf. ukuwanu, he forsakes, abandons, and fishman, he despises, rejects, hates. See ukuwun.

Uhquanumukquok, n. an abominable thing, an abomination, Lev. 20, 13; pl. ukuwanumukquok, 'abominations', abominable things, Dent. 32, 10. See ukuwanumunuwon, sorrow.

UHQUEN. See ukupe.

*uhquoopanuomanduqon, as adv. 'harden', C. 228.

Uhquantamfoundation, v. t. inan. subj. to be abhorrent to, to be an abomination to: pisq kahquonuquonu, they (inan.) shall be an abomination to you, Lev. 11, 11.

Uhquontanuait, ohquonit-, ohquont-, v. t. inan. to abhor, to hold in abhorrence, to have extreme aversion to (see uquonuwash, he forsakes); iquonu, he abhorred it, Dent. 32, 19; pisq kahquonu, you shall abhor it, Dent. 7, 26 (pisq kahquonuwanu-
úhquontamunát, etc.—continued.

{said, they (innum.) shall be an aboma-

nation to you, Lev. 11, 11; úhquonniw- 
vóh, they abhor (it), Ps. 107, 18; úh-
quontamuní, if you abhor (it), Lev. 26, 15.

úhquosket, unquasket, -quoshkét,

-két, n. poison of serpents, Ps. 140, 3; 

Deut. 32, 33; poison of arrows, Job 4, 4; 

wertunkquosketewonk, their poison, Ps. 

58, 4; únukwé unquaskét, 'the cruel 

venom' (of asps), Deut. 32, 33.

úhshuónk, úshua-, -ushwa-, n. a cus-
tom, Judg. 11, 39; Jer. 32, 11; pl. -

ousk, Acts 6, 14; 21, 21 (in-huutkó), an 

example, C. 116; úshuáuónk, Danforth, 

Oggins, Knt. 52). See nawkó.

uhtappataúnát, to go out (as fire), 

to be quenched (see táchyppániun): 

makwáw motta uhthappatamon, fire is not 

quenched, Mark 9, 44; motta roh uhthap-
pattamon, it shall not be quenched, 

Mark 9, 43, 45, 46, 48; motta xok uhthap-
pattamonuk, (it) can not quench (it), 

Cant. 8, 7.

úhten: mütan ihten, the fire goes out,


uhtug, in compound words, for methug, 

tree, wood.

ukkosue [úh-kuussi?], adj. pertaining to 

the organs of generation: ukkosue pene-
pahkceciyóna, the virile organ, Dent. 

23, 1.

ukkosónk, n. the pudenda. Lev. 18, 7, 

8, 9; ukkosúonk, 'by the secrets', 

Deut. 25, 11. Perhaps from kchosóónó 

to give life to): kchosóón, he created 

(1. Gen. 1, 21), gave life to.

ukkutshaumun, n. lightning, Ex. 19, 

16; Ezek. 1, 14; Matt. 24, 27.

[Narr. eludéhshuónk, R. W. 82.]

ukkutuk, (his) knee. See ukkutuk.

ukoh: nén ukoh, I am, Ex. 3, 14. See ko.

ukqanóqguón, n. a rainbow, Rev. 4, 

4, 10, 1.

ukqonuukquónk, n. (his) lock of hair; 

long lock, Num. 6, 5. See quonuuk-

quón.

ukququtuk, (his) throat. See ukqu-

ququtuk.

umminumnehstamon, v. caus. to ap-
ppear, to make calm: umminumneh-

stamon, he appeareth (strife), Prov. 15, 18.

umnequnne, adj. feathered, Ezek. 39, 

17. See niqun.

ummissies, ummissésé, n. (his or her) 
sister: ummissiéin, our sister, Gen. 24, 

60; (constr.) ummissiwh, his sister, her 
sister, Ex. 2, 4: kemisó, thy sister 

(father's daughter), Lev. 18, 11; wuum-

nusó, (his) younger sister, Judg. 15, 2.

 Cf. vecuqunéi, (his) sister, by father or 
mother: wekahk, wetukquamó, sister.

[Narr. wéhauánh (and wéhicks), a sis-
ter, R. W. 45. Muh. nahuán, an (my) 
elder sister, Edw. 91, = wówes, ibid. 87. 
Del. mi, eldest sister, Zeish, Voc. 5.]

ummittamwuusáatun, v. i. to take a wife.

ummittamwusó, n. constr. the wife of 

his, wife, Gen. 11, 29. See mittam-

wuus; eusó.

ummittamwusu, he took a wife, Gen. 25, 

1: ummittamwuusáatun (part.), taking 
a wife, Ex. 21, 10; enusó w umittam-

wuusó, if or when he takes a new wife, 

Deut. 24, 5. See vecuqunéiunáatun.

ummittamwusukkauaa, he took a 

wife for (his son, Gen. 38, 6).

umukquonaitttonk, n. permission, 

C. 203.

umukquonamunát, to rub, C. 207.

umukquompáié, adv. valiantly, C. 234.

Cf. kmompá, wompompá.

umántam. See umántem.

ungowá̃-ums (Piq.), 'old wives', Stiles;

Fulignia glaciáis Bonap., or long-tailed 
duck; old squaw. (Called 'bók-hei-way' 
by the Cree; 'carriwee' by the Canadians.

Nuttall, p. 45, represents the call of this 
duck by the syllables 'ógle-ñyygh-ñyygh-

ñyygh-ñyygh-ñyygh-ñyygh'. Cf. umkpy 
and derivatives.

unkhamunát, v. t. to cover, to put a 
covering over, or upon, Ezek. 38, 9: 
unkhuwowy, they covered (the ark), 1 
K. 8, 7; we unkquwak, for covering, that 
which may cover, Is. 2, 29. See pat-

bagunamúnt, wumukhamunát.

unkquamónt, -anat, onquomónt, 

v. i. to suffer pain, to feel pain: wákk-

hóo píh onquqonamos, his body shall 
have pain, Job 14, 22: onquqonamos, 
I am in pain, I feel pain, Jer. 4, 19; 

onquqonamos, we are in pain, Is. 
26, 18. See kchosóón, sore.

[Narr. wekánamónt, wekónamóntum, 
I am in pain. R. W. 156. Cf. Cree 
dáhowóom, 'he is sick'; wókhoqonéi, 'the 
burthet him', Howec 79.]
unquamnumkunook, n. sorrow, Job 41, 22; Ezecl. 1, 18 (unquamnumkunook, L�m. 1, 12): աղԱկանմանավարդ, in great extremity, Job 35, 15. See unk-
qamnumwok; unqamuamnumwok.

unquamnumwiwinneat, v. p. to be grievèd
or afflicted, to be in affliction, Is. 14, 3:
my whole unqamnumwóig, they are in
great affliction, Neh. 1, 3; unqamnum-
wiwit, when he was in affliction, 2 Chr.
33, 12; caus. an. unqamnumwhelmemvit
(unky, unky.), to cause to be afflicted,
to afflict; unqamnumwét, he afflicted,
makes me afflicted, Is. 58, 3; unqamnum-
whelmen, afflictèd, making afflicted, Is.
58, 3; witchique unqamnumwhelmen, he
did grievously afflict her, Is. 9, 1. See
unqamnumwòit.

unquaasket. See աղաքասեկ.

unquè. adj. sore, severe, grievèous; adv.
sorely, grievously (extremely, = աղւ-
qità); unqà kerršamunogat, 'sore boils',
Job 2, 7; unqàk (unqàk, Jer. 4, 8)
unqamnumwhelmen, he did grievously
afflict her, Is. 9, 1; unqàn, 'cruel', rig-
orous, Ex. 6, 9. (Apparently the same
with unqàyé, 'at extremity'.) Its deriv-
avatives are numerous, and exhibit a
wide range of meaning, everywhere,
however, to this radical signi-
fication. See corresponding words
under աղԱկ-.)

[Gen. 49:4, he is sick, Hosea 79
(see also pp. 132-153). Mod. Abn.
akam, bitter, acrid. Del. akara,
strong, spirited; akaròd, hard, pain-
ful, troublesome, Zeich. Gr. 167.]

unquinhuwaunk, n. severity, Rom.
11, 22.

unquinununkvok. ohq-, that which is
grievous, Rev. 16, 2: աղԱկանմանկվուք;
spdt, it is grievous, Gen. 41, 31; Jer.
30, 12.

unquinunqosseue, adj. an. terrible
(in action), Neh. 9, 32; ogoenunvok,
Gum. 6, 4; kà unqamnumwhelmenogat,
thy threaten acts, Is. 145, 6.

unquinunkeque. adj. grievèous, Ex.9,
18, Is. 21, 15; cruel, severe, Prov. 17,
11 (unkè unqamnumvè, C. 168; unqè-
unkeque, terribly, ibid. 230). See unqèv.

unquinununkqoquet, uhq-, adj.
= unqamnumwóig, Jer. 14, 17; Nah.
3, 6.

unquenunukunok, n. pl. 'abomini-
ations', abominable things, Dent. 32,
16. See աղԱկանմանկվուք.

unquontamoonk, uhque-, n. an
abomination, abominable wickedness;
pl. -omun, 1 K. 14, 24; Dent. 33, 18.

unquoshk. See աղաքասուք, poison.

unnaq, if it be so: rhu unhq, (if it may
be so) 'if it be possible', Matt. 28, 39;
Rom. 12, 18. See unhq: unqueenak.

unnaiineet: se nunonun unnaiineet,
'it is good so to be', i.e. in such a state
or condition, 1 Cor. 7, 20 (modern, to
become, C. 181). Cf. unnaiine: unnai-
ineit. See unna.

unnayeqwok. See աննայիսուք.

unnanyeeweq (adv. inwardsly, C.
228).

unnantamoonk, n. thought, purpose,
intention, opinion, Dent. 15, 9; Job
42, 2; 1 K. 18, 21; unnanteunok, Job
12, 5 (unnanteunok, C. 233): unnante-
tamoomk, my will; unnanteununoomk (q.
v.), his will.

[Narr. unnanteunweatok, 'that is my
thought or opinion', R. W. 65.]

unnantamunát, unnantamunát, v. t.
to think, 2 Cor. 3, 3; to suppose, 2 Sam.
13, 33: to purpose, to will, to have in
mind (to suppose or imagine, C. 211):
unnanteunamoomk, I think, Acts 7, 40; I sup-
pose, Luke 7, 43; am unnanteunamoomk, think-
est thou? Job 35, 2; unnanteunamoomk, he
thought, Luke 12, 17; he purported, Acts
19, 21; unnanteunamoomk, I will (it), Matt.
8, 3: we unnanteunamoomk, that which I have
thought, Is. 14, 24 (se pokkanteunamoomk,
that which I have purposed, intended,
ibid.); unnanteunamoomk, I thought, Num.
33, 56: alqve unnanteunamoomk, do not (ye)
think, Matt. 5, 17; w6ts we unnanteunam,
yn kov we unnanteunam, 'not as I will, but
as that will', Matt. 26, 33; ye unnante-
tamoom, 'having this confidence', when
I thought thus, 2 Cor. 1, 17; w unnante-
tamoom, 'according to his will' (what he may
will), Dan. 4, 35; horowm unnanteunak,
whom he may will, John 5, 21; Dan.
4, 17. See unnanteunam.

In form this verb is a frequentative
or intensive from unnanteunt, or unn-
anteunt (Narr. unnanteunt in unnanteun,
I think; tokkanteunt and unnanteunt,
what do you think?' R. W. 64). The
latter is not found in Eliot's transla-
unnantamūnāt, etc.—continued.

ination 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 emo-
tions, etc. Among the more important
of these are the following: ahyamantra-
vāt (achye, not to think of), to for-
give; kalbattamūnāt (see kāl), to de-
sire; ahyamantramūnāt (nāthaḥ, bad),
to think evil of; ahyamantramūnāt (meh-
qūna, he finds), to remember; mis-
āntamūnāt (massa, much, greatly), to
think much; to meditate; ahyamantra-
muṇāt, to be astonished; ahyamantra-
muṇāt (massi, red or bloody), to be an-
gry; ahyamantramūnāt (mokṣa, he be-
asts), to be hopeful, to be very glad;
naṁtambamūnāt, to devise, to meditate
upon; namūntamūnāt, to grieve, to be
sorry; sipontramūnāt, to compensate,
to avenge; pahārtamūnāt (pahātra-
na, he trusts), to trust; pahātambama-
ūnāt (pāyadeka, perhaps), to intend
or have a mind to; pahāntamūnāt (pā, let
me), to pray; pahāntamūnāt, to be mirth-
ful, to make sport; pahāntamūnāt (tupi,
tapi, sufficient, enough), to be
thankful, to give thanks (to be satisfied
or to have enough); vamāntamūnāt, to be
wise; vamāntamūnāt (vāma, neg.), to
forget; vamāntamūnāt (vākōsna, sweet,
pleasant), to be pleased, to be glad;
śrīntamūnānāt, to be troubled; vam-
āntamūnāt (vāma, good), to bless.

From the same root appear to be de-
ferred 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 Tantun and their evil
god, whom they fear will do them hurt,
it they call Sumanātas,“—Higginson’s N.
E. Plantation. The latter name, applied
to the same evil deity who was called
Hobbenōk or Hobbenew (Lechford’s D.
Dealing 32), appears to be the contrac-
ted 3d pers. sing. indic. present of
aṃsytamānānāt; niśśratamānāt, ‘he is
angry’, or literally, ‘bodily-minded’. The
composition of Tantun is less obvi-
ous.

[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, Iadg. 5, 2;
1 Chr. 29, 6.
unnanumōnāt, v. t. an. to permit (un-
wanikbīnāt, to permit; unwānk, per-
mit me, C. 283); unwānam, if (the)
permit, 1 Cor. 16, 7; unwānag, if (the)
permit (it), Heb. 6, 3: i. e. if he will.
See unwānamūnāt.
unnanchemoakaonak, aunche-, n. news,
tidings, 2 Sam. 13, 30; 18, 25, 26; pl.
-aŋpōb, 1 Sam. 11, 6.
unnanchemoakaonānāt, aunche-, v. t.
an. to tell news to, to communicate
new information: aunchechemoakaonāt, ‘to
carry tidings to’, 1 Chr. 10, 9; unt-
inanchemoakaonānāt (ara) unchanchem-
akaonāt, ‘I communicated to them the
gospel’ (i.e. good news), Gal. 2, 2;
aunchechemoakaonāt, let me bear tidings
to (him), 2 Sam. 18, 19. V. i. aun-
chechemoakaonāt (?), aunchechemonk, they
told the tidings, 1 Sam. 11, 4; pāh kn-
unchechemoakaonāt, then shall bear tidings.
2 Sam. 18, 20; pāhunchemoakaonāt nōsāl,
when tidings came of Saul, 2 Sam. 5, 4
(aunchechemoakaonāt, to tell; mokāna-
čia, I tell; mokānāo, we are told,
C. 283). See unanaj, aunchemoakaonāt;
aunčia; mokān; aunchemoakaonāt, 
[Narr. aunchemoakaonāt, tell me your
news; aunchemoakaonānāt, let us dis-
course or tell news; tukelōiačia, what
news? (what tell you)?; cuntam-
čia, I will tell you news; aun-
anchemomoakaonāk, I have done (tell-
ing) my news, R. W. 62.]

unne, aune, āne, may have been, origi-
nally, an indeclinable adjective and
adverb, expressing likeness or resem-
blance, the relation of the individual
to its kind, or of species to genus, etc.
(na snāt), that is proper or right, C. 174;
vaŋā or vaŋpē, right, ibid. 174; uttah
vaŋa; what manner, ibid. 176; mokānāor,
adv. especially, ibid. 228; vaŋmā, thus,
ibid. 234; ca na, Mass. Ps., John 3, 9,
vaŋa nāth, 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: vaŋa, so, such,
of this or that kind, whence aŋa and
vaŋmā (q. v.), the same; tiavng, if it be
so, when it is so; hence, as a noun, an
event, an occurrence (possible or
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unne, etc.—continued.
actual), that which is or may be so (see unne); and with ne, ne anuk, the color, appearance, or other specific quality of an object; unne, 'that is', id est, Rom. 9, 8; unne dinacent (q. v.), for unac-aginacent, 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 [2] or apppellative [2], as wat-taw-an, his or her daughter, the daugh-
ter of; wat-taw-ina, a daughter, any
daughter; wat-taw-en-an (collective),
the daughterhood, or the whole of the
daughters; wetchen, a hunter, i. e. some
particular hunter; men-ichen-an, a hunter,
i. e. any hunter, one of the hunter
kind.
unnepeyau. See canvaspeyau, he so-
journs, stays.
unnehenat, unhenat. v. i. to act, to
conduct one's self.
unneheonat, unheonat (neheonat?),
v. t. and to conduct one's self toward or
with respect to another, to act toward,
to do to or deal with; ne wormant wott-
heonat unneheonat unneheonat, that 'which
he thought to do unto his people'. Ex.
32, 14; ne wott-heonat, (what do you
wish) me to do to him? Mark 15, 12;
nuhkon, he dealt (treacherously).
ls. 21, 2; wormsowak we dhen, we pick
kittahin, the kindness that I have done
unto thee, that thou shalt do unto me.
Gen. 21, 23; toh Kittahin, what have I
done (do) unto thee? 1 K. 19, 20;
ne nis pick kittahin, thou shalt not
do so unto' (God), treat him so, so deal
with him, Deut. 12, 33; ne nunch, so
deal (then) with me, 2 Chr. 2, 3; ne
nukhwan we unkhat, 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.
21, 30; wott-keonat we unkhat, we
do to him as he hath done to us,
Judg. 15, 11; ne nunch, so deal then
with me, 2 Chr. 2, 3 (we unab, as I
dealt with (him), ibid.); nuchok, nu-
uchok, nuchok, wey, deal ye with
them, do to them, Gen. 19, 8; Judg. 19,
21; nuchok umak wey, 'so do ye to
them', Matt. 7, 12; wott-katmonak un-

unneheonat, etc.—continued.
neheonat, let judgment be executed on
him, Ezra 7, 20; wott-heonat, to act
evilly toward, to treat badly: kim . .
neheonat wott-keonat, we will deal badly
with thee, Gen. 19, 9; ne heonat, (he
may) do thee good, Deut. 8, 16; Juan.
uthok wott-keonat, what he did to (it),
Deut. 11, 4.

[Note.—is this a verbal causative from same
man, with verbal subst. See unne.—]

[Del. liho, do it to him: lihoni, do unto
us, Zeisb. Voc. 9, 20.]
unnehtoungquat, n. a story, pl. —sh,
C. 163.

unnequantumtuk (?), v. t. to roll, or
move by rolling (?): nequantumtuk,
roll ye (great stones, Josh. 10, 18);
witt-quantumtuk, he rolled (a great
stone, Mark 15, 46).
unneu, adj. an. anyone, =houn (?); toh
pick nnu nequantumtuk, what shall
one (i. e. anyone) answer? Is. 14, 32;
'who wott-quantumtuk, I am he, Mass. Ps.,
John 9, 9, wott nnu, El.; unh hon suh, where
is he (this man), ibid. v. 12.
unniinat. See unniinat.
unmissionok, n. a color, C. 163; but
woskampwe unmissionok, mankind, C.
167.
unstichuan, v. i. 3d pers. sing. (it) flows
to or toward, Exod. 1, 7: wott-chuean
kchutchuan, they (rivers) flow to the
sea, Exod. 1, 7. See wott-chuean; witt-
chua.
unniyowonk, unni-, n. a matter, affair,
case, business, Dent. 17, 8: wott-yow-
onk, 'thy matters', business, 2 Sam.
15, 3; wott-yonk, 2 Sam. 19, 20; wott-
yowoniwokok, his business or matters con-
cerning him, his affairs, 2 Chr. 19, 11;
wott-yowoniwokok, 'conditions of peace',
terms, Luke 14, 32; wott-
chuean wott-yowoniwokok, 'evil case', had state of affairs,
Ex. 5, 19 (powonponk unni-yowoniwok, rude
behavior, manner, way, state, condition,
C. 174: wott-yonk unni-yowoniwok, a
good cause, ibid. 216). From wott-chue-
niw? (?).
unnohkon, -uhkon (?), (it) is cast, is
thrown down, Job 18, 8; Prov. 16, 33.
unnohkonat, v. t. an. to cast down, an
obj.: wott-nunahkonot oleok, he cast
him down to the ground, Dan. 8, 7 (kep-
unnochónat—continued.

*unnuháns, thou castest me down, Ps. 162, 10.* Cf. *nokăónat; penokánan.*

unnóhteamanúnat (?), unnuht-, v. t. ian.
to cast (it) down: *unnóhteam, cast (it) down, Ex. 7, 9; kuttianhtam, thou castest it down (to the ground), Ps. 89, 44; *unnóhtem, appokwam, he cast down his red, Ex. 7, 10. Cf. *nokánat; penoká.*

unnóhteauónat, v. t. an. and ian.
to cast or throw (an. obj.) to or into: *unnóhtéayng waktat, they cast (them) into the fire, 2 K. 19, 18.

unnómací, a reason, the reason, 1 K. 9, 15 (comwámi, Samp. Quinup.; *nunómi, comwámi, C. 156*).

unnónat, v. t. an. to tell, to say to, 2 Sam. 17, 16; Matt. 28, 9. See *annah; komn; unnanwamónk; wíltmónat.*

unnontsnóñak, n. language (in its restricted sense, peculiar to a people or nation), Gen. 11, 1: *kuttien *unnontsnóñak, the voice of speech, Ezek. 1, 24; kuttianontsnóñak, thy speech (manner of speech), Matt. 26, 73.

unnontukwóshónat, v. t. an. to owe to another, to owe (an. obj.) to or into: *unnontukwóshíntem, to owe (to be in debt); kuttintukwóhsk, I am in your debt, C. 206; akpé *unnontukwoshíntem, ‘owe no man anything,’ do not owe, Rom. 13, 8; toh kuttionontukwóshóh, how much dost thou owe to, Luke 16, 5; unnantukwóshóh, one who owes, Matt. 18, 24;unnanontukwóshóh, in, a creditor, Luke 7, 41. See *wannanontukwóshóh.*

unnóchamanówat, v. t. an. to sing (songs) to: unnóchamá, . . . weke unnóchamá, sing ye to (him) a new song, Is. 42, 10; *unnahóman *kuttianwamónk, he who sings songs (singing songs) to, Prov. 25, 20. Cf. *kuttianwamon.*

unnóchamunúñat (?), v. t. an. to sing (songs).

See *wannanwamon.*

unnóchömónk, n. a song, Is. 42, 10; Num. 21, 17. Cf. *kuttianwamon.*

unnóchqe, so far distant, at such a distance, Acts 28, 15 (utóh unnócháb- qeat, how far? C. 228 = Narr. townch-quegar, R. W. 74). See *nqihqen.*

unnówáónk, n. a commandment. See *wattianwamon.*

unnówónat, to speak to, to tell, to command. See *annah; wáonat.*

unnúqkeni, (it is) sharp [speaking (?)] (of the tongue, Prov. 5, 4). Cf. *wátni.*

unnuh Quinnat, v. i. to look (toward or at), *wántump, q. v.; wántqam, ketabýam, look toward the sea, 1 K. 18, 43.

unnukquominnát, v. i. to dream, Gen. 41, 17; *unnúkwa, he dreamed, Gen. 41, 1, 5.

unnukqoomónk, -unmonk, n. a dream, Deut. 13, 1; Dan. 4, 5, 6 (—wántqom, C. 163); *wántqomkóm, my dream, Dan. 4, 7, 8; wántqomkóm, Gen. 41, 15.

unnukquominunát, v. t. to dream: *wántqomkóm, I dreamed (a dream), Gen. 41, 15. Cf. *kuttianwamon, to dream, to be sleepy, C. 209.*

unnukquomuwa, n. one who dreams, a dreamer, Deut. 13, 1.

[un]nußu, (he is) shaped or formed, made like, made such as *unnußs; toh unnußs, what form is he of? 1 Sam. 28, 14; wattia wántqom unnußs, ‘I could not discern the form thereof’ (an.), Job 4, 16; *nußs God, in the form (likeness) of God, Phil. 2, 6; wántqomkóm nußs, ‘in bodily shape’, Luke 3, 22. See *núw; wánuam; wánuam.*

[un]nußunonk, n. form or shape (of an. obj.?): *wattianwamon, his form, Is. 52, 14; *wántqomkóm wántqomkóm, in his own image, Gen. 1, 27. Cf. *wánuam.*

unnuhquinat. See *wántqomkóm.*

unnunúnmé, adv. mildly, C. 229.

unnunumauwónta, to give (to), C. 192. See *aanumw.*

uppiaqónutup (Narr.), the head, R. W. 55; *nqipónutup, my head, ibid. See *nqihqen.*

uppsaq (?), n. ‘the horse leech’, Prov. 30, 15.

uppeanshkinonog, n. pl. flags, rushes, Is. 19, 6.

uppéshau, n. a flower, Ex. 25, 33; Job 15, 23; Is. 40, 7 (uppsheau, C. 168); pl. *appé- shkam, uppsheósh, Ex. 25, 31, 34; 37, 17; *sokin uppsheósh, it bloomed blossoms, Num. 17, 8. From *pshámonat, to blossom; 3d pers. sing. indic. pres. ‘it blossoms’; so *pshau, a flower, James
uppéshau—continued.
1. 10; pesbúlqauk, flowers (without the prefix), 2 Chr. 4, 5. See pesbúo; blue.
uppsúk, his back: uppiyuanait, at his back, behind him. See uppsúk.
uppoçhanítch, n. (his) finger, Ex. 8, 19. See uppoçhanítch.
uppúhquús, obbohquús, n. a tent (waving or covering), Ex. 40, 19; w ak-
qúnik, its covering, Cant. 3, 10; obbo-
quús cochán, a covering from rain, Is. 4, 6. See uppoçhunát, he covers.
uppónat, uppunát, v. t. uppuquéüat, up-
puquéüat, to take or cast. See uppózó; uppuquéüat, see.
uppóco, See uppóco.
uppópos. See uppópo.
uppdóteau. See uppdóteau.
uppoomnet, upppunneat, a radical verb meaning to feed one’s self, to eat; it is not found in English or Cotton, but from it many derivatives are made. See under uppóco.
uppubuk, n. (his) head, Lev. 1, 4; 3, 2; Job 41, 7; ‘sculp’, Ps. 68, 31. See up-
puhkuk; uppuhquós.
uppúhkuconsh, n. pl. ‘head tires’, Ezek. 24, 23.
uppúhkuconshit, (his) finger tip (finger head), John 16, 24 (uppúkh-
kuconshitwag, obj.), my fingers, C. 230).
uppúhkuquut, n. (on his head.) ‘a hel-
net’, Is. 59, 17; Ezek. 27, 10: — abó-
tajish, ‘bonnets’, Ex. 28, 40.
uppúmínnoneatsh, n. pl. uppmínn-
oneash, parched corn.
uppunononeasish, n. pl. parched pulse, 2 Sam. 17, 28.
us, imperat. 2d pers. sing. from wisiiná, say thou; may we, say to them, Lev. 18, 2; Zech. 1, 3.
ush, imperat. 2d pers. sing.: ask Pharaoh, ‘get thee to Pharaoh’, Ex. 7, 15.
usphohtau. See usphohtau.
usphúqánat, aspúq-, ishpuq-, spuhq-, etc., v. i. to look upward, Ps. 30, 12; spuhqán, he looked up, Mark 6, 41; asphúqán, I look up, Ps. 5, 3; usphúqán, when he looked up, Mark 8, 24. See asphúqán; spuhqán, a bird, Mark 3, 22.
usphpunamnit, ashp-, v. t. to lift up, to hoist up: usphpunamnitwag aspháhunk, they hoisted up the sail, Acts 27, 10.
usphpunamnit, etc.—continued.
usphpunamnitwag usphpunamnuk, when they lifted up their wings, Ezek. 10, 16.
[Del. a sprvnun men, to lift up, Zech. Voc. 28.]
*usphpunonk, n. event, C. 166; spu-
usphpunat, ushpunat, v. i. to mount upward, to lift one’s self up (?): ushpunat, he went up, Gen. 35, 13; ushpunat, ushpunat, they mounted upward (on wings), Ezek. 10, 19; Is. 40, 31; (in air) John 1, 51; with inan. subj. ushpunat, it was drawn up, Acts 11, 10; ushpunat, (it) was without scum, John 19, 23, Cf. ushpunat.
*us-hu-wonk. See us-hu-wonk.
uskon. See uskon.
ushhowónk, ushpówónk, spuh-
howónk, n. [a high place (?)] a refuge, 2 Sam. 22, 3; Jer. 16, 19: spuh-
howónk, he is a refuge, Ps. 9, 9; us-
phowónk, they (man.) shall be a refuge, Num. 35, 15.
usphho, ushp-, sp-, v. i. to flee for refuge: usphhoanok okket, flee thou away to the land of . . . , Amos 7, 12: usphhoon, they fled, Josh. 8, 15.
usphhowáwe, spuhhowáwe, adj. of refuge, Num. 35, 11, 12: — ushkon, place of refuge, Is. 4, 6.
uspunonat, ushpun-, ushpun-, ashpun-, spuhn-, spun-, ushpunat, etc. (1) to happen unexpectedly; to chance; (2) to all or to be all; an. subj. tok katab-
spuan, what aileth thee? Judg. 18, 23; tok katabspuan, what aileth the people? 2 Sam. 14, 5; tok us-
phpunamnitwag, what aileth the peo-
pal? 1 Sam. 11, 4: tokspuan, 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-
uspunamónat, etc.—continued.

Then becomes the object. Occasionally the animate form (uspunamónat) is introduced, as in Eccl. 3, 19: *w uspunamónat annamónat ... annamónat annamónat.*

usnénát, ascénát—continued.

*usmirkish,* (things) done, Eccl. 8, 16 (mattawon wusshin, I commit evil, C. 186).

[Del. *píson.* *wusshin,* he doth; *wusshin,* he does, Zech. Vech. 9; Cree *'laheko,* he moves, has the faculty of moving, Hoseo 32; *is-patha,* it so moveth, ibid. 80.]

usseenónat. *n. doing, dealing, Ps. 7, 16; an example, C. 166. See ihushonk.]

usseen. *See wusshin.*

ussinát, wussinát. *v. i. to say, to tell;* wussinát *wiwyo wussinatarn,* *to pronounce with his lips,* Lev. 5, 4; *wusshin,* I say. Gal. 1, 9; *kassin,* then sayest, Matt. 27, 11; *kassin,* he saith, Zech. 1, 3; *wussin,* if I say, when I say, Prov. 30, 9; Ps. 78, 2; *kassin,* when thou sayest, Job 22, 13; Is. 47, 8; *wussin,* shall I say? Heb. 11, 32; *kassin,* what say ye? Matt. 18, 15; *wussin,* whatsoever thou mayest say, Num. 22, 17; *wussin,* say thou, 2 Sam. 13, 5; *wussin,* say thou to them, tell them, Lev. 18, 2; Zech. 1, 3; *wussin,* I said, Ex. 3, 17, 18; *wussin,* we say; *wussinatarn,* we say, C. 207; *wussinatarn,* what do ye say? (v. *wusshin,* I say; *wussinatarn,* I said; *wussinatarn,* I say, what ye say; *wussinatarn,* we say; *wussinatarn,* we say), C. 207; *wussinatarn,* what do ye say? (v. *wussinatarn,* we say; *wussinatarn,* we say). The examples marked with an asterisk are rarely, perhaps not at all, used except in the indicative, suppos. present, and imperative; *wussinatarn* and *wussinatarn* supply the other tenses and persons. Cf. *usnát;* *attinát.*

ussinónat (?) *v. t. an. *ussinónat,* to say to, to tell; *ussiak,* tell (you) me, Gen. 24, 49; *ussiak,* tell thou me, 1 Sam. 14, 43. (See examples (v.) under *usinat.*)

ussiah[au]ónat. *v. t. to run to, toward, into;* *ussiah[aunat,* to flee to, Jonah 1, 3; *ussiah[aunat,* that I may run (hasten), go quickly to (him), 2 K. 4, 22; *ussiah[aunat,* he ran to meet him, Gen. 18, 7, (him) 1 Sam. 3, 5; *ussiah[aunat,* he ran to meet him, Gen. 19, 13; *ussiah[aunat,* he ran to meet him, Gen. 19, 22; *ussiah[aunat,* he ran to meet him, 1 Sam. 24, 11; *ussiah[aunat,* he ran to.
ussish{au}nát—continued.

and ran to, Jer. 5. 1; 49. 3; us uisishaz, run thou to, ‘escape thither’, Gen. 19, 19; us uisishau, (he) runneth into it, Prov. 18, 10; kutuššuwa renew, ye run to (it), Hag. 1, 9; uisishau (uis-uisishau), he runs alone, 2 Sam. 18, 24, 26; uuisishau, they run together to, Acts 3, 11; uuisishau (epyue-uisishau), running before (another), 2 Sam. 18, 27. See pinnau.

[Cree k-jinuvan, v. i. he flies, speeds thither; k-jinuv academics, v. t. he dispatches him thither, Howse 172.]

ussowenénat, usso-, v. t. an. to name, or give name to (an. obj.); pass. usso-owenétutunat, to be named: usso-owenétutunah Israel, ‘he called his name Israel’, Gen. 35, 16, 18; pisk kutuššuwa Jesus, ‘thou shalt call his name Jesus’, Luke 1, 31, 30; usu-owenétutunah Jesus, Matt. 1, 21; usu-owenétutunah, they named thee, Jer. 30, 17; pass. wuuisowenétutunah kunne, we are called by thy name, Jer. 14, 9.

[Cree nyethuwa, he names him, Howse 46.]

ussowenénat, v. t. to call by the name of, to give the name of to (an. and inan.): usso-owenwa, call you me by the name of, Ruth 1, 20; usso-owenwa, he called her name . . . , Gen. 3, 20. See hettan.

[Narr. tučwin (toh kousau), what is his name; tučwine二十年 (toh usso-owenwa), what is the name of it?; tučwine, what call you this? R. W. 30.]

ussowesu, adj. (is) named, Gen. 27, 36; toh usso-su, what is his name? Prov. 30, 4. The 3d pers. sing. of an irregular verb ussowesu-lilat?, to be named or called: kutuššuwa, kutuššuwa, thou art named, Gen. 17, 5; 35, 10; toh kutuššuwa, what is thy name? Judg. 13, 17; usso-su, when he is named, being named, 2 Sam. 13, 1, 3; usso-su, call his name, name him (2), Hos. 1, 6, 9 (from ussowesu-nat, v. t. an. (2); usso-suččiy, if you should call me, Ruth 1, 21.

[Narr. usso-suččiy, I am called; tokččićeččiy (toh kutuššuwa), what is your name? ‘Observe and name persons amongst them have no names’, R. W. 20. He gives ‘usu-owenétuččiy, I have no name; newččiččick newččiččiy, I have not called a name.’; usso-owenétuččiy, have forgott my name, which is common amongst some of them.’]

ussowessu—continued.

ussowesenanat, v. t. an. to name, or give a name to (inan. obj.). Pass. usso-owesu-litunat, to be named.

ussowesenanat, v. i. to be called, or to have the name of: usso-owesu Jakob, he is named Jacob, Gen. 27, 36; pisk kutuššuwa, . . . , thy name shall be A., Gen. 17, 5; pisk kutuššuwa J., thou shalt be called J., Gen. 35, 10; pisk usso-su, his name shall be called, Is. 9, 6; kutuššuwaččiy, ye are called, or named, 2 K. 17, 34 (usso-owesu, called, C. 184). Cf. hettan.

ussowesetunat, usso-, v. t. to name, or give a name to (inan. obj.), nominare: wuuisowesetunat pu akhe, he called the name of that place (Peniel), Gen. 32, 30; 33, 26; usso-owesetunah Babel, ‘the name of it is called Babel’, Gen. 11, 9 (toh kutuššuwaččiy table, what you call table, C. 184).

[Cree sectuwa, he names or tells it, Howse 46.]
uttinénat [= minúnat (?)], v. t. an. to tell, to say toc.: wottin, I say to (this man), Matt. 8, 9; kattinash, I say to thee, John 13, 35 (missin, I say: wottinamwop, I said, C. 267); wottinhok, he said to him, John 8, 25, 36, 35, wottinnat, he said to him, John 3, 4; he said to them, John 8, 39; wottinnats, they said to him, John 8, 25, 39 (wattinnapok, he said unto him, Mass. Ps., John 3, 2, 3; kattinnash, ‘I say to thee’, ibid. 3, 5); wottinnamwattok, I say to the world (these things), John 8, 28; kuttinnamnunuan, I say unto you, John 13, 20, 21; wottsh, say thou (to them), Is. 40, 9; wottsh kuttinnamnun, this we say unto you, Acts 4, 15.

[Narr. tšyeyu utinnamu, or wéenamu, what shall I speak? R. W. 64. Ctee tšyeyu, he so says, Howe 42.]

uttiiyeyu, adv. where (El. Gr. 21); uttiyeyu anywhere, whatever, Deut. 28, 37.

[Narr. tšéik, tšiyu, where, R. W. 49; tšéik s̱ékim, where is the sachim? ibid. 48.]

uttiiyeyu, ‘pron. interrog. of things’, which; pl. uttiyeyu (El. Gr. 7); uttiyeyu, which (who) of these, Luke 22, 24, 27; an. pl. uttiyeyu, whom, Luke 6, 13.

W

w'. The inseparable pronoun of the 3d pers. sing. and pl. Before w' it coalesces with that letter, and the sound of w is substituted. Before a vowel 'h or 'w is inserted for euphony, as ohtump, a bow, watohump, his bow.

wašhe, adv. above, Is. 6, 2; Ex. 40, 19; watch wandering; from above, Deut. 78, 23.

Prep. wašhe, multis tantum, above his lip, or to his lip above (?), Lev. 13, 45.

waabéiyeyu, adv. upward, Ezek. 11, 7.

waabéniyeyu, v. i. to rise, to go upward: wašhe, if or when he rises up, Job 31, 14; wašpit, there arises or arose (a new king, Ex. 1, 8); awokeemwok, infin. 3d pl. (they) to mount upward, Ezek. 10, 16; with inn. subj. wašheemwok, wašheemwok; when it rises or mounts upward (as smoke), Is. 9, 18; Num. 24, 17; ve but wašheemwok, there (it) shall be raised up, it shall rise up, Is. 15, 5; wipélah wašheemwok.

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wašbenat, wašpenat—continued, the waters rise up, Jer. 47, 2 (wupélah wašpen, thin air, C. 176).

waabé, adj. an. above, Lev. 14, 5, 6.

wašbú, wašpú, it ‘raised itself up’, ‘went up’, Dan. 7, 5; Gen. 2, 6; (with an. or inn. subj.) wašbú, which goeth (may go) upward, Ezek. 3, 21 (wóráténim, I arise, C. 180).

wašadjshadt, v. t. to couple, to fasten, join, unite one thing to another, Ex. 26, 6.

wašadjshunk, n. a coupling, joint, Ex. 26, 4 et seq.

wašanegugish, pl. previous things. See wašanegugish, wašanegyik.

wašántamooshí, n. (El. Gr. 10) wisdom, 2 Chr. 1, 11, 12; 1 K. 4, 29; discretion, Ps. 112, 5; wašántamooshí, my wisdom, Prov. 5, 1; wašántamooshí, his wisdom, 1 K. 4, 30.
waab—continued

[Narr. martip, pl. arvapanm, mishas- pen, 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. Psq. wutan, wind, Stiles.]

wabesnet, wabesimnet, v. i. to fear, to be afraid: waben, (he) feareth, is afraid. Prov. 14, 16 (wamubes, I am afraid, or I fear; narwamowin or nar-wypanatamna, we fear, C. 170, 191; wabesog, (they) were afraid, Is. 14, 41, 5; wabek, fear ye, Ex. 20, 20; olpsi wabek, fear not, Matt. 14, 27, =wabeshek, Is. 44, 8. See quikhan; quihan.


wabesuantononk, n. fear, fright (waspowmanonk, “afraid”, C. 217).

wabesuantanamut, v. t. to fear or be afraid of (anx, obj.), Dent. 28, 38; 3d pers. aresisprononk, Is. 31, 4. Cf. quihan.

wachabuk, wachaubuk, wuchau- buk, n. a root, Dent. 19, 18; Matt. 13, 4; Rom. 14, 16, 18 (wachabuhuk or wachap, C. 184); in compound words, -achabuk, -achabuk. V. subst. wachabuk-wuk, they shall take root, Is. 37, 31; nay wachabuk-wuk, they have taken root, Jer. 12, 3; pisn wachabuk-wuk, it shall take root, 2 K. 19, 36. See wuchau-

wachanaunonk(?), v. t. to have in keeping, to have possession of (an obj.), wachanum flock, ’he had possession of flocks’, Gen. 26, 14. See abtumut.

wachanntuonk, m. (the state of being kept), salvation, safety, Is. 59, 16.

wachanaonk, v. t. an. to keep (a person or an obj.), to keep securely, to protect (conjugated in El. Gr. 28, 38): kowachauhuk, I keep thee; aresisprononk, I keep them; aresisprononk, they keep me (I am kept by them); negat. waasmanomat, not to keep, El.
wadchanónat—continued.

Gr. 58; pass. wadchanáltiini, to be kept: wadchenanant, not to be kept, Eld. Gr. 62, 63; wadchán, I am kept: wadchána, he is kept: wadchánman, they are kept; suppos: wadchanántōm, when I am kept: wadchánuwok, when he is kept.

wadchanumunát, v.t. inan, to keep (it), to own or possess (conjugated in Eld. Gr. 23, 27); to save, Matt. 18, 11: no wadchánumun, I keep it; kawadchénumun, thou keepest it; no wadchánnumun, he keeps it; kawadchénumun, ye keep it; wadchánumunway, it keep; wadchánnumun, they keep it; imperat. wadchánum, keep thou (it); wadchánumak, let him keep it; wadchánumukt, let us keep; wadchánumak, keep ye. Suppos. wadchánumun, if I keep; wadchánumun, if thou keepest; wadchán, if he keep: no wadchánumak, he who keeps or possesses; God wadchánumuk kuch oker, God the possessor of heaven and earth, Gen. 14, 19, 22; wadchánumunway, if we keep; wadchánumóy, if ye keep: wadchánumadhet, if they keep. Negat. wadchánumumunat, not to keep.

[Narr. wadchánumun, keep this for me, R. W. 52.]

wadchánwaam, -in, n. one who keeps or saves, a savior, Is. 45, 21.

[Narr. wadchának, a guardian (of a child); pl. wadchánumak, R. W. 126.]

wadchäbuëk. See wadchäbük.

[wadchäniat] v.i. to come or proceed out or from: wadchäniwok wadjian, he came from (Tibetians), John 6, 23; wadchäbük lok kät wadjian, it ‘beweth where it liesth’, John 6, 8: lok wadchäbiit, whom he was (might) come from, July 13, 6 wadchäbiit enchit Pinkincess, ‘a man of the Pharisees’, Mass. Ps. John 3, 11: w wadchäbiit, whom I am, John 7, 28; wok wadchäniwok Godät, ‘he which is of God’, John 6, 46: wok wadchäbiit, Christ, ‘they that are Christ’s’, Gal. 5, 24; wok wadchäniwok Jehovah, these things are the Lord’s, Deut. 10, 14; w: atocham wadchäniwok, (of) ‘that made he a woman’, i.e. that he formed a woman, Gen. 2, 22; wadchäniwok, ‘born of a woman’, Gal. 4,4; horum wadchäniy Godät, ‘whosoever is born of God’, I John 3, 9: 5, 4; wok wadchäni, wök wadchäni, of him [as cause or source] are all things, Rom. 11, 36; wadchäniwok, it belongs to (him), in the sense of it proceeds from or is caused by, Ps. 3, 8: wadchäniwok wadchäniwok Godät, power belonging to God, Ps. 6, 11; wadchäniy wadchäniy wadchäniy wadchäniy, to me belong (these things), Deut. 32, 32; woch wadchäniwok, ‘these things which concern’ him, Acts 28, 31; kawadchäniwok woch ayes, woch wochi wadchäniwok, ye are from beneath, I am from above, John 8, 23. From wadchäni, aek. Cf. wochwok.

[wadchü] n. a mountain, Ps. 58, 68; pl. w: ab, Job 9, 5 (wadchü, -ab, C. 138): wadchü, a great mountain, Rev. 8, 8, wadchü kuch wadchü, mountain and hill, Luke 3, 5: wadchüniwok, ‘in the hill country’, Josh. 13, 6.


wadchüemes, n. dim. a hill (small mountain), Is. 40, 4; pl. ab, Is. 42, 15: wadchüenes, little hills, Ps. 114, 4.

wadhupp[enat]. See wadhupp[enat].

wadchünmeat, v. i. to dwell (in a place), to be an inhabitant of, Neh. 11, 2; wadchünmeat, the inhabitants of, they who dwell in (a land, of country), Gen. 26, 7; Is. 9, 2. See wadhünmeat.

wadsh. wadch. n. a (third’s) nest, Ps. 84, 3; Num. 24, 21; wadch unok, from her nest, Prov. 27, 8.

[Del. woch school, Zeis. Vuc. 31.] wadtan, wodtan. n. the lump, Lev. 3, 9; 7, 3, 8, 25. Cf. wodtüniwok, to bend a bow.

wadtaunanokqussunok. n. the making a sound, the voice, Is. 40, 6; owad-, his voice, Is. 42, 2; -agy, they make a noise (of the sea), Is. 17, 12; of
wadtaunatonkussunok—continued.

wheels. Ezek. 3, 13; wadtaunatonkussunok, the sound of her Lect, 1 K. 14, 6; 2 K. 6, 32; muknayunakunok, a dreadul sound. Job 15, 21.

wadtaunamögish, things which belong to, have influence on, or concern, Luke 19, 42: ps wadtaunamögish wahheuonk, that which does not concern himself, Prov. 20, 17. Cf. pisum圖片unok.

wadteh. See wadtehun.

wadtonkqs. See wadtonkqs.

wadututchaun. See wadututchaun.

waceenotumunat, waceenot-, v. t. inan. obj. to praise or commend; waceenotumunat, they praise (it), Ps. 89, 5; waceenotumunacunak, let them praise (it), 18, 148, 5; 149, 3; waceenotumunangish, 'it beast-the great things', James 3, 5. With an. obj. waceenotumunang. 'I boast of you to them', 2 Cor. 9, 2 (double transitive form); kowaceenotumunamun, we command (her) to you, Rom. 16, 1. See wacacumonat.

waeönümonat, v. t. an. to praise, to commend, 1 Pet. 2, 14; freq. waceenonat, waceenonak, praise ye (him), Ps. 150, 1, 2, 3; waceenomuch, let him praise (him), Ps. 150, 6; waceenomah, (they) commended her, Gen. 12, 14; waceenomah, he approved him. Acts 2, 22; waceenom wahheuonk, he praises himself, Ps. 36, 2; waceenom wahheuonk, 'boasting himself', Prov. 25, 14. See wacacumonat.

waeęenu, adj. and adv. round about, Ex. 30, 3; 37, 26; 2 K. 25, 1; Rev. 4, 3, 4: ve wceęenu wveceu, on the edge of it round about, Ezek. 43, 13; veęnu, Gen. 31, 8 (wceęnu, veęnu, prep. about. C. 225, 234). See wagęy, wacacumonat; wacacunomunat.

wahéonat, v. t. an. to know (a person, or an. obj.), to recognize; wahéon, he knew them, (Gen. 41, 8; wahéon, he knoweth, or knew, them, Ps. 158, 6; Gen. 42, 7; veęnu nožeek, I know him, John 7, 29; Gen. 18, 19; munti nožeek našeek, I do not know one, Ps. 44, 8; kacatnunak, I know thee, Gen. 12, 11; Ex. 33, 12; kacatnunak, ye know me, John 7, 28; noh munti wahheuonk, ye (may) not know him, Bibl. (kacatnunak, I know thee; wahéonat—continued.

nawmaker, I know him; nawheuonk, I know them, C. 196, 197. Cotton gives two pages to the conjunction of the several forms of wahéonat, wahéonak, wahéonak, wahéonak, etc.).

[Narr. munti nožeek, munti nožeek, 'I know not', Gen. 4, 9). Del. ve noh he, he knows me, Zeal.]

wahheon, n. knowledge (of persons), Phil. 3, 8.

wahheunak, v. i. to be known (by others). John 7, 4: wahheunak, he is known, Prov. 31, 23.

wahsukhe. See wacacum.

wahtheonak. See wacacum.

wahtheonunit, v. t. inan. to know or have knowledge of, to understand, Ecou. 1, 17; 7, 25 (sanunat, C.): 'to perceive'. Deut. 29, 1: wahtheonat [at] wacacum, knowing (to know) good and evil, Gen. 3, 5: wahtheon, he knoweth, understandeth (it), 1 Chr. 28, 9 (sun, Ps. 104, 19); suppos. wah wahtheon, he that understandeth (v. i.), Prov. 8, 9: munti wahtheon, he does not know (it), John 15, 15: kowacacumunak, ye know it, John 7, 28 (mag wahtheon, they know, C. 196): kowacacum wacacumunak, thou knowest their hearts, 1 K. 8, 39: nowacacumunak, I know it, Gen. 48, 19: kowacacumunak, thou knowest it, Rev. 7, 14: ve wacacumunak, this thing is known, Ex. 2, 14: wahtheonak, knowing, when he knew, Mark 5, 30, 33; wahtheonak, thou knowest, Dan. 3, 18 (mawmaker, I know, I understand; mawmaker, we know; wahtheonak, to know; wahtheonak, know thou; wah wahtheonak, let him know, C. 196).

[Narr. mawmaker, I understand; ro-vimunak, you understand (you understandest); ro-vimunak, hachic hiche myye-myynac, do you know why I come? R. W. 31.)

wahtheonwahtheonat, v. t. an. (caus.) to make one's self known to (another): wahtheonwahtheonat, making himself known to (them), Gen. 45, 1: ve wacacum wahtheonwahtheonak, I will make myself known to him. Num. 12, 6 (wahtheonwahtheonat, make him to know, C. 196).
wahetauwahounat, v. t. inan. (cause.) to make a thing known to, Is. 64, 2; Rom. 9, 22; pick wahetauwahounat, he shall make it known, Is. 38, 19; wamahewounat-wahikpya, he made (it) known to me, Eph. 3, 3; wame wih kwamahewounat-wamawounat, I make all these things known to you. John 15, 15.

wahetouk, wahetauonuk, n. knowledge, 2 Chr. 1, 11, 12; Is. 40, 14; 44, 19; 1 Cor. 8, 1.

waiyont, sun-setting. See waiyan.

waj, wajj ([= wach, watch], for, because of. Prov. 17, 14: you watch, for this cause. John 12, 18: ne wajj, therefore (for that cause). John 12, 17, 19, 21, = warrant, John 13, 31: onethye wajj, 'for, for this cause', etc. Rom. 13, 6 (ae wajj, for which cause. C. 234: wajj, conj. for, therefore.).

wame, wamu, adv. all, wholly (El. Gr. 21), full (wamunwe, usually, C. 230); with v. subst. wamut, there is enough, sufficient, Gen. 45, 28; Ex. 9, 28; Matt. 6, 34: wamunwe, I have enough, there is enough for me, Gen. 33, 11; inan. pl. wamunwo, sufficient, Ex. 36, 7; ohku wamut, there is hand enough, Gen. 34, 21; wamuk, wamak, when or if it is enough, if it suffice, 1 K. 20, 10; am we wih wih wamak, more than (when it was) enough, Ex. 36, 5; wamunwe, it suffice, Lev. 3, 29; wamunwe, let them suffice, be sufficient, Dent. 33, 7; wamanow, he has enough; wamtaick wamanow, he has not enough, is not satisfied, Ezek. 1, 8; wamawounat-womanan, it sufficeth us, we have enough, John 14, 8. Cf. teji (tubach. let it suffice. Ezek. 44, 6). See pioshe.


wamepwunnet. v. i. to be full, to have enough of food, to fill one's self. Luke 15, 16: wamepwah, he is satisfied, Is. 14, 16; wamapoyg, they are satisfied, are filled, Dent. 14, 29; Mark 8, 8; wamepoyg, (she) was satisfied, had enough to eat, Ruth 2, 14; wamtaick kwamepoyg-wanow, ye shall not be satisfied, Lev. 26, 26; ney veh no wamepoyg, which they can never have enough, Is. 56, 11; wamep-

wamepwunnet—continued.

wamepwunnet, wamepoyg, when thou art full, Dent. 8, 10, 12. See wamep.

[Narr. wamepoyg, have you enough? R. W. 36.]

wamesashquish (?), n. the 'swallow'.

Prov. 26, 2. See wamesshuquo.

wumunat, wumunat. See wumunit, to go.

wanahchikonuk [wanahchikonuk], n. a chimney, Hos. 13, 3 (wanahchikonuk, C. 161).

[Narr. wanahchikonuk, R. W. 51.]

wanantamunat, v. t. inan. to forget a thing or inan. obj., (wanantamunat, Heb. 6, 10); inan. obj. I forget. Ps. 102, 2: you forget, he forgets. James 1, 24: wanantamunat, they forget, Ps. 78, 11; ohke wamunat, do not (that) forget. Dent. 9, 7; Prov. 4, 5; wakelt-sowanumak, I will (wish to) forget, Job 9, 27 (wamanantamak. I forget, C. 192).

wananwahcheinot, v. t. an. and inan. cans to cause (him) to forget (it). Jer. 23, 27 (wananwahcheinowk weanow, make or cause us to forget you, C. 192).

wananumonat, v. t. an. to forget a person or an obj. wananut, I forget; kwamunat, thou forgettest. Hos. 1, 4; veh wananumonat, she may forget them. Is. 49, 15; wanamunat, if I forget thee, Ps. 137, 5; neg. ohke wamunat, do not (that) forget, Ps. 10, 12; Prov. 3, 1; wamananowowk, they who forget (him). Ps. 9, 17; wanamunat-wanowk, I am forgotten (they forget me), Ps. 31, 12.

wanashqu, wannash-, wannasq-, prep. on the top of, Gen. 28, 18: wanashqu whatamahkout, on the top of his staff, Heb. 11, 21; (of the scepter.) Esth. 5, 2; wannashqu apnumspayt, the top of the throne, 1 K. 10, 19; wannashquapmuyt (objective). 'the top of a rock', Ezek. 26, 14. I Rasiles gives to the corresponding Almaki word a more extended meaning: snawaksho, snawakshorowaksho, le bont. au bont; snawakshitum, le bont du noz, etc.) See wannash.

wanashquodinmgish, n. pl. mountain tops, Ezek. 6, 13; Gen. 8, 5; suppos. wannashquodinmgish walehket, (when) on the top of the mountain, Ezek. 43, 12.
wanashquonk, n. the top (de bout); the top of the legh (tree), Is. 17, 6.
wananstapug [wana-stampug?], crim-son (cloth), Jer. 4, 30.
wanegeik. See wana; wanegeik.
wanamantme, -oe, fortethl, James 1, 25. See wanda-umoduht.
wannasque. See wanadsque.
wanne, without, destitute of (strictly, it means an in defendable adjective meaning none, not any; as an adverb it expresses exclusion, less, or destitution, and is occasionally used by Eliot for direct negation): mutwa wanne wakashe, wanne wakashe, without father, without mother, Heb. 7, 3; wanne wakashe, without knowledge, Job 35, 35; wanne obum, there shall be none, Ex. 16, 26; wanne kabin, thou hast not, Jer. 39, 13; wanne mpu, there was no water in it (it was without water), Gen. 37, 24; wanne miskareum obum, no murderer hath, etc., I. John 3, 13; wanne kashka-ken, there is no spot in thee, Cant. 4, 7; wanne horare, there was no one (left alive), Num. 21, 35. Cf. horare. wanne; -oe.
wanamheonaut, wanamheonaut, v. t. an. to lose (a person or an obj.); wana-rewana nancumkwaan, I have lost my children, Is. 49, 29; part. wanamheonaut, losing, he who loses, Luke 15, 4; Matt. 16, 26; muta hee wanahheonaut, after thou hast lost, having lost, Is. 49, 28; muta ponaan miiwanak, I have lost none, John 18, 9; wii wanahheonaut, that which (an.) was lost, Luke 15, 4; but wii wamwakinyi, who was lost (pass.), x. 6.
[Cree wiiwakina, Howe 41.]
wanamheonautat, waneamheonautat (un- neat), v. t. to lose, imn. obj., or intrans., to be deprived of, to be without: we wanamheonaut, that which I lost, Luke 15, 9; mutta pika wanamheonaut, he shall not lose (it), Acts 27, 22; pick wam- amheonaut, waneamheonaut, he shall lose it, Matt. 10, 39; 16, 25; Mark 8, 85; waneamheonaut, waneamheonaut, if he lose, losing, Matt. 10, 39; Luke 13, 8; pass. we waneamheonaut, that which is lost, Matt. 18, 11; -amuk, Lev. 6, 3.
[Cree wamheonaut, Howe 41.]
wannonquok. See wannonkwanok.
wasukeh, etc.—continued.

Kit, she who hath a husband, Rom. 7, 2 [woh miiitiikou, he whom she follows after"]; collect, matumukiinunuk, all husbands, collectively, Eph. 5, 25. See wagunuk.

[wagunuk, as in nagunuk, meaning, "a husband," as in nagunuk, meaning, "my husband," Niles.]

*waunamwe, adv. knowingly, C. 228.

*waunat (Narr.), a cousin, R. W. 45. See adunyos.

*waunat (Narr.), a root. See wadunyos.


*waunпег-: See *wunпег.

waunйat, wаunйat, wаunйinат, v. i. to go astray, to go out of the way: wаunйat, I have gone astray, Is. 119, 176; wаunйat sheep's wаunйat, as a lost sheep (as a sheep when it goes astray), ibid.; wаunйat, he goes astray, Prov. 5, 23; wаunйat, they go astray, Ps. 38, 3 [wаunйat,] to go down, 18, 60, 20 (?); wаunйat watch wаunйat, who wander (if he wander) out of the way, Prov. 21, 16; wаunйat, going astray (if he go astray), Deut. 22, 1; Matt. 18, 12; wаunйat (obj.), they who go astray, Matt. 18, 12 (wаunйat (as adj.), wandering, C. 176; wаunйat, they wander; wаunйat, I wander, ibid. 214). From — and wаunйat. See wаunйat; wаunйat.

[Cree wаunйat, he errs; wаunйat, he loses himself, goes astray, Howse 81.]

*wаunйат (Narr.), n. a wise man or counselor; pl. wаunйяткi, wise men, R. W. 120. See wаunйяткi.

wаunйатнat, wаunйатнat, wаunйатнat, v. t. an. and inan. to bear witness, or testify of (it) to (persons): wаunйатнat, I testify of of to . . . . Rev. 22, 18; wаunйатнat, wаunйатнat, he testifies of (these things) to you, Rev. 22, 16.

wаunйатнat, v. t. to testify of (inan. obj.): wаunйатнat, I testify of it, John 7, 7.

wаunйpu. See wаunйpu.

wаunйатнat, v. t. an. to worship, 1 Sam. 1, 3. See wаunйатнat.

wаunйатнег: See wаunйатнег.

*Wаunйатнег (Narr.).] Englishman, pl. wаunйатнег, 'that is, coat-men, or clothed' (Wоtchкiunег, Englishmen, 'such as wear coats', C. 161); wаunйатнег, an English woman; Wаunйатнег, an English youth, R. W. 65. From wаunйатнег, he covers with (it). Other names given to the English were: wаunйатнег (for *gat), pl. *sек, "as much as to say, these strangers": Chаn-guunпeg, knife-men, sword-men. R. W. 51, 65. See wаunйатнег. Morton [N. E. Canaan, 3, 5] says: "The Salvages of the Massachusetts . . . did call the English planters Wаunйатнег (wаunйat, which in their language signifies, much, or fiend, stabbors or cut-throats") . . . "A southerly Indian that understood English well . . . calling us by the name of Wоланпег, what (that doth signify, he said hee was not able by any demonstration to express." [Del. wаtк ha hen sн, to cover, Zеish.]

wаunйатнег (?): wаtкe wаtкишнег, 'for the jointings', 1 Chr. 22, 3.

*wаunйатнiques (Narr.), 'the enemy' (misprinted 'conk' in the reprint). "They have a reverend esteem of this creature, and conceive there is some deity in it."—R. W. 95, 96. Josselyn [Voyages, pp. 82, 85] calls it the 'conk', q. v.

wаunйeңn, n. one who witnesses or testifies, a witness, 1 Pet. 5, 1; wаunйeң, Prov. 14, 5 (wаunйeң, a witness, C. 157).

wаunйeңk, n. testimony, witness, 1 John 5, 11; ls. 19, 20.

wаunйeңн. See wаunйең.

wаunйeңн, wаunйeңн, wаunйeңн, v. i. to bear witness, to testify of 1 John 1, 7, 9; (v. t. an.) wаunйeңн, that which he testifies of or to, John 3, 32; wаunйeңн, he testifies, Heb. 7, 17; wаunйeңн, I testify, Gal. 5, 3, Eph. 4, 7; wаunйeңн, we do testify, 1 John 4, 14; wаunйeңнег, they who bear witness, 1 John 5, 7, 8; wаunйeңн, if I testify, Acts 20, 24; wаunйeңнj, let it be a witness, let it testify, Gen. 31, 44; wаunйeңнj, let it be a witness, v. 52; niш wаunйeңнj, the
wauwōnat, wauwōnat—continued.

things which I testify to you. Dent. 32, 46.

*wayont, waont (part. of wayont, sun-

setting, Gen. 15, 12; Mark 1, 32; Lev.

22, 7; *papamē abbatērche anqont,' at

the time of the going down of the sun', Josh. 10, 27 (inGenyoonק peqer, sun

setting, C. 164); wayont, it was sunset,

Gen. 28, 11; the sun went down, 2 Sam.

2, 24; why songkyp, before (it was)

sunset, 'before the sun went down',

Judg. 14, 18.

[Narr. wayo'ni, the sun is set, R. W.

67. Peq. wayo'ni, 'moon', Stikes.]

weatchiminneash. See weatchiminneash.

weanun, weanin, n. a burden, Ps. 38, 4;

1s. 30, 27; owanan, his burden, Num.

4, 19; pl. weanun, Gen. 49, 14; ka-

riumununah, your burdens, Dent. 1, 12;

Gal. 6, 2. From wāqun, (wrapped)

about (?).

weassununot (2), v. i. to bear burdens;

weassuny, pl. weq weassuny, they who

bear burdens, Neh. 4, 10 (weq weassun,

v. 17); weassununot, they) to bear bur-

dens, 2 Chr. 2, 2.

[Del. wi' wosch, to carry a load,

Zehs. Voc. 33.]

weatchimin. n. corn (in the field), stand-

ing grain, Dent. 23, 35.

weatchiminneash, weatchiminneash, n.

pl. grain, corn (generically), Gen. 27,

28; Lev. 2, 14 (cakhiymunneash, 1qash, C.):
appāwun weatchiminneash, (con-

tract.) appāqünmunneash, parched corn,

1 Sam. 17, 17; 23, 18, = appāqünmun

weatchiminneash, Lev. 23, 14; nān-

quonmunneash, green ears of corn, Lev.

2, 14; nānqunquon, growing corn, Hos.

14, 7; missunquonmunneash, missing,

(dry

weatchiminneash, etc.—continued.

or ripe) ears of corn, Gen. 41, 5; mis-

sunquonmunneash (dimin.), thin or

blasted ears, Gen. 41, 6; nukīhunun-

weash, old corn, Josh. 5, 11, 12. [Cf. Tupi

ubahia, vebahian, / your, votre, avary, avaryj

(ni, wi, ri, flour, 'farinha'), which Von

Martins ([Württemburg. Brasil. Spra-

chen, 427) derives from vebia, 'granen'

and -bā, 'masutum' (from fructus, Calli-

nago; tūnī, 'caminha', 'sustento', 'a-'

limento', Seixas), or from vebahian, 'granen

medelhetum'; Omagua- dialect and

Orinomi (of Cayrue), avary, avaryj; Caca-

minas, avaryj (Castelhan); Carabal

awo, wachy, scaci (Callinago); Caya-

pés, wachyj, Arah'y, wachyj (cf. voca-

cha?); Chieriaías, wachyj; Taimo, Ya-

cato, mohiz, sayw, Maya, xin; Tenen-

nă, schanu, Von Martins, l. c.; Conpá

dialect, techanuam.] See weach, he
eats; can, a fruit.

[Narr. awchf}n{uch, corn (i. e.

Indian corn); weatchiminneash, seed
corn, R. W. 91; wosch, Indian corn,

Stikes. Peq. weatchiminneash, Indian
corn, Stikes.]

weatchiminneohetk (-teuk), n. a field

corn, 'standing corn', Dent. 23, 25.

Weawshush (Narr. i. v. imperat, 'take it

on your back', R. W. 51, = mawtah,

ibid. See weawshun.

webe, adv. only, Gen. 18, 27; Num.

4, 9: mutta ne webe, not only so, Rom.

5, 3; webe laenuu, you yourselves apart

(you only), Mark 6, 31; ken webe mawt,

then only, 2 K. 19, 19: mutta hānu, . . .

webe, there is none one beside me, Is.

43, 11; webe abu altamunah, (no one

knoweth) 'saying he that receiveth it',

Rev. 2, 17. See wipā.

[Peq. wipā, but (equt, El.), Mayhew,

Lord's Prayer.]

webequshonat, v. t. an. to fear. Dent.

10, 12. See gós'oni; woschah.

webesonuk. See webesonuk, fear.

*wechekum (Narr.), the sea, R. W. 98.

See leolu; pumuuk.

weechauonat, weechauonat, v. t. an.

to accompany, to go with: weech, go

thou with him, Matt. 5, 41; weechauonuk,

he went with them, Acts 10, 23; weech-

auonuk, they went with him, ibid.,

(=awechogopuk (?), Acts 20, 4); see-
weechauonat, wechaonat—continued. glad, Ps. 16, 9; pass. form with inan. subj. wekkont amph, (it) rejoices, is made glad, ibid.; weckontesh, rejoice thou, be glad, Joel 2, 21; wekkontamak, kah uche wekkontamak, rejoice (ye) and be exceeding glad,Matt. 5, 12. See *wechittamunat.

[Narr. *wekonianam, I am glad, R. W. 65. Abn. *wekum, je le trouve agréable, a mon gré; *wekum, je le veux. Del. *wekumam, to be pleased with; *wekumam, to love or be pleased with something, Zeisb. (r. 179.)

weekkontamwia, -we, adj. and adv. glad, joyful, merry, Num. 10, 10; Esth. 5, 9; Prov. 15, 15; 16, 24 (wekkontamé, willingly; watakontamé, unwillingly, C. 230).

weekshik. See weckshik.

weemato, n. (his) brother; constr. the brother of, Gen. 25, 26; Acts 12, 2; Mark 3, 17; *wekon, my brother, Acts 9, 17; *mekmot, thy brother, Gen. 27, 35; *mekmot, my brethren, Matt. 12, 48; *mekmot, thy brethren, Luke 18, 20; *mekmot, his brethren, ibid. v. 19; *mekmotung, your brethren, Num. 32, 6; *mekmoton (v. subst.), (I am) your brother, Gen. 45, 4. See wemapos; wekshikshik.

weemattinumunk, n. collect the brethren, the brotherhood, Acts 10, 23, 1 Pet. 2, 17.

ween, weén, n. the narrow, Job 21, 24; Prov. 3, 8; Is. 25, 6; Heb. 4, 12. [Abn. *ween, Rasles.]

weenan, his tongue. See *weenam.

weenokhe, n. a grave, Prov. 39, 16; Hos. 13, 14; *weenokhe *weenokhlik, on her grave, Gen. 35, 29; *weenokhe *weenokhlik, the grave is my house, Job 17, 13. [weenokhe, earth all around (?); *weenokhe, the winding up place(?).]

weenominimush [weenomu-imu-nussesh, vine-fruit], n. pl. grapes, Lev. 19, 10; Matt. 7, 16; *weenam, a grape, Is. 18, 5. [Narr. *weenomu-nussesh, grapes, R. W. 91.]

weenonish, n. a vine, Ezek. 15, 2, 2; *weenonish, Ps. 128, 3. From *weenu, roundabout (?).
weenomwussipog, *mesippag, n. a
vine, Ps. 80, 8; pl. *-wush, Ps. 105, 33
(lit. vine leaves: *weenom-wennappog, the
vine in leaf).

weenont, n. raven, Lev. 11, 15 (but
'kite', Dent. 14, 13); katchikkoout, 'raven', Dent. 14, 14; *wenkwampush, 'kite',

weenshōnut, weenshauonatuut, v. t. to
beg, to ask alms (from), Luke 16, 3;
wewshau, he was begging, Mark 10, 46;
he beggar (bread), Ps. 37, 25; *wenshau-
nitch, let them beg, Ps. 109, 10. See
wennauonauut.

wéénu. See wéénut.

weenuhkauonatuut, v. t. an.: *weenuhka-
wong wry, they encamp round about
them, Ps. 34, 7; *uenuhkauonat wewhókók,
camp ye round about against (it), Jer.
50, 29. See wéénut.

weenuhkomumonat, v. t. inan. to camp
round about (it), to besiege, to com-
pass; *weenuhkomunat, he besieged it.
2 K. 17, 5; *weenuhkomunat diin, 'compass
ye the city', Josh. 6, 7.

weesmáhaeu, -shau, v. i. goeth
around, 'compasseth' (of a boundary
line), Josh. 18, 14; 19, 14: *wennumat
wewshauonat, a line compasses it about.
2 Chr. 4, 2. See wéénuut.

weenuwásoq, n. pl. onions, Num. 11, 5.
[Mod. Atn. wi-naw, onion, K. A.
Del. wi nóon shi, and u lé pen, Zeisb.
Voc.]

weenwee. See wéénuut.

weepamóde, wepamuwáoonut. See un-
der ewehpamunat.

weepit, (his) tooth. See nipiit.
[ Narr. nipiit, pl. *-tush, R. W. 59.]

weepwoyeyieu-ut, 'in the passage' (be-
tween two places), 1 Sam. 13, 23.

weequau, (his) thigh. See nipyenuut.

wees, weis, n. fat, Lev. 9, 10, 20; a-
weis, its fat, Gen. 45, 18. As adj. *wéesc
fat, Zech. 11, 16. From weequan (?). See
wèwemwepow.

[Del. wées, (he is) fat, fleshy, Zeisb.
Voc. 13; wi el, fat meat, ibid. 12.]

weesadtippogquosh, n. pl. bitter
herbs, Ex. 12, 8; Num. 9, 11. See
wèwemwepow.

weesausháonk, wëosóshaonk, n. a pes-
tilential or infectious disease, the pestil-
ence, Ps. 78, 50; a fever, Mark 1, 31;
weesausháonk, etc.—continued.

John 4, 52: wesóshaun, she was sick of
a fever, Matt. 8, 14; Mark 1, 30. Cf.
*caumesiponk.

[Narr. weenaushashowk, the plague;
weenasaushashowk, the great plague,
K. W. 157.]

weeshittonu, n. (month-hair,) the beard,
Ps. 133, 2; Is. 15, 2: koweeshittonat, on
thy beard, Ezek. 5, 1; pl. (often used
for the sing.) *-ash, Lev. 19, 27; Is. 7,
20.

weëshquábadishin (?), n. a pool of water,
Ex. 7, 19 (only).

weesóde, adj. yellow, Lev. 13, 30, 32. Cf.
*weese, the gall.

adj. it is yellow, Zeisb. Gr. 164.]

weesogkinamoon, n. bitterness, Prov. 17,
25. See wëwetongon.

weesóshaonk. See *weenasaushashowk, pes-
tilence.

weesquapinnett, *weesquabinneut, n. i.
to wrap one's self up: *weesquapina,
she wrapped herself, Gen. 38, 14; *weis-
quahöon (v. t.), he wraps it up, Mic.
7, 3; an. adj. *weesquahowk, she wrapped
him (in it), Luke 2, 7; *weesquahen, it is
wrapped up (in a cloth), 1 Sam. 21, 9;
suppos. inan. *weesquahesch, (when) 'it
was bound up with', Gen. 44, 30; *weis-
quahen, he bindeth up (the waters in
the clouds), Job 26, 8. Cf. Cree weskó,
bear it up; ne weskóhén, I surround,
inclose (it), Howse 34.

[Narr. *weesquahowan, to wrap up body
for the grave, R. W. 161.]

weesumussoh, n. (constr.) the younger
of sons or daughters, (his or her)
younger brother or sister, Gen. 19,
51, 38; mohtommess, . . . *weesumussoh,
'the first born', . . . *his younger
brother', Gen. 48, 18, 19; younger sis-
ter, Judg. 15, 2. See *mhsúson; *wésis-
son; wëtskóysok.

weeswe, n. the gall, Deut. 29, 18; Ps.
69, 21: *weesween, my gall, Job 18, 13. Cf.
*weeswékon, bitter; wesó, yellow. (Cf.
also Sax. *weesde, yellow; *weesá, gall;
Greek χόλος, bile; χέλη, χόλη, green-
ish yellow; Arab. *wëur and *sómba,
bile; *wëur, bitter; *wër (finn. *vihra),
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). (netukkw, my sister, Luke 10, 40.) See omnissies; weetomunpas; weetounonat.
[Narr. weticks, wecununnis, a sister, R. W. 43.]

weetaumung-anin, n. a neighbor, Prov. 27, 10; Jer. 6, 21; ketaltonning, thy neighbor, Ex. 20, 16, 17; weetaumung, his neighbor, Ex. 12, 4; pl. -es, Luke 14, 12 (schieltonnunak, my neighbor, C. Math., Notit. Ind. 54). See Fetoldowing; wetatuhu.

weetaunadsean, -in, n. a bride, Jer. 16, 9; Joel 2, 16; Rev. 22, 17. Cf. weetaumurwana.

weetaunomog (suppos. pres. 1st and 3d pers. sing. 'if I marry her'), n. a betrothed one, 'spouse', (conj. 4, 9, 10, 11.

weetaumonat, v. t. an. to take a wife or husband, or Matt. 19, 10 (stontumonin, to be married, C. 201); nontumonin, he took (her) to wife, Ex. 2, 1; nontonaduad, he who is (when he is) married, 1 Cor. 7, 33; sitchemonau, if thou marry, 1 Cor. 7, 28; anpctonanu, they had her to wife, married her, Mark 12, 23; pass. nontunak nontonanwcep sitchemonaur, a widow who has a priest (or husband), Ezek. 44, 22; sichaunomog, he or she marrying, Rom. 7, 3 (sitchemunon, I (a woman) am married; nontummonin; I (a man) am married, C. 201). Cf. nontummonanat.

weetaumonaweoneat, v. t. an. to cause to marry, or to give in marriage: weetaumonaweu, he (her) to (him) as a wife, Ex. 2, 21.

weetauauquog, v. t. they live together, Ind. laws, XIV, 10. See punauauquog.
[Del. weeta, he goes with (somebody). Zeisb. Gv. 83; rononu, he stays with him, Zeisb. Voc. 60; rononu, he is with me, idib.]

weetomungquot, -quok (supers.), n. perfume, Prov. 27, 9 (weeninunquok, weetounquok, a sweet smell, C. 163).

weetomonat, weto-, v. t. an. to dwell with (to live in the house with), Judg. 17, 11; to be 'present with', 2 Cor. 5, 8; wetonah, dwell thou with me, Judg. 17, weetomonat, etc.—continued.

10; unweton, I dwell with, Prov. 8, 12; Num. 35, 34; weton kimunk, abide with the king, 2 Sam. 15, 19; wetomonan, she dwelt with (her). Ruth 2, 23; wetomonak, they dwelt with him, 1 Sam. 22, 4; wetonohi, nontononakakoh, he shall not dwell in my house, Ps. 101, 7. Cf. weetomunonat.

[Creereewomunaj, he lives with him, Hose 43.]

weetomp-ain [weet-aun?] (constr.), n. a friend, Ex. 33, 11; Prov. 17, 17; 27, 6; a kinsman: wetomp, my friend, Is. 41, 8; Luke 11, 6; kitump, thy friend, 2 Chr. 7, 7; weetomp, my friends, Cant. 5, 1; my kinsmen, Ps. 38, 11; Luke 14, 12. Cf. wetonunonakakoh, a kinsman.

weetompas, weetompassu (constr.), n. (his or her) brother or sister, the brother or sister of: weetompas, my sister, Gen. 20, 12; 2 Sam. 13, 6; Mark 3, 35; my brother, 2 Sam. 13, 12; ketompas (kst), thy sister (father's or mother's daughter), Lev. 18, 9; thy brother, 2 Sam. 13, 20; weetompassu, his or her sister, 2 Sam. 13, 2; Ezek. 16, 45; his or her brother, 2 Sam. 13, 8, 10, 20; netukkw, my sister, Luke 10, 40 (weetompassu, a sister, ornetu), C. 162. Cf. omnissies; wetonuhak, wetatuhu.

[Narr. weticks, wecununnis, R. W. 45.]


weetukquoh, n. (constr.) the sister of, his or her sister, John 11, 1 (wetukquok, Luke 10, 30; wetukku, my sister, Luke 16, 40. Like wetetahla, it is not restricted in its application to a sister of the whole blood, or utterine, but signifies any near kinswoman or female inmate of the house. From wetukquok, See wetatahla.

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); wetahleah, her brother, John
weetuksqoh—continued.
11, 2 (wetukilamaaq worsh, Eliot); wet- 
thanh, his sister, John 11, 3 (we-
naaq, Eliot); wetakin, the sister of 
him), John 11, 29 (so Eliot); wetakish-
qoh, her sister, John 11, 1; 28, 5 (wet-
kaqoh, wetakita, Eliot). So, when 
the speaker is a female, wetakth, my 
brother (wehkawiyip; wehkkwog, my 

weeeweas, n. the screech-owl, Is. 34, 14. 
See kikokkows.

\*weewo (Narr.) a wife; ounkora, my 
wife (\=unnatatumna), R. W. 44. ounat-
numna, my wife. 

[Del. \*wee\*w, he is married; \*w\* wall, 
his wife, Zeisb.]

\*wehkom\*onk, vbl. n. (a calling, C. 182, 
184.

wehkom\*onat, week-\*wek-, v. t. an- 
to call, to call, Matt. 9, 13; wehkmanan 
wekmanan, he called him or them), Ex. 
24, 16; 1 Sam. 13, 17; manuch\* kewkam 
kakak, go call thy husband, John 4, 16; 
wehkom\*onatunum\*na, I have called you,
Prov. 1, 24; wehkom\*onatun, I called 
thee, Num. 23, 10; wehkom\*onan, he 
called her, 2 K. 4, 36; kawekkon\*an, thou 
didst call me, I Sam. 3, 5, 8; kawekkon ak-
keg, he called them to him, Acts 20, 1; 
wehkom\*onat (part.), calling, Is. 41, 2. See 
wehkom\*onatun, to call upon, to ask.

[Narr. \*wecom, call (them), R. W. 49.]

weh\*pam\*onat, v. t. an. to lie with, as 
aman with woman; to have sexual con-
nection with; with prefix of 1st pers. 
weh\*pam\*onatun, 2 Sam. 11, 11; wehe-
pam\*on, yah\*wah, he lay with her, ibid. 
11, 4; 13, 14; kaweh\*pam\*on, lie with me, 
ibid. 13, 11; weh\*pam\*onat, lying with, 
Deut. 22, 23, 25. From \*wep, to mount, 
to mount up, or (with inan. subj.) \*wep-
pep, See \*wep-

[Del. \*wep, to, recip. (and \*wepa-
get, \*wepjud), to lie or sleep with 
each other, Zeisb. Gr. 133, 184.]

weh\*pepe\*ta, he is lame (from birth, Acts 
3, 2): weh\*pekut\*pe, he is a cripple, Acts 
14, 8. See weh\*pam\*onat.

weh\*pum\*onat. See weh\*pam\*onat.

weh\*g\*she\*au, v. t. inan. it reaches to, ends 
at: --s\*punt, it reaches to the river, 
Josh. 19, 11; wehk\*hin, it reaches to, 
ends at, Zech. 14, 5.

weh\*qshik, week-\*wek-, n. the end, the 
uttermost limit, 1 K. 6, 24; Ps. 19, 6; 
'the uttermost part', 2 K. 7, 5; we 
weh\*qshik \*wakan, its edge round about, Ezek. 
43, 13; weh\*qshik ak\*e, weh\*qshikweh \*qshik, 
'the ends of the earth', Deut. 33, 17; Is. 
40, 28; 41, 9. See \*wem\*shik, he walks; 
\*wak\*k\*\*i, at the side or sides; \*wak\*pute, 
at the point or extremity of.

weh\*quanunk\*q, n. the stump of a tree. 

Isa. 4, 15, 23; weh\*quantum\*num, of the 

weh\*quau. See weh\*quau, the thigh.

weh\*que, prep. as far as. 1 Sam. 3, 20; Ex. 
23, 31; 'even unto', 1 K. 12, 30: watch 
\*weh\*que, from \*weh\*que to \*weh\*que, 
beginning from \*weh\*que, ending at. Cf. 
\*weh\*qu\*we, \*weh\*qu\*we, \*weh\*qu\*we; 
\*weh\*qu\*we.

[Narr. \*wewe, thus far, R. W. 55.]

weh\*quetum\*onat, v. t. to call upon, to 
ask for (and inanum.: kaweh\*quetu-
man\*un (\*wak) keton\*un, he asked life 
of thee, Ps. 21, 4: kaweh\*quetum\*un, I 
pray thee, Gen. 38, 25: kaweh\*quetu-
man\*un, he shall call upon me (i.e. for 
help), Ps. 91, 15; eweh\*quetum\*un, call 
thon upon (him), Jonah 1, 6; weh\*quet-
man\*un, call thou upon me, ask (it) of 
me, 2 Chr. 1, 7; Ps. 2, 8; 50, 15; we 
weh\*quetum\*unad, that which thou may 
have asked him for, 1 Sam. 1, 17: \*wakak 
\*wakak, ask, ask, ask, C. antatom\*un, he 
questions him), See weh\*quetum\*unad; 
weh\*quetum\*unad.

weh\*quetum\*on\*m\*un, n. (asking for,) a 
request, supplication, 1 K. 8, 52; 1 Sam. 
1, 27.

weh\*quetum\*n\*u\*t, v. t. to ask for, to 
call for or upon, inan. obj.: weh\*quetum, 
he asked for (it), Judg. 5, 25; weh\*que-
tum, I call upon, ask for, Deut. 4, 26; 
weh\*quetum, I called on (his name), 
Ps. 116, 4. kaweh\*quetum ne \*wakak, 
thou askest a hard thing, 2 K. 2, 10; weh-
*que-
tuh, weh\*quetuh, if he ask for (it), Matt. 
7, 8; weh\*quetish, ask thou, 1 K. 3, 5; 
weh\*quetum\*un, ask ye, Matt. 7, 7 (weh-
*quetum\*un, to call; weh\*quetum\*unad, to 
be called, C. 182).
wëhquog, supps. blunts: wëhskekwog, wëhquog, iron when it is blunt. Eccl. 10, 10.
[Del. wîquon, (it is) blunt, not sharp, Zeisb. G�, 167.]

wehquoshauonat, v. t. to go as far as: wëhquodhagh, they went as far as, Acts 11, 19.

wehsue (?), adj. fat, Zech. 11, 16. See weew, wënnuyag.

wehtaunog, (his) ear. See wëhlag.

wehwepetû, he is lame (from birth.

wëin. See see.

weis. See wees.

wëk, week, n. (his) house, tent, or dwelling. Ex. 29, 17; Prov. 14, 11: nêwunam week; he pitched his tent there, Gen. 12, 8; ayuam weta, he built a house, 1K, 6, 9. See wënu.
[Del. wi kit, his house: wiik he, to build a house; wiik noum, house, Zeisb.]

wekinasq, wekinashq, n. a reed. Is. 42, 3; (sugar) cane. Is. 43, 24: pl. +wuh, reeds, Is. 19, 6. Cf. wëdhshq. Perhaps from wëk and òh (mëvakht), 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 prickéd 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."—Gooskin, 1 Mass. Hist. Coll. 1, 149.

[Del. wëkinush, reed; pl. +wuush, R. W. 90.]

*wekineaquat (Narr.), fair weather: wëakinahqauq, when it is fair weather, R. W. 51 (wëkineáquat, fair weather; wëkekeonaqu, warm weather, C. 1398). See wëkinahqauq, wëkekeonaqu.

wekineat, v. i. to occupy or live in a house, tent, or other dwelling place. Prov. 21, 9; wëekwun, when ye dwell therein. Deut. 8, 12. See wëkštamaun [near].

wekinnest—continued.

[Narr. tukuokíkin, where dwell thou? R. W. 29. Cree n'sečwanou, he tenteth with him, Howse 22.]

"weki-tippocat (Narr.), 'it is a warm night', R. W. wekitteanok, n. a building, 2 Cor. 5, 1. *wekohtea (?), as interj. 'O brave', C. 234.

wëkomonat. See wekëkomonat.

wekon. See wëkon.

"wekûnche, adv. commonly, C. 227.
[Quir. weqow, 'often', Pier. 5.]

wekshik. See wëkhshik.

wekuhkauonat, wekuhkomonat, v. t. an. to build a house for (another person, etc.), 2 Chr. 2, 3; 6, 7; or, as in 2 Chr. 33, 17, wëkëkomonat, 'he made booths for (cattle)'; wekuhkom, he went on building. Nek. 4, 18; wekuhkom, build the house for (of the Lord), 1 Ch. 22, 11; w håk miwëkëkom, he who shall build me a house, ibid. v. 10; këvekekwànu- mëmúfík, to build thee a house, ibid. 29, 16.

wëmatin, n. appd. a brother, 1 Cor. 8, 11; Mark 13, 12 (sowëntiit, C. 162). See wënuqìnak.

[Narr. wekëmatìtkëc, 'they are brothers', R. W. 45.]

wënuwetqa [wënuweítu?], adj. an. (is or was) rich, 2 Sam. 12, 1; pl. +uog, Ruth 3, 10 (wënuwetu, a good house, C. 170): wënuwekwànu, (indef. and general), any rich man, Prov. 28, 11. "A wënuwekwànu, that is a rich man, or a man of estimation, next in degree to a sachaem or sagamore."—Morton's N. E. Canaan. ch. 19. Cf. wënuwektu-.

wënuwetunaok, n. riches. Prov. 30, 8.

*wëniuse (Narr.), an old woman; pl. wëniu-nuk, R. W. 44. See wënu:ishuq.

wënom-in (?), n. a grape: ownom, the sour grape, Is. 18, 5. See wënom.

[Del. (?) wënu in, it is ripe, Zeisb. Voc.]

wënshean, n. a beggar, one who begs. Luke 16, 20, 22; obj. wënsheanh, 1 Sam. 2, 8.

wënsheanamunat, v. t. to ask (alms) from, (an. and inanim.) to ask for (alms): wënsheanam ñ oogona, he asked an alms (something) from them, Acts 5, 3. See wënsheanh.
wenwe, weenwee, n. (his) navel, Job 40, 16; kast, kewth, thy navel, Cant. 7, 2; Ezek. 16, 4. See wenwe (adj.).

*wenygh (Narr.), woman, Stiles; (Peq.) wemyg, my wife, ibid.

wepanmoo, wepanmoe, adj. of generation: — wepamounat, wepanuir, Lev. 15, 16, 17, 18.

wepamawönk. See wepanmoe.

*wepe (occurs in chap. xxv of Roger Williams' Key, prefixed to an accusation, judgment, or sentence, or addressed to a delinquent): wepe kumisnati, you killed him; wepe kukkanunati, you are the murderer; wepe kukkanwod, you have stolen, etc., 121, 122; wepamounammem uli wepe wile (he commands that) 'all men now repent', p. 118 ("only"), Mass. Ps., Ps. 2, 12. See wehe.

[Peq. wepe, but (=ep, El.), Exp. Mayhew, Lord's Prayer.]

wepumauonat, wehpumonat, wepimöntat, etc., v. t. to eat with, to share a meal with: wehpumag, he did eat with (them), Gal. 2, 12; psh kowjipimunawa, ye shall eat with me, 1 Sam. 9, 19; yeush wosh waepamoweyping, they shall 'dine' with me, Gen. 43, 16; kowjipimunawig, thou didst eat with them, Acts 11, 3 (wepimutuk, let us eat together, Exp. Mayhew).

[Del. wipantia (recip.), to eat with each other. Zeisb. Gr. 153.]

wepumauwönk, n. carnal connection (natural or unnatural), Lev. 18, 23.

wequi, n. light, Gen. 1, 4; Zech. 14, 6, 7; John 1, 5, 8; wequày, let there be light, let light be; wà wapin, there was light, Gen. 1, 3.

[Narr. wepó, light; wepóshim (dimin.), moonlight, R. W. 68.]

wequàmantege, n. 'candle', Proc. 31, 18; lamp, light, Gen. 15, 17; Ex. 27, 20; Lev. 24, 2; — chapshag, a burning lamp, Gen. 15, 17; wequàmantegek, chikkahe, lamp, lamp, burned, Rev. 4, 5 (wepamunatik, a light or candle; wepamwukomamhotuk, a candlestick), C. 161). The word 'torch' is transferred by Eliot without translation, as in Zech. 12, 6.

[Narr. wepumauwöti, a candle or light; pl. —wesh; wèkino, 'a light fire', R. W. 48.]

wequash, n. the 'swan, Lev. 11, 18.

[Narr. wequash, pl. —wesh; and winpath, pl. —quating, R. W. 86.]

*wequashim (Narr.), moonlight, R. W. 58. See wepó.

wequatteamoa (eqwatteamoa), wequatteamunat (=eqwatteamoa), wequatteamom (eqwatteamoa), v. i. she calleth, 'crieth'. Prov. 8, 3: wequatteamow, when I called, Is. 65, 12 (wepimutte, I call, C. 183; wequatteamow, we call, ibid. 184). See wèkmeunat.

wequattineat, to be called, C. 184.

*westatinimis, red oak: wesokkane, oak wood, C. 164. See *pamginimis.

*westattipog, bitter water, C. 168.

wesháganash, wishaganish, n. pl. hairs on the body or limbs of man or animals. Ex. 35, 23; Is. 7, 20; Mark 1, 6; Matt. 5, 4 (cf. weskok). Adj. weskokimac, hairy, 2 K. 1, 8; pl. weskokinaad, Gen. 27, 23. V. subst. weskok, he was hairy, Gen. 27, 11 (weskok, a hairy bear, C. 171; from koski, rough?).] [Mr Pickering in index to El. Gr. gives "veshganu, hair of animals." The meaning can not be thus restricted, as will be seen from the above examples. It is compounded from — and hog, body, or hogó, it clothes, covers the body, as weshkitten from toon, mouth.] See weskokwosokin.

*wešheck (Narr.), n. the hair, R. W. 58. (Cf. Eth. shaqy, hair-cloth; Sax. securop, hair. shag.)

weske. See weske, young, new.

wéskunck (Narr.), a mourning mortar, R. W. 50. See tooghehkon.

*wešogküyeu, adv. bitterly, C. 227.

wešogkon, adj. bitter, Prov. 27, 7; Rev. 10, 10. See wesogkinoonak, bitterness. Cf. wessere, gall.

[Del. wi such can, Zeisb. Voc. 33.]

*wešokkunik, oak wood, C. 164. See wesokkinak.

*wešomkuh, interj. ah! (of sorrow?), C. 234.

wesóshikon. See wesokkunik.

*wešquaubenan (Narr.), to wrap up a body for the grave, R. W. 161. See wequapunat.
NATICK-ENGLISH DICTIONARY

wessentanwáen, in, n. a bridegroom, Jer. 16, 9. See wessentanwićin.
wessukeh. See wusukeh, her husband.
wésuonk, cowe-. n. a name, Gen. 11, 4 (= Narr. wesounk, R. W. 29): wesounk, my name, Is. 42, 8; kausonuk, thy name, Gen. 12, 2. From wussentamden. See wusorsex.

*wésuonkankehkőuat, to name: wessounkankehkód, I name, C. 202.
wetatuhu. See wetakwex. ก

*wetapiítimin (Narr.), to sit down: wetapinawect, sit and talk with us, R. W. 64 (bidwapex, a wise speaker, ibid.; wetapinawex, he sat down with them, Luke 22, 53).

[Cree mimi'texap-nuwex, 'he sits with him, co-sits him'. House 43. Del. wéap, 'to go with', Zéish. Gr. 183; wétapi, 'to live, dwell with', ibid. 184.]
wetauadteacheg, pl. the married, they who are married, 1 Cor. 7, 10.
wetauadteuonk, vb. n. marrying, marriage.

wetauadkon(at) (?), v. t. to be married, to marry. 1 Cor. 7, 9 (wetowakwóte) to be married, C. 291. See wetauadkon.
wetauadteoog, wetauad-, -teog, v. i. (?) they marry (one another), Matt. 22, 30; Luke 20, 35 (= wetaci in [there is marrying (?)], Mark 12, 25; 1 Tim. 5, 11. 

[Narr. wetotavíisôok, 'they make a match' (marry), R. W. 124, = wessounkóo (see *wésonka). Del. wihacwísta, v. recipr. to live or dwell with each other, Zéish. Gr. 153; to work together, ibid. 291.]

wétu, n. a house (El. Gr. 11), tent, Ps. 78, 60; wék (nik): my house; kék, thy house; wek, his house; weton, our house; këron, your house; weed, their house; pl. wetonámak, houses, Lev. 25, 31; kekawsh, your houses, Neh. 4, 14; wëkinomwok, our houses, Neh. 5, 3; wek', in my house; 'wëkáwnt or wëkawnt, in his house. Hence we corrupt this word wëkmovnt' (El. Gr. 11): wetu s weatunut, 'a tent to dwell in'. Is. 40, 22.

[Narr. wétu, R. W. 28; wétuunok wiken,
I came from the house, ibid.; wetonámak, at home; wëk, my house;
wétu—continued.

békíc, your house, ibid. 47. Qur. wéjo, Pier. 21. 'Cree nítecher, a tent or dwelling, Howse 22.]

*wewécen, n. a horn (?), C. 156.

*wewéne, prop. about. C. 254. See wewen.


[Del. nina, meet, flesh, Zéish.]

wishagшинiš. See wixag-iniš.

*wishitto (as wrongly written by Pu Pounte in index to El. Gr. 1, the beard. See wixiddita.]

wéshq, wisiq, wiskq, n. a pot, dish, or vessel, Ex. 16, 33; 2 K. 4, 6; Heb. 9, 4; pl. —mák: wiskqón piwam, a pot of oil, 2 K. 4, 2; askyauwóok, 'in old bottles'. Matt. 9, 17; wiskqónk, in new bottles, ibid.; makewkqwok, empty 'pitchers'. Judg. 7, 16; empty vessels, 2 K. 4, 3 (wéshq, a vessel, C. 161; qumnúmk [qumin-wískq, i. e. long vessel (?), or quñmwny, a gourd (?), a bottle, C. 161). Cf. wixamkpinanuk.

[Cree wéshq, around.]

wéshquin (?), n. a concomitant: wixshquin, his concomitant, Judg. 19, 2; wixshquin-noonk, (n. collect.) his concomitants. Gen. 23, 6. Cf. wixshquin.

wishahuwasuonk (?), n. hair on the body (?), Lev. 19, 20, 21, 25 as mwákwun, hair of the head or beard, v. 30, 31, 32. See wishahwáw. wishq. wisq. See wíshq.

wobpee. See wópge, the hip.
wotdán. See wotdán, the rump.
wódtát. See wódtát, behind.
woduhuquab. See wóduhukwab, the skin.
wogkauwánonat, v. t. an. to stir up, to move, to set in motion, to incite to action; kéthó wogkauwánuk wamhun, (it) began to move him at times, Judg. 13, 25; wogkauwánuk, they stirred them up, Acts 12, 50; wogkauwáán, he stirred up (the people), Luke 23, 5; wogkauwanów, they stir up (the people), Acts 17, 13; wogkauwán, to stir you up, 2 Pet. 1, 13; pass. wog-
wogkauununat—continued.

kou'maa wogkauunanumwok, 'he was moved with choler', Dan. 8, 7.

wogkouenok, n. a stir, a tumult, commotion, Hos. 9, 14; Rom. 7, 5; Acts 20, 1.

wogkouunanumät, v. t. to stir up, to set in motion, to excite (inan. obj.): wogkouunanum, I stir up, the city was moved, Acts 21, 28; nipp wogkouenan, 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 'motion of possibility to be' or to form the potential mode of a verb (El. Gr. 20): woh kwenuh, 'intendest thou to kill me?' Ex. 2, 14; woh shinnnum, 'how can these things be?' John 3, 9; woh shinnnum, he can not answer him, Job 9, 3.

*wohhoke, (a body,) a shell, or anna (q. v.), C. 196. See kohqi.

wöökoeu, wökoe, adv. and adj. at the side or sides, on the sides of, on the ends of: wökoeu kah wökoe u watum, on the top thereof and the sides thereof, round about', Ex. 30, 5; wöökoe, 'on the two sides thereof', Ex. 37, 27; ut wökoeu, 'in thy borders', Ps. 147, 14; ut wökoeu, on the two ends of (the breastplate), Ex. 28, 24; ut wökoeu, at the ends, v. 22; ut wökoeu, wising, its breadth (from side to side), v. 16; wökoeu, the ends (of the chains), v. 25. See wöökoe.

wökukquoshihik, n. the end, conclusion, Prov. 14, 13; cu wökukquoshihik, to the end, to the utmost, Job 35, 36; ut wökukquoshik, unto the end (of a matter, or in time), Ps. 119, 33; no pah wökukquoshihik, Rev. 2, 26; no wökukquoshihik, my last end, Num. 23, 10; aqanum aqanum, 'the end shall not be yet', Mark 13, 7. See wökohihik.

wökukquoshinat, v. i. to come to end, to be ended: wökukquoshin, (it) ends, is ended, Is. 24, 8; 40, 2; pah wökukquoshinat, (they) shall be ended, Is. 60, 20; wökukquoshik, when it ends, ended, Jer. 8, 20; cu wökukquoshinat, to the end, to the utmost, Job 35, 36. wökukquoshitteauunat, v. t. (inan. subj.) to end, to make an end of (inan. obj.), Dan. 9, 24.

wökummiyeu, adv. and adj. above, upward, Is. 37, 31; ut wökummiyeu, at the top (of a dress, Ex. 28, 32); wacht ... wusquonit, at wökummiyeu, 'from . . . his loins even upward', Ezek. 1, 27.

wohpanag, his or her breast, Prov. 5, 20: wohpaniuan, on the bosom, John 13, 23. See wohpanag; el. pachuan.

*wöohquatunumät, v. t. to pronounce or emphasize: wu-sp-wöohquatunumät, 'to pronounce right', C. 243; wun- wöohquatunumät, 'their manner of pronouncing', ibid. 242.

wohqu: wacht wohqu, from above, Ps. 18, 16; = wacht wobun, 2 Sam. 22, 17.

wohshinunumät, v. t. to open, Ezek. 21, 22; Rev. 5, 2, 3, 4 (woshshinunumät); to 'uncover', Rev. 18, 7-13: woshshinau, he opens (it), Is. 28, 24; woshshinau squonat, he opened the door, Acts 5, 19; 1 Sam. 3, 15; woshshinau, he unovered, Rev. 20, 11; woshshinau wim kwonw, open you the window, 2 K. 13, 17 ('the plural is used, perhaps by mistake, for the singular number, 'open them'); woshshinau, he opened it, ibid.; rob woshshinau, who (may) open, Rev. 3, 8 (woshshinau, 1 open, C. 202). See pokhi and its derivatives, also woshshinaun; woshshinag.

wohshitanaumunat, v. t. to open to (a person): woshshitoonunat wosh- shitoonunat, I opened my doors to (him), Job 31, 32.

wohshitanaunat, woshwetanunat, v. t. to open (a door or gate): woshshitoon, wosh, open the door, 2 K. 9, 3; — kaskuquothak, open thy doors, Zech. 11, 1; woshshitoonw squonat, when we opened the doors, Acts 5, 23. [= woshshitoonw, to open a house (?)].

wohshippahtae, wohshippohta, wösu- pohta, wöösshuppae, adj. and adv. bright, shining, glittering, Ezek. 27, 19; hence, wohshippohta, adj. of copper, Ezra 8, 27 (but in 2 Tim. 4, 14, 'copepe smith' is transferred): wösu-pohta, bright, Dan. 12, 3; wösu-pohta squonat, bright light, Ezek. 32, 8; — sotkoltrey, bright sword, Nah. 3, 3; — glistering sword, Job.
wohsippaaté, etc.—continued.
20, 25,—qvaqquxwun, 'glistening stones', 1 Chr. 29, 2; —qvaqting, glistering spear, Job 39, 23.
[Del. woblen, 'it sparkles, glitters', Zebïb, Gr. 194.]
wohsittáa, woísittáa, adj. bright. Cant. 5, 14; 'glistening', Nah. 3, 3: notan wosittam, the fire was bright, Ezek. 1, 13.
wohsuamónat, v. t. an. to shine upon (an. obj.), 2 Cor. 4, 6.
wohsuammonne, sohsúm-, v. l. to shine, to emit light: wequi sohsuammon, the light shineth, John 1, 5; wosum wosumwóe, the night shineth, is light, Ps. 139, 12; wosumwón, (it) shone, Matt. 17, 2; muñu wosuammonneant, (it) not to shine, Job 36, 32; wosuammon-och, let (your light) shine, Matt. 5, 16 (wohsuammonént, to shine, C. 208).
[Del. wasilen, wocherwey, v. adj. clear, light, Zebiib, Gr. 165.]
wohsúmónok, n. a shining forth, emitted light: owohsúmónok woguamunénteg, the light of a candle. Rev. 18, 23; owohsuammonénteg, their shining (of the stars), Joel 2, 10. Cf. puáikwey; sohsuammonénteg.
wohsuamnát, owohsuamnát, wošum-, 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; owohsuammon, (it) did lighten it, Rev. 21, 23; pish kawóom, thou shalt shine forth, Job 11, 17; pish wosumwóog, they shall shine, Dan. 12, 3; wóoshish, shine thou (give light), Is. 60, 1; wequi wóoshishumkiti, let not the light shine on it, Job 3, 4 (muñu wosum, I shine, C. 208; wepi wosum, the sun shineth, ibid.).
See ‘sůitta.’
[Abn. suwikiré, lumière; suwikomati-gan, -war, chamelle.]
wohtamúnat, v. t. to understand, to comprehend, Eph. 3, 18: muu-mocheke wohtam oné, I have more understanding than . . ., Ps. 119, 100 (wohtamún, v. 99); muña wohtamunóog
B. A. E., Bell. 25—13
wohtamúnat—continued.
woh wosumwóog, they have not known nor understood, Is. 44, 18; muuwohtamún, adj. (as?), we understand it, 2 K. 18, 26; wosumwók, understand ye, Prov. 8, 5; wotaj, let him understand, Matt. 24, 15, =wohsuammon, Mark 13, 14. V. i. freq. wosuammonít, to possess or exercise the understanding, to understand, Dan. 10, 12; woh kawohtamunó, . . . kwumunó . . . kwosuammonó, ye may know, . . . believe me . . . (and) understand, Is. 43, 10.
wohtoh: wóotk watatoomnt (when) he climbs up some other way, John 10, 1.
*wohwtóxáw (as adv.), ho, hallou! C. 233.
wohwayeágish, pl. rings. See woguwxóig.
wohwohquinuamóog, 'they are at their wits' end!', Ps. 107, 27. From wóókkiwá (?).
wohwohtamónok. n. understanding, Is. 40, 28; 44, 19.
wohwohtamwe, adj. of understanding, Is. 40, 14.
wohwohtoeununát, v. i. to bark, as a dog, Is. 56, 10: muña wohwohtoeununat, they can not bark (muña wofowhke, the dog barks, C. 181; wohwohkiwá, 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.
wohwohwohkozayuc, wohwohwohkozayuc, wohwohwohkozayuc, adj. clowen footed, dividing the hoof, Lev. 11, 7; Deut. 14, 7: wohwohkozayuc, (it) divides the hoof, Deut. 14, 8. From wohwohkozayuc and wokkis; so, wohwohkozayuc, wohwohkozayuc, who they part the hoof, Lev. 11, 3, 4; Deut. 14, 7; wohko- wohkozayuc, they divide not the hoof, Deut. 14, 7. Cf. wosuamwóog; pasikko, wóo, 'adv. of wishing', 'Oh, that it were!' El. Gr. 21; interj. 'of sorrow', El. Gr. 22 (O. wo! C. 234).
wohmanamunát, womon-, v. t. to love, inan. obj.: muuwohmanamun, I love (thy law), Ps. 119, 113; muuwohmanamun, I love (it) very much, Ps. 119, 97; wohmanamok woxegik, love ye that which is good, Amos 5, 15; muuho- manamunó, ye love (them, inan.), Luke
womantamunát, etc.—continued.

11, 42 (Germantown), I love a book, C. 200.

wometuaué, adv. kindly, lovingly: wometuaué shoocding, if you deal kindly with me, Gen. 21, 49.

wómiyew, womiyew, adv. downward, Ezek. 1, 27, womiyew a womiyew, very low, Deut. 28, 45. See womayournat, etc.

*womonasínnaat, v. i. to love; womonak yassinnaat, to be loved, C. 200. See womonatamunat; womonat.

womonasu, adj. an. (he is) kind, loving, 1 Cor. 13, 4.

womonasí, adj. of love, loving: kawanamis kíttamunatamunat, thy loving kindness, Ps. 92, 2.

womonpenat, v. i. to look downward: womonpan, he looked down, Ps. 102, 19; womonpan, look down, Ps. 80, 14, womonpan, Is. 65, 15; pejsh womonpat, till he looked down, Lam. 3, 50. Cf. womonapat.

womonókon, n. love (abstract), 2 Sam. 13, 15; 1 Sam. 1, 26.

wónat, v. t. to love, to be kind to (mis)womonat, to love greatly, 'to be ravished with', Prov. 5, 20; wónomun, I love (her), 2 Sam. 13, 4 (womaiin woskíámp, I love a man, C. 200); (kawamun, I love thee, Jer. 31, 3 (kawanamak, C. 200); pejsh womonat, he will love (him), Matt. 6, 24, wónomun, he loves or loved him or her, 2 Sam. 13, 1; wónomun, he loved (her) formerly, 2 Sam. 13, 15; wónomun, love thou (him), Matt. 22, 38; wónomun kíttamunatamunat, love your enemies, Luke 6, 35; wónomun, if ye love (them), Luke 6, 32; wónomun, they love (them), ibid.; wónomun yag misunatamunat, if thou be kind to this people, 2 Chr. 10, 7; wónomun, as thou lovest thyself, Matt. 22, 39; wónomun the Jkâreh, whom the Lord loveth; know wónomun, whom he loveth, Prov. 3, 12.

[Du Pontcane, in Notes to El. Gr. x, derives this verb, as well as wónomunat, from *womun, to bless, from *womun, good, 'well,' wa-lie-ochen;' but cf. *womonun, he is merciful to him]; *wómiwónomunat, 'to whom I will show mercy', Ex. 33, 19. Cotton (Voc. 200, 201) gives the verbs womonásínnaat (v. i.), to love; womonat (v. t. an.), and womonatamunát (v. t. inan.) in the several tenses and persons of the indicative].

[Narr. kawanamah (kawanamak), I love you; womonatamunat, he loves you, kawanamun (kawanamak), you are loving, R. W. 31; wónomun (adj. an.), loving, ibid. 125. Del. absent, or 'wido-keats, he loves, Zeo. (Gr. 118].

womonasunonk, 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.

womonittinamunat, v. an. mutual, to love one another: (2d pers. pl.) kawanamunatamunat, you to love one another, 1 Thess. 4, 9; (with redupl. freq. kawanamunatamunat, 1 John 3, 11; kawanamamam, let us love one another, 1 John 4, 7; womonitthyk, be kind one to another, Eph. 4, 32.

wōmùnittunonk, n. love, or kindness [(1) referred to its object, or (2) mutually felt]; Cant. 2, 4; 8, 6; Jer. 31, 3; John 17, 26; (insultful) Rom. 1, 26, 27; (favor shown) Prov. 14, 9; womonatamunat, brotherly kindness, 2 Pet. 1, 7 (mutual love, Eph. 4, 2; 'loving kindness', Jer. 31, 3).

*wòmosinnaat, v. i. to be kind: wòmosi wómosi, I have been kind, C. 196; kíttamunatamunat, be kind to me, ibid. See kíttamunatamunat.

wompag, n. 'brightness', bright light (opp. to pokkawa, 'in darkness'), Is. 59, 9; akíwoompag, when it is day, 'in the morning watch', Judg. 16, 2; Ex. 14, 24; that which is white: *wopa wopa ona, the white of an egg, John 6, 6.

*wopam (Narr.), pl. wópam, *wópam, *wópam, *wópam, the white money, 'made of the stem or stock of the periwinkle (Pyrenia), which they call mactahók, 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 *wopam was half the value of the soakánthok (or black money), q. v. 'A kind of beads . . . which they call wopam-
wompsikuk—continued.
bald eagle, Zeish. Vex. 60 (from *wosp∞y, white, and wosp, (a bird's) tail).

womp⁴, *womp, 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 *wommpum (wompréng), he looks down; *wommpyp, he looks into, etc. It is found in other dialects of the Algonquin, as Cree *wipmpy, 'he sees' (Howse 43); Chip. *womppokanen, he sees it (Johns, John 11, 9). Cf. wommamut and *womppum. The three verbs signify: *womp, he looks and sees. Cf. womp, bright, white; wompyp, bright light; when he sees; *womppum (R. W. *womppum), break of day, etc. See womaquaqua.

*Cree *wipmpy, it is daylight, Howse 77. Abn. *wap, 'volli' (Kaskes, subst. part. aij). Old Alg. *womamm, I see (him); *wommbat, I see (it), Jeune (Arch. Am. 11, 25); *wammb, to see, Lah.

wompuhquont [wompipuhkik], participate, having (white or) gray hair, having a gray head, Bent. 32, 25; *wompuhquon. I am gray haired, 1 Sam. 12, 2; wompuhquon, (when) I am gray haired, Ps. 71, 18; wompuhquong, (they are) gray haired, Job 16, 10 (suh wompuhquong, he is gray [headed]), C. 232. Cf. *wompuhchok.

[Del. *wosp how qua wan, gray hair, Zeish.]

wompushog. See wompsikuk.

wompuumus, n. a chestnut tree, pl. + wump, Ezek. 31, 8; Gen. 30, 37. See *wompumish.

[Narr. wompumish, R. W. 89; wmpumis, chestnuts, ibid.; wmpumanch, chestnut, Stiles.]


wómunat. See womunat, to go from.

wımünsinuk. See womunat.

wonk, adv. also, Exe. 3, 11; again, Ps. 78, 39; moreover, Ps. 19, 11 (womk, wonk, ook, again, C. 233). See ook.

wonk—continued.

[Narr. *womp, more (in the sense of encore, again), R. W. 48. Del. wonk, wok, and, also, Zeish. Abn. *wôkki, mais; *wôkki, l'un après l'autre, per successionem.]

wónkinnumunat, v. t. to bend, to make crooked [from *womk], wókinnum wékôyôsh, he bowed the heavens, 2 Sam. 22, 10 (= qumôbbkum *wokk, Ps. 18, 9); wonkimon *wotôkum, he bent his bow, Lam. 2, 4; wékinôyôsh ohôkum, ye who bend the bow, Jer. 50, 14; wékinôyôsh ohôkum, v. 29 (wónkinnumum, to bend; wónkônnumunat, to be bent, C. 182). Cf. wonkittenunat; see pantkonun; wottunnumat.

wónkênásu (adj. an.) bent, C. 218. See *womk.

wonkõnos, wonkoncos, 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 (wikonos, a fence, C. 160).

[Narr. *wónkanosint, a fort, R. W.]

wonkumn⍟eg, n. pl. (their) claws, of animals, Zeich. 11, 17. See omkumosung.

wonkqüssis, n. a fox, Nch. 4, 3; C. 240; wonkis, Luke 13, 32; pl. wonkqüssé, Judg. 15, 4. From *womki, 'crooked'; *wôkem, 'he is (does) crooked', i. e. he 'doubles'.


wonkum, v. t. to greet thou (him, him), 2 Tim. 4, 19; *womkumw, he greets thee, ibid. v. 21; *womkumw, he greets him, Acts 23, 26 (he embraced him, Acts 20, 1); womkumw, greetings, Acts 15, 23; *womkum, greet ye (him), 1 Sam. 25, 5; ye, Rom. 16, 6-16; womkum, when we had taken leave of each other, Acts 21, 6.

wonnepog. See wonnepog, a leaf or herb.

wonogkēn. See wonogkog, they burrow, 'have holes'.

wónogq, n. a hole, Ex. 28, 32 (-nog, Ezek. 8, 7); pl. wonogqog, the holes or dens of wild beasts, Nah. 2, 12; at wonogqog, in holes (pitfalls), Is. 42, 22; españore *wónogq, 'by the hole of
wōnoq—continued.

the door,' Cant. 3, 4; wōnoqpe pusath-they, the hole of the pit, Is. 51, 1; wōth pαntunnqαt, from the holes in the rocks, Jer. 16, 15; petshunt uγγινατ, to fall into a pit, Matt. 12, 11.

[Del. wooni, a hole; wooni, he is digging a hole; woon, to dig a hole, Zeisb.]

wonteanumāt, v. i. to dig a hole; wontean, I have digged, 2 K. 19, 24; wonten akkt, he digged in the earth, Matt. 25, 18; wantenth, dig thou, Ezek. 8, 8; wantenem, when I digged, ibid.; wantenem kuh ukkathām, 'he made a pit and dug it', Ps. 7, 15; wοntang, they dig pits, Ps. 119, 85. See kathām.

wōhšsuppāte. See wōhšsuppāte.

woonki, adj. and adv. (1) crooked, Prov. 2, 15; wοOnkιqenv, crooked places, Is. 45, 2; wοonk, that which is crooked, Ezek. 17, 15; wοonkqij, crooked things, Is. 42, 16. (2) perverse, wrong, Hab. 1, 4; askpe wοonkq, wrongfully, Jer. 22, 13. Cf. peemi; pepepiq.

[Narr. wοOni, crooked, R. W. 54. Cree wiipq, it is crooked, Howse 71. Del. wοitkiih, v. adj. it is crooked, Zeisb. Gr. 164.]

woonkitteanōnāt, v. t. (an. and inan.?): wοοntkitee eennqαnqα, he makes my paths crooked (for me). Lam. 3, 9.

woosuppāhtumumāt, v. t. to make bright, to enrich, Ezek. 21, 11: wοοntoppαntu, (it is) furnished, Ezek. 21, 9. See wootumumāt.

wōu, wōu, n. an egg. Luke 11, 12; wοonq peq wοonq, the white of an egg, Job 6, 6; pl. wοonqan, Is. 10, 14; wοonqadh, her eggs, Job 39, 14 (from, pl. wοonqadh, an egg, eggs, C. 156). See *wοonq. Cf. ōuq, an animal; oχ, out of.

[Del. wοOnk, pl., eggs, Zeisb. Voc. 12; wοOnk, ibid. 31.]

wōšhinumunāt, wōshwumunumāt. See wοshthīnumunāt, to open.

wōšheenit. ('if he open,') parting the hoof, Dent. 14, 6. Cf. wοshbssmuat.

wōshwemox, (the water) 'parted asunder', 2 K. 2, 14.

wōshwetenumāt. See wοshthīnumumāt.
woskheunāt, to hurt; woskehbit毛nt, to be hurt, *C. 105;腑askehun, I hurt, ibid.

woskehtoonk, n. violence (suffered), a wound, Ex. 21, 25; spoiling, Hub. 1, 3 (= woskehunat (?), Gen. 6, 13; cf. v. 11)

woskehitiineat, v. t. man, and v. i. to do harm to (man, obj.), Rev. 7, 2, = woskehbituunāt; woskehitiineat, I persecuted (it, the church), Phil. 3, 6; above woskehunāt okhe, do not harm (ye) the earth, Rev. 7, 3; woskehuwani, participate, harming, one who hurts, Rev. 9, 4.

woskehuwaé, adj. hurtful, harmful, 1 Tim. 6, 9; woskehuwaé, 'innocent'. Jonah 1, 14.

woskehuwaen, n. one who hurts or slurs, 'the spoiler', Jer. 51, 56; pl. (obj.) v. 53; woskehunwawng, 'spoilers', 2 K. 17, 20; 1 Sam. 13, 17.

woskehuwáonk, n. violence, hurt, Gen. 6, 11.

woskehuwánat. See woskehuwānt.

woskesit, (he is) blenished, deformed, Lev. 21, 17, 18, 21. Cf. cahkēm.

woskelohteako, at woskelohteako, on the open fields, Ezek. 20, 5.

woskelomp, n. a man, vir: pl. woskelompauq (cf. wiosnunin, a man of another race or nation, a captive): mōn woskelompala, among men, Ps. 78, 60; woskelompauq (v. subst.), he is a man, he became a man (El. G. 12, 16); woskelomp akh mūnicshawshosh aktshehek, 'male and female created he them', Gen. 5, 2 (wolkwesek weak, an old man, C. 157; woskelohe wosk, some men, ibid. 175; woskelomp wosk, another man, ibid. 232; mūnicshawsh, any man, ibid.). See also.

[Narr. skètomp, pl. skètomplakot, man, men (also na'a, ni'munung), R. W. 44; lānume, nīlinisliulawr, caishkκomplam, "men, folk, people", ibid. pref. 19; cōn or c能使omp, a man, ibid. 15.]

woskheonāt, woskeskewónat, woskhōnāt, v. t. an, to hurt, to injure, to do harm to (an, obj.), Prov. 6, 18; woskhōnqat to hurt me, Gen. 31, 7; kawoskhōhun, to do thee hurt, v. 29; woskhōhunat, woskhōmptah, (they) to woskheonāt, etc.—continued.

hurt men, Rev. 9, 10; mōta woskheonwng, we harm them not, 1 Sam. 25, 7; woskheonw, he wrongeth, injureth, Prov. 8, 36; woskheunw, (it) may harm him, Job 33, 8; woskheunāt, participating, harming, one who hurts, Rev. 11, 5; akh woskheunāt, 'whom thou persecu-rest', injurest, Acts 9, 5; woskheunw, 'then that spoileth', Is. 33, 3; mōta woskheonwng, he shall not hurt thee.

Acts 18, 10; woskheonom, hurt him not, Luke 4, 35; woskheonwng, do him no harm, Jer. 39, 12; akh woskhe- nom, do (them) no harm, Ps. 105, 15 (woskheonwng woskheonom, they hurt themselves (injure themselves), C. 239); pass. woskheon, I am hurt, Jer. 8, 21; kawoskhipat, thou wast spoiled, Is. 33, 3.

wososhqit (?): na ut wososhqit, 'the marshes thereof', Ezek. 47, 11 (wososhqit, a meadow, C. 100).

[Del. wosikum, v. adj. marshy, muddy, Zeisb. Gr. 164.]

wosabpe, wassabbe, adj. and adv. thin, 1 K. 7, 20; Rev. 2, 4 (wosippā, C. 176): wosabpetlχhaqaruwng muckay, they beat (it) into thin plates, Ex. 39, 3; pesh wosabpetlχhaqaruwng, (it) shall be made thin, become thin, Is. 17, 4. Cf. spapīr; wosippā.

[Del. wosabppē, wospē, (it is) thin, Zeisb. Gr. 167, 172.]

wōsuumāt. See wōsuumānt, to shine out.

wōsupsptē. See wosipptētē.

wō. See wēim.

wounkg, n. error (that which is crooked), Rev. 10, 5. See woskik.

wουshau. See woushau.

wουwau, wουwau, n. a winding about, Ezek. 41, 7. Cf. woushau, wounk, wōisim, wounkauwau.

[Del. wounkauw, wounkau, it is circular, ibid. 9; wounkauw, he roundeth it, ibid.]

wουwauwou, n. a winding about, Ezek. 41, 7. Cf. woushau, wounk, wōisim, wounkauwau.

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wowussomónat, etc.—continued.
(6), Is. 44, 15; wowussomumom, we worship (intr.), Gen. 22, 5; weg wowussomnecheg, they who worship, Ps. 97, 7 (wowussomumom, we worship, C. 216; wowussom god, worship God, ìbíd.; wowussomnecheg, to be worshiped, ìbíd.). Cf. wowussom, he bows down; pedwom, he prays.

wowussomoncheq, wàus-, pl. worshipers, they who worship, Ps. 97, 7; 2 K. 10, 19.
wom. See amnomat.

womiyen. See vòmiyan, downward.

wominnést, wowussinnést, v. i. to go downward, Judg. 7, 10; Gen. 46, 3: wominn en, wominn en, he went down to (a place), 1 Sam. 15, 12; Jonah 1, 3; Ex. 2, 5; wominnog, they go down to (the gates), Judg. 5, 11; ìnog wominn, he who goeth down, Eec. 3, 21; oaduk pppinnshin amnom, he goeth down as a beast, Is. 63, 14; wamwee wam- 

womsh, 1 go down with thee (into Egypt), Gen. 46, 4; weg womwamdecheg en passahkagwem, they that descend into the pit, Ezek. 26, 20; 31, 16; ình khor wimwam, the descent, downward slope (of a mountain), Luke 19, 37; wowussom wuamchet, I came down from the mount, Deut. 10, 5. See wòmiyan.

[Narr. wamwin [wamwin], down hill, R. W. 76.]

wowussonk, n. a ravine (?), a steep de-

scend: kikie wamwamdecheg, 'by the cliff of (Ziz)', 2 Chr. 20, 16. Cf. wos- 

wuhkágay.

*wuchechepúnnock (Narr.), "a great

bunch of hair bound up behind."—R. W. 58.

*wuchiekapêuck (Narr.), "birching

dark and chestnut bark, which they
dress finely and make a summer covering

for their houses."—R. W. 48.

wuchchinat. See wuchchinat.

wuhhóg, (his) body, himself, Lev. 21, 4; 

Prov. 31, 22; Cant. 3, 9. See wukkôy.

wuhhógki, that which covers the body; hence a shell, and in pl. wuhhógkír (q. v.), scales (of fish), Job 41, 15; wuh- 

hógkítcey, (fish) having scales, Lev. 11, 9.

[Narr. sukátoché, sukátoché [sákii- 

wuhhógki, black-shell], black money, 

wuhhógki—continued.

R. W. 104; panyútkoch [kappolk- 

wuhhógki (?)], 'a little thick shell-fish', ìbíd., the naval clam; ntraktic [——

and wuhhógki], 'the periwinkle' (Pyrrula 

caria or canaliculata), ìbíd.

wuhhogkomminneash, n. pl. hůks, 

Luke 15, 16; wuhhogkommon, to the 

hůk, Num. 6, 4.

wúhkós, ooko, n. a hoof (his hoof), his 
nails or claw, Dan. 4, 33; Dent. 21, 12.

See wúhkós.

wuhpeteog, wuhpit, wuhpeg. See 

wuhp-

wuhťauog, pl. -asik, (his) ear, ears, Is. 

32, 3; 33, 15. See wíchťų.

wuhtuk, wuttugk [wuhtuk, of the 

tree], n. a branch, John 13, 2; Is. 9, 14; 

(wuhtukki) Is. 19, 15; Ezek. 15, 2: wuht-

quannom, his branch, Job 15, 32; 14, 16; 

wuhtquannom, on my branch, Job 29, 

19; pl. wuttukquannok, branches, (wood 

for) fuel, Is. 9, 5; Gen. 22, 6. See wutt-

ku.

*wukse (and uonigwe), adj. alone, C. 

167. Cf. wussi.

wunánutonk. See wunánintoonk.

wunassomónat, v. t. an. to betray: wa-

nassom, I betray, Matt. 27, 4; woh 

wunassom, who betrayed him, Matt. 19, 4, 

=neh wunassomkýtechéch, Mark 3, 19; 

nome wunassomcég, 'if ye be come to 

betray me', 1 Chr. 12, 17; wunassomkínt, 

to betray him, John 13, 2 (wunassom), 

he was betrayed (?), C. 182 (when he 

was betrayed (conspir.), as in 1 Cor. 11, 

23, whence Cotton probably took this 

word)].

wunassomuwáde, adv. treacherously, Is. 

21, 2.

wunassomuwánden, n. one who deals 

treacherously, Is. 21, 2.

*wunähkémouk. See wunahkêko- 

muk, a chimney.

*wunnágehan, or wunnágín waúpi 

(Narr.), a fair wind: wunnágitéx etúini, 

when the wind is fair, R. W. 84. Cf. 

muttágéhan, a cross wind, ìbíd.

wunagetahanwe quassukquonash, 

beweld stones, 1 K. 7, 9 (-agyulakatan, 

v. 11, 12).

wunmag[k]ittahwau — chikóp-poh, 

he heceth down cedar, Is. 44, 14.
wunnagkittuhhausen, -in, a carpenter, Is. 44, 13.
wunnaiyeu, adj. and adv. (he is) happy. See wunnigen.
*wunnam (Narr.), "their red painting, which they most delight in."—R. W. 154.

wunnamamauonk (?), n. healthfulness, promotion of health, Prov. 16, 24; = wunnamamunak, a blessing (?). See wettakeunak (under wettakeu).

[Del. wemunibi, I am well, Zeis-b.]
wunnamonaenat, v. i, to beget a son or sons; wunnamonaunak, he begets a son, Eev. 5, 14; phik wunnamonaunak, he shall beget sons, Gen. 17, 20; wunnamonaunak, he begat (ns), James 1, 18; sah wunnamonaunak, wuimam, if he beget a son, Prov. 17, 21; Ezek. 18, 10, 14; sah wunnamonaunak, wunnamonaenat, he who begat thee, Prov. 23, 22; wunnamunak, begat (ye) sons, Jer. 29, 6 (wanamonaunak, I begat (a son or sons), C. 38). Cf. wunnamonaunak.

wunnamaphaunamounak, v. t. an, and inan, to answer (a question) to (anyone), Matt. 22, 46; Acts 24, 10. See wannaphau.

wunnamaptamoonak, n. belief, faith, Heb. 11, 1; C. 182: kunnamaptamoonak, thy belief, 2 Thess. 2, 13; thy faith, Matt. 9, 22; wanne spond, wunnamapton, -onak, by faith, IIeb. 11, 3, 4, 5, etc.

wunnamaptamunat, (1) v. t, to believe, Luke 24, 25 (with an obj, expressed, to believe or believe in (a person), (2) to obey: wannamaptamunat (an, and inan,). to obey: wannamaptamunat, he heartened to (him), Gen. 23, 16: wannamaptamunat, I believe, Mark 9, 24; Acts 27, 25; C. 182: wannamapton iow God, ye believe in God, John 14, 1; wannamaptamunat, they believed, Ex. 4, 31; wannamaptamunak, wunnamaptamunat, he believes, Prov. 14, 15 (wunnamaptamunak, to be believed, C. 182); wannamaptamunak, they believed (him), Ex. 14, 31; sah and wannamaptamunak, he did not believe them, Gen. 45, 26; wannamaptamunak, dest thou believe on (him)? John 9, 35; sah sah wannamaptamunak, that I may believe on (him), v. 36; kowam wannamaptamunat, whoso believeth in (him), Rom. 9, 33; wannamaptamunak, 1 John 5, 1, 5.

wunnamaptamunat—continued.

[Narr. wannamaptamunat, I believe you or I will obey you. "This word they use just as the Greek tongue doth that verb [πιστεύω] πιστεύω, 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.

wunnamuhquttae, -teyeu, adj. true, 1 K. 10, 6; Jer. 42, 5 (wunnamuhquttae, truly, C. 230): wannamuhquttaeunak, (it) is true, Dan. 6, 12; wannamuhquttaeunak, (words) are true, 2 Sam. 7, 28; ne wannamuhqa-
teqtak, that which is true (truth concrete), 1 K. 22, 16; wannamuhqutt-
eunak, 2 Sam. 15, 20; wannamuhquttteunak, truth (abstract). Ps. 15, 2.

[Del. wulime, he says true or the truth; wulimey, v. adj. it is true, right, Zeisb. Gr. 165.]

*wunnamawateouuanak, to prove: (i.e. to know-true, to demonstrate). C. 205.

wunnanittunonk, wunnanetunonk, n. a blessing (referred to the object), Dent. 28, 2.

wunnantamunat, wannanittamunat
[wunnamantamunat], v. t. inan. to bless (it), Dent. 28, 12; 2 Sam. 7, 29; wannanittunak, bless thou (it), Dent. 33, 11; phik wannanittunak, he will bless (it), Dent. 7, 13; niwce wannanittamunak, let (it) be blessed forever, 2 Sam. 7, 29. Primarily, to be blessed with a thing.


wunnanumonak, n. a blessing (referred to the giver or agent), Dent. 33, 7. See wannanumonak.

wunnanumau, wannanumau, he is happy (is blessed), pass. Rom. 14, 22; Prov. 3, 13. See wann.

[Del. wannama, I like it, Zeisb.]

wunnanumounak, v. t. an, to bless, to invoke blessings on (Num. 24, 1) or confer blessings (wunnanumounak, C. 182; wannanumounak, I bless, ibid.) wannanumounak, he blessed (them), Dent. 33, 1; wannanumounak, they to bless (them), Dent. 27, 12; wannanumounak, I will bless
wunnánumónat—continued.

thee, Gen. 22, 17; wunamun, I bless (her), Gen. 17, 16; wunnamun, bless me, Gen. 27, 34; pass. pišk kanunoun, thou shalt be blessed, Deut. 27, 3; pišk wannamúnitma, (it) shall be blessed, v. 4, 5 (wunnamúnitmat, to be blessed, C. 182).

*wunnappinmeat (?): konýum, welcome, C. 217.

wunnash, v. to erect, to set upright (lit. to set on end); wannashet, he set up (a pillar), 1 K. 7, 21; woh wannashal alget-
hund, be that settheth stands, Jer. 5, 26; wannash, set (a watchman on the tower), Is. 21, 6; wannash akkab, set on a pot (on the fire), Ezek. 24, 3. See wannam-
tonnad. Cf. wannajque, on the top of, or rather 'on end'.

[Del. wo much qui re, top of a house or tree, Zeisb.]

wunnashoum, (his) spirit, Prov. 18, 14. See wannashouk.

wunnashique. See wannajque, on the top of.

wunnatotamounat, v. t. an. and inan. to question, to ask any questions, Matt. 22, 46; Mark 9, 32, etc. See natanotan.

*wunnauwuñuck (Narr.), a shallot; wannauwuñucke, a skiff. "Although themselves have neither, yet they give them such names, which in their language signifies carrying vessels."—R. W. 38. Cf. könukān.

*wunmaug (Narr.), a tray; pl. +uwak, R.W. 50; wannuugwacörn, a little tray, ibid. See wannuuk.

*wunaugonhóomin (Narr.), 'to play at dice', that is, by throwing painted plumstones (wunawak) into a tray, R. W. 146.

wunnaułounií, n. appellative, a son (i.e. anybody's son), Prov. 17, 25; Heb. 5, 8 (wunnaułounir, C. 162).

wunnauunonuh, n. constr. (his or her) son, Gen. 22, 3; 21, 2, 3, 5, 7; (the son of) 2 K. 4, 37; wannauonu, my son, Gen. 21, 23; 22, 7, 8; wannauonu wannauonuh, my son's son, Gen. 21, 23; kanonu, thy son, Gen. 22, 2, 12; Lev. 18, 10 (kenónon, thy son, pl. kenonó-

wunnauonuh—continued.

his son, Gen. 22, 6; pl. wannauonuwyg, my sons, Gen. 48 (collectively, all my sons, wannauononuh, Gen. 48, 9; 1 Sam. 2, 24); wannauonuh, his sons, the sons of, I Chr. 21, 20; 2 Sam. 25, 6; Gen. 30, 12.

*wunnaungwash (Narr.), speak the truth: wannauungwas or, he speaks true; wunnaungwas, you speak true, R. W. 63. The two last 'are words of great flattery, which they use to each other, but constantly to their princes at their speeches', etc. wannanau-

wunnauonuwáonuk (Narr.), n. 'faith-

wunnuonuwáonuk (Narr.), n. 'faith-

wunnauónat, 3d pers. infin. of wannuónat, to see him, 2 Sam. 13, 6.

wunne, one, adv. and adj. well, beautifully, pleasantly (Lat. bene): good, beautiful, pleasant: wannu wunnauonu, of good courage, I Chr. 19, 13; wannu okke, a good land, Deut. 8, 7; okke wunnauonu, his pleasant fruits, Cant. 4, 16; woh kene wunnuonu, ye might well bear with him, 2 Cor. 11, 4; adj. an. with prefix, kuni', thou art happy, Deut. 33, 26; pišk kuni', thou shalt be secure, Job 11, 18; woh kene wunnu onu, watch ken, that it may be well with me for thy sake, Gen. 12, 13; kawini, wunnu onu, happy are ye if ye do them, John 13, 17; wunnuonu, they who are happy, the happy, Mal. 3, 15. See wunnauonuwáonuk.

[Qar. wunnu, wínun, well (adv.), Pier. 52 and passim. Del. wulh, good; wulh, the best; (an.) níth, the best, holy, Zeisb. Voc. 12, 13. Chip. wén, adv. 'well, right, just, exactly, diligently', Far. Cf. Chip. one, as prefix.]

wunnechotegyí, v. (imperat. 3d pers. pl.) 'set on bread', i.e. serve the food, Gen. 43, 31. Cf. wannuón (Narr.), a tray, R. W. 50.
wunneečhanát, -čnát, v. i. 3d pers. in-fin. of wunneeč, to conceive, Heb. 11, 11. See wunneeč, wunneečánunát.

wunneečáneunk, n. offspring, collectively, Rom. 9, 8 (all children).

wunneečanáh, his child, constr. the child of, i. e. offspring, son or daughter, indeterminate of age or sex; pl. wunneečhunaméwiy, children, offspring, as related to wachetnumának, their parents, Matt. 10, 21. See wachetnumának.

wunneečhanóhát, v. t. an. to begat (a child): wak wunneeč, he who begat (a child), Dan. 11, 6.


wunnegekn, 'adv. of quality' (El. Gr. 22) and adj. (it is) good, pleasant, used by Eliot sometimes as the equivalent of wunne, but, strictly regarded, wunne or wanni is applicable to the abstract, the possible or suppositive, or the subject, wunneen to the concrete, the actual, or the object; yet Eliot was compelled to employ the latter form to express abstract good. See wunnegik*: wunne\_www = na en wunnegen, he saw ... that it was good, Gen. 1, 4, 10, 18; w ak wunnegen nt weskenskip, the thing was good in his eyes, Gen. 41, 37; 'he was content with it', Lev. 10, 26; wak wunnegen, (it is) better, a better thing, Matt. 18, 8; 9; w ak wunnegen ókákt, ... wunnegen nahtanamán, 'in pleasant places ... I have a goodly heritage', Ps. 16, 6; (rare in) pl. wunnegë̄n, good things, Matt. 12, 55; v. subst. negat. watla wunnegë̄nna, so, it is not good, Gen. 2, 18; 2 Sam. 17, 7; Matt. 19, 16; yánnina wa wak wunnegë̄n, thousand, it is (will be) good for nothing, Matt. 5, 13; wak wunnegë̄nnumë̄y, n. wunnegë̄n, n. wunnegë̄n, no good thing will (be withheld), Ps. 84, 11.

[FOOT NOTE.—"On reflection, I am convinced that wunnegen is, primarily, the contracted in-finitive, or 3d pers. sing. indec. pres. of a verb wunnegwit, to be good, as wunnegwit, to be good or well. From this verb wunnegik and (negat.) wunnegë̄n, etc., are regularly formed. So it is the inanimate noun, or 3d pers. pres. indec. meaning 'good thing' (bhenen or kánew) or 'it is good.'"]

wunnegen—continued.

[Aub. Seiglu, 'céd est bon, beau', Rasles. Narr. wunnegén, énîsh[kiwáq], welcome, sleep here, R. W. 38. Del. wu bi chon, it is good or well done, Zeis. Voc. 34.]

*wunnegénneu, adv. famously, C. 228.

wunnegik, wunegik, -guk, that which is good, a good thing, 2 Tim. 1, 14: nickwak wunnegik, every good thing, Philen. 6; se āyam wunnegik, any good thing, Josh. 21, 45; wakwáan wunnegik kah wachet, to know good and evil, Gen. 3, 5; pl. wunnegikash, wunnegiksh (more commonly wunnegah), good things, Josh. 23, 14, 15; Ps. 103, 5. See wunnegiyik.

*wunnegín waúpi. See wunnegéhu, wunnechtowahnapú, it buds, Is. 27, 6.

*wunnekuunk, n. the birth of a child, birth, ind. Laws vn, 7.

*wunneechehna̱é, kindly, C. 228.

wunneechehnoát, v. t. an. to do well toward (or do good) to another: wunneechehnum wi, wunneechehnum, if ye do good to them that do good to you, Luke 6, 33; wunneechehkik, (do not my words) do good to (him), Mic. 2, 7; wak wunneechehkik, (when) ye may do them good, Mark 14, 7; wunneechehnoát wunne, let us do good to all men, Gal. 6, 10. From wunneechehnoát.

wunneeçnát, v. t. an. to beautify, to make beautiful, to make good (?); wak wunneeçnát, kahkay wunneeçnát, 'deck thyself with ... excellency' (beauty), Job 40, 10. See wunneechehnoát.

wunneqog, n. a leaf, Lev. 26, 36; Is. 64, 6; (wunneqog) Job 13, 25 (wunneqog, C. 164): wunneqog, his leaf, Jer. 17, 8 (wunneqog, Mass. Ps., Ps. 1, 3); pl. +qog, Dan. 4, 12, 14; at wachatun wunneqog, on the tender herb, Deut. 32, 2; wenechuk wunneqog, he eats herbs, Rom.
wunnepog—continued.
14, 2, =wunnepogpas, Ps. 105, 35, =wun- nepogpas, Mark 4, 32: wunnepogpas, a ‘dinner of herbs’, Prov. 15, 17. Cf. wunnepogpas, bitter herbs, Ex. 12, 8; Num. 9, 11.

wunnesenat (wunne-awesnat), v. i. to do good, to do well, Num. 24, 13; Mark 3, 4.
[Del. wulilisan, to be good; wulasso, good, handsome, Zeisb. Gr. 166.]

*wunnetoäntanat, v. t. caus. to make good; 3d pers. wunnetoäntanat, to make (it) good', C. 226.

wunnetuoe, wunnetuoe, adj. an. good, Ps. 112, 5; beautiful, Gen. 29, 17; 1 Chr. 16, 29 (wunnetuoe, good, bonus, C.226); wunnetuoe, a good man, Ps. 112, 5; Matt. 12, 35. Cf. wunnetuoe, rich.
[Narr. wunetuoe, ‘proper and personal’, R. W. 60; wunnetuoe, my heart is good, ibid.]

*wunnetuout, to be good: konstänat, (thou) to be good, C. 226.

wunnetuonk, one, n. goodness, Prov. 20, 6; excellency, beauty, Job 14, 10: wunnetuonk, his beauty, its beauty, 2 Sam. 1, 19; 14, 25; wunnetuonk, for thy good, Deut. 10, 13.

*wunniish (or ushunëhokah), fare you well, C. 227.

*wunniketeauunat (?): wunnikkeawkk wunnikkeawkk, I am pretty well, C. 225.

See kisew.
[Narr. konketodug, they are well, R. W. 28.]

wunniubpehepau, he maketh (it) dry, of the sea, Hag. 1, 4. See wunnepsenat.

wunniyeu, wunniyeu [am a gut], adj. an. (? ) (he) is happy, Job 5, 17; Ps. 127, 5; 137, 8, 9: nh wunniyeu, happy is he who, Prov. 16, 20; onë wunniyeu, more happy, 1 Cor. 7, 40 (so . . wunniyeu, are (they) well? C. 225. See wunne wunniyeu.

*wunniyeyë, adv. happily, C. 228.

wunnog'kus, (his) belly, Lev. 11, 42: kenog'kus, thy belly, Cant. 7, 2. See wunnepsenat.

wunnoq'kussue, -ussu, adj. of the belly; as n. bowels, Col. 3, 12; Acts 1, 18.

wunnoq'kue, wunnoq'kane [=wunno-hogk, good-bellyed or well-covered], adj. fat, 1 Sam. 28, 24; Ezek. 34, 20; as v. wunnoq'kane, they shall grow fat, Deut. 31, 20; mo uhke wunnoq'kane, he was very fat, Judg. 3, 17.
[Narr. wunnoq'kane, it is fat, R. W. 143.]

wunnoq'kuteqeg, pl. they who are fat, the fat, Is. 10, 16; Ezek. 34, 16; =wunnoq'kuteqeg.

wunnoq'kuteqeg, it will be fair weather, Matt. 16, 2 (weleq'quot, fair weather; wunnoq'kuteqeg, pleasant weather; vekwamq'kuteqeg, warm weather, C. 158). See wunnoq'kuteqeg.
[Narr. wunnoq'kuteqeg, fair weather, R. W. 81.]

wunnohteauan, he maketh peace, Ps. 147, 14.

wunnohteauan, v. t. to set up, to erect: wunnohtodug, they set up (towers), Is. 23, 15. See wunnoh.


wunnoq'kumukquok, n. craftiness, Eph. 4, 14; wunnoq'kumukquok, an conspiracy, 2 K. 17, 4. Cf. wunmukkelonun.

wunnoq'kumukkonat, v. t. an. to beguile, to deceive by craft: wunnoq'kumukkonoop, he beguiled (Eve), 2 Cor. 11, 3.

wunnoq'kwesewa, adj. an. ‘subtle’, Gen. 3, 1 (wunnoq'kwesewa, 2 Num. 16, 3): wunnoq'kwesewa, adv. subtle, 1 Sam. 21, 22; 27: wunnoq'kwesewa, with guile, Ex. 21, 14; wunnoq'kwesewa, with subtlety, Gen. 27, 35; 2 K. 10, 19.

wunnoq'kwesewiuan, v. i. to be crafty or subtle, to deceive by craft (with affix of 3d pers. pl. Eph. 4, 14).

wunnoq'kwesewuuonk, n. subtlety (wunnoq'kwesewu, his subtlety, 2 Cor. 11, 3).

wunnoq'kwesewuuonk, n. subtlety (wunnoq'kwesewun, its subtlety, R. W. 5, 6.

wunnoq'kwesewuuonk, n. truth (abstract), Ex. 34, 6; Prov. 8, 7; Rom. 1, 18. Cf. wunnoq'kwesewuuonk.

wunnoq'kwesewuuonk, n. a dish, 2 K. 21, 13; wunnoq'kwesewuuonk, in my dish, Matt. 26, 23; C. 161; wunnoq'kwesewuuonk, in the dish, Mark 14, 20; wunnoq'kanteqeg, ‘platlet’, Matt. 23, 25. Cf. wunnoq'kanteqeg, belly; wunnoq'kanteqeg, a hole (dug out?).
wunnonk—continued.

[Narr. wunnonk [wunnoh], 'a tray', R. W. 50; pl. wunnupoh [wunnupoh], Micm. shakun, 'an plath', Maill. 10. Del. abru- variis, a dish; abruvaren, to make dishes: abruvaren-mamuk, (dish-tree) elm tree, Zeisb.]

wunnonkou, adv. yesterday (Fr. Gr. 21), i.e. last evening, John 4, 52: pish wunn-
onkou, until evening, Josh. 10, 26.

[Del. wun onk, evening, Zeisb. Voc. 34.]

wunnorkook, wunnorkook, n. (when it was) evening, the evening, Gen. 1, 5, 8, 13, 18.

[Narr. wunnorkop, evening, R. W. 56. Deut. wunnorkop, in the evening: wunnorkop, 'last night', Zeisb. 11r. 171 ('this evening', ibid. 178.)]

wunnorkoqai, adj. and adv. in the evening, of evening, Zeph. 3, 3; Gen. 59, 16; Esth. 2, 14.


wunnökóoñahot. See wunnumrä funding.

wunnökóoñawonk, n. flattery, Dan. 11, 21 (wunnökóoñawonk, C. 220).

wunnukwóóminen, v. i. (to be) adorned, C. 217 (as participle): pish kwehkó wunnukwóóminen, thou shalt be adorned with, Jer. 31, 4. See wun-

wunóonk.

wunnokamoonk, n. a valuation or estimated value (for ransom?), Lev. 27, 16: kwaswamoonk, thy valuation (value fixed by thee), Lev. 27, 12, 13.

wunnowanok [wunnowanok], n. a covenant, an agreement: wannowanok, my covenant, Gen. 17, 4: wuanwoman, I make my covenant, v. 2; wannowanok, his covenant, the covenant of, Ps. 78, 10; 105, 8; wannowanok aqinnek wuanwoman, 'make a cov-

enant with me by present', Is. 36, 16.

wunnowanok, v. t. an. to make a league with, Dan. 11, 6; to covenant with: wannowanakum, he maketh peace, Ps. 147, 14.

"wunnuketonañánun: sun wunnuketonañánun, 'is it a healthy time'? is it healthy? C. 225.

wunnukinumunát, v. t. to turn a thing upside down, 2 K. 21, 13: wunn-
ukinunumén, he turned it upside down, Ps. 146, 9.

*wunnupkmiont, n. opportunity, C. 163.

wunnuppakwhunne, adj. wingéd, Dent. 4, 17.

wunnupoh, (her or its) wing, the wing or wings of (constr. -ol, the wing or wings of), Dent. 32, 11: wunnuppakwhunne, their wings, 2 Chr. 3, 11; Job 39, 26; pish wunnuppakwhunne, one wing (of), 2 Chr. 3, 11; ut wunnuppakwhunne, on the wings of, 2 Sam. 22, 11; ut wakwehk wunnuppakwhunne, upon her wings, Dent. 32, 11; wunnuppakwhunne, having great wings; wannuppakwhunne, long-winged, Ezek. 17, 3. See wunnup.

wunnupwonnok, pl. wunnup (his) proverb, Proverbs, Prov. 25, 1. See wunnup-

wunnupkomoñ, n. (his) hand, See wunnup.

wunnupwonnok, pl. wunnup (his) proverb, Proverbs, Prov. 25, 1. See wunnup-

wunnupwonnok, n. (his) hand, See wunnup.
wusápinuk, wussásipunuk—continued. 16, 30; *wuske wuskonuk, new cloth, Matt. 9, 16; pl. wuskäneish kah wuskeiit kims, things new and old, Matt. 13, 52. (2) young: *wuske pëwësh, a young virgin, 1 K. 1. 2; but rarely used in this sense except in compound words; cf. wuskashin, etc. (3) first in time, of or at the beginning: *wuske ñkutshin, in the beginning, Gen. 1, 1; watch weskë këpakta, from the first day, Dan. 10, 12; watch weskë, from the very first, Luke 1, 3. Cf. asker.

[Cree wiskotk, formerly, Howse 33. Del. wiskigwun, it is new, Zeisb. Gr. 165; wiski; new, ibid. 168; a little while ago, ibid. 172.]

wuskehëwun. n. See weskëhëttonuk; violence or hurt suffered, a wound, etc.

wuskenwëwun. n. See weskëhëwun; violence, etc.

wusken. n. in, n. a youth, a young man. Gen. 4, 23, 41, 12; Eccl. 11, 9; Matt. 19, 20, 22; dim. *wusken: weskë wusken, thou art but a youth, 1 Sam. 17, 33; weskënew, adj. an. he was a youth, 1 Sam. 17, 42; weskënew, a young man; weskënewi, a girl, C. 157. Cf. wuskonk.

[Narr. weskë, a young man, R. W. 124.]

wuskenu, weskënew. adj. and adv. of youth: weskënew, of thy youth, Eccl. 11, 9; 12, 1. wuskënewun. n. youth, the season of youth, Eccl. 11, 10; Ps. 103, 5.

wuskënewun. v. i. to be young: weskë newun, from his youth, 1 Sam. 17, 33; weskë newun, from my youth, Matt. 19, 20; weskë newun, he is young (as n. a young man, a youth, 1 Sam. 17, 55; obj. weskënew, Gen. 18, 7); weskë ngw, they are young (as n. pl. young men, youth, Is. 40, 30; Jer. 31, 13); weskë newun, he was yet a youth, Judg. 8, 20. [The form indicates ‘to become’, ‘to grow’ (cwa).]

wuskëskëuk, (his) eye, (his) face. See weskënew.

Wuskishim. See weskënew.

wuskëtkamwus [weskë-tamwus], n. a young woman, Ruth 4, 12; (pl. obj.) Tit. 2, 4.
wuskotuk, n. the forehead, Ex. 28:38; Ezek. 3, 9; wuskotuk, thy forehead, v. 8; at wuskotukap, on his forehead, Rev. 14, 9. See wuskotuk; wuskotŭ.

[Narr. wesdowtuk, the forehead, R. W. 58.]

wuskón, n. (his) bone, Job 2, 5; Ezek. 37, 7; pl. - ŭk, Judg. 19, 29; Ezek. 37, 1, 3; wuskóned, the bones, Prov. 14, 30 (wuskón, wuskon, C. 157) [but perhaps only of a broken bone]. See áken; wuskón; abkin; abon.

[Del. wesk kun, bone, Zebib.]

wuskónentup, n. the skill, 2 K. 9, 35; Judg. 9, 53; Mark 15, 22; weskónentŭ; bone-head; so, wiskonatup (= wisko-wuskónentŭ), John 19, 17 (wuskonentŭ, C. 157). Cf. chipantay; miskónatap.

wuskoshim, wuskishim, adj. young (of an animal): aši wuskoshim, a young calf, Lev. 9, 2; wiskishim, a young (pigeon), Gen. 15, 9.

[Del. wisk chă, a young creature, Zebib.]

wuskishimwus, n. a whelp; pl.: - ŭ, Prov. 17, 2; Nah. 2, 12; dim. wiskishimwus, Dent. 33, 22; Nah. 2, 12.

wuskishimus, n. a dove, Cant. 5, 12; Hoe. 11, 11; Jer. 8, 7.

[Narr. wiskissĭ, a pigeon; wiskishimasanakí [wiskishimmasanakí (?)], the pigeon country, R. W. 87.]

wusqheonkane, -onqane, adj. bloody, Ex. 4, 23, 26.

[Narr. miskip, vérpuck, the blood; miskipow, the veins, R. W. 60 (mis-quipow, ibid. 138).]

wusqtŏ̃ekonk, n. (his) blood, Num. 33, 33; Rev. 14, 19; Matt. 16, 17; wusqtokeonk, my blood, John 6, 34, 55, 56; miskonk, his blood, Gen. 37, 26; 42, 22; Ezek. 3, 18. Cf. wisqtopk, blood.

wussagōhon, n. (her) carring, Gen. 24, 30. See wusqagohuĭ.

wussapemát, v. i. to view or look out (from); wuspăm, I looked (from my window), Prov. 7, 6; wussăm̃, he looked (from the window), Cant. 2, 9; yen wussapemát, they who look (out from windows), Ezek. 12, 3. Cf. wussañm̃, wussapemát.

[Narr. wussapimutamunin, to view or look about, R. W. 75; wussam̃̃ putamunnĭ, a prospect, ibid.]
wussukhumunát, etc.—continued.

[Narr. wussíwiknuat. 'write a letter': wussíwiklek, -gímain (') write, 'make me a letter' [for wussíwikhounug yímain (?) ]; wussíwiklek, wussíwiknuat, letter. "From wussíwikhóonúak, to paint; for having no letters, their painting comes the nearest."—R. W. 66.]

wussúkquon, n. a tail of an animal, Job 40, 17; Is. 9, 14: wussúkquon, by the tail, Ex. 4, 4.


* wussúkquóhkon, n. a book, C. 216.

*wussúkwhásonq, n. writing, Ex. 32, 16; ('evidence') Jer. 32, 14, 16, etc.; at wussúkwhásonq, 'in a book', Ex. 17, 14, but elsewhere at bokát wussúkiwón, 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.) nen Elihas, see wussumuphounik (my book), and underneath, in English, 'I, Elihas, this my hand.'

wussúmíttsaonq, n. judgment or sentence (suceeding, referred to the object), Job 27, 2.

wussúmónat, v. t. a. to judge, to pass sentence on, to condemn, 1 K. 3, 9; (3d pers. sing.) assúmúonat, Is. 3, 13: kóssom kóthóy, thou condemnest thyself, Rom. 2, 1; -- wussúmáonq (for kóssuq?), thou judgest the law, James 4, 11; ohíque asúmúak, judge (ye) not. Matt. 7, 1; wíssumónat, wíssumáonat, wíssumáonat, particip. judging, he who judges. 2 Tim. 4, 1; James 4, 11; Job 21, 22; (wus) Prov. 29, 14; wíssumónat, he judges them. (Them.) Ps. 7, 11; asúmúak, he sentenced him ('gave sentence'), Luke 23, 24; wíssúúak, they judge him, 1 Cor. 14, 24; kóssumóonq, ye have condemned (him), James 5, 6; kóssumónat, ye are condemned, v. 9; mütta wíssumónat wíssumáonat, he is not condemned, John 3, 18.

wussússes. See wussísses.

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-Judith, ibid.: so wussússes, the Canaanites, v. 21; wut-Egyptian, the Egyptians, Ex. 7, 18; wut-okkii, an inhabitant of; wut-kit, Acts 20, 4.

wutatomp, (his) bow. See ohtomp.

wutamehpunonq, n. trouble, Neh. 9, 32. See wattaúmamunat.

wutamiyue (adv. as n.), the hind parts of man or other animal, behind: at wutamiyue, 'into the draught', Matt. 15, 17; atíámik, his hinder part (opposed to wutaneq), Joel 2, 20; atíámieppáonq, their hinder parts (of animals), 2 Chr. 4, 4 (wuttamoneye, as prep. behind, C. 235). See wutáit.

[Cree wítâmák, underneath, Howse 34.]

wutapipin, n. his bed, Cant. 3, 7. See aygin.

wutchaieyuuonq, it belongs to (him). See wutcha inne.

wutchaubuk. See wutchaáhuk.

wutche, wutch, wotch, prep. from, Ex. 3, 11; Ps. 78, 4; for, Ex. 3, 1; instead of, in the place of, 1 Pet. 3, 18; because of: wáq wutche, for the same cause, Phil. 2, 18: wáq wutche, for the cause that, for that cause, therefore (see wétche); wáq wutch, 'of him' (as a cause or source), Rom. 11, 36. See och; wutcheínat; waj. Cf. wutche (wutchehuu), the active form.

[Narr. wutche, from hence, R. W. 74. Del. wítche, of, by, therefore: wítche, of, on account of: wítche, therefore, for this reason, Zeisb. Gr. 178; wítche, wítche, wítche, of, from, on account of, for the sake of, ibid. 182.]

*wutchéhwaun? (?), her mother, C. 162. See áhwa.

[Narr. wítchéhwháun (and okiká), a mother: wítchéhwháun, my mother, R. W. 44.]

wutchekon, wutchegeen, it bears, yields, brings forth, produces: wutchekon wécheón, it bore fruit, Luke 8, 8; wutchekon . . . daímosok, it yielded almonds, Num. 17, 8; wítchekon . . . wítchekon, . . . wítchekon, he shall yield . . . deities, Gen. 49, 20; wítchekon panq bath, (the hand) shall yield one bath, Is. 5, 10.

wutcheékon: wuxomáonq wutchekon, his hand was leprous, Ex. 4, 6.

wutchekuaayu, -yeu, adv. westward, to the west, Gen. 13, 14; wutchekeen, northwestward, Acts 27, 12 = so petxíniyęż, and youxamíti'niyęż, Mass. Ps., Ps. 78, 8; 103, 12; 107, 3).
wutchekebuaeyeu, -iyeyu—continued. [Narr. ch'ekeu, the northwest, R. W. 83; Chekmawiud, the western god, ibid. 110.]
wutchepepiyewu, -wóiyewu, -wuayewu, adv. eastward, to the east: wutche
wutchepeprowen, from the east, Is. 41, 2; Ps. 107, 3. [Narr. ch'epeprow, the northeast wind, R. W. 83.]
wutchepepowsh, n. the east wind, Job 27, 21 [the northeast wind (?)]; see (Narr. ch'epeprowsh) (wutchepeprowsh witti, east wind, C. 158); suppos. wutchepeprowshik, when the wind is east, when the east wind blows, Is. 27, 8.

*wutcheettuogno, ancestors, C. 162. See wachettuogno, parents.

*wutcheuyi, adv. merely, C. 229.

wutchiinnet, v. i. to be profited or advantaged (to profit by). See ochin-
innet.

wutchimaqu, v. (he blames?); pass. he is blamed, 3 Tim. 3, 2.

wutchinat, wutchiinnet. See wuchini-
net; *doshen.

*wutchiapatukque mësunk, curled hair, C. 168.

wutchimqut: ut wutchamqut êhkéhahm-
uit, in the bottom of the sea, Amos 9, 3.

wutchimquoom: wutchimquoom motupat, to the root of the tree, Matt. 3, 10, =wutchikquoom, Luke 3, 9. Cf. wut-
chaldi, a root.

*wutchimnnate, v. t. to blame: nen
wachum, I blame; wutchitthinnett, to be blamed, C. 182. See wachum, I blame.

wutchohkinnet, wadokhkinnet, v. i. to be an inhabitant of or to dwell in (a land or country), Neh. 11, 2; yeu wutchohkin, here will I dwell, Ps. 132, 14; wadokhkin, I dwell, Gen. 24, 37; utok wadokhkin, ut tab wadokhki, (the land) which ye shall inhabit, wherein I (shall) dwell, Num. 35, 34 (cf. vutien
kutok, what is thy country? Jonah 1, 8); pass. wadokhinnet, to be inhabited, Is. 13, 20; bowan wok wadokkot ká...

wadokhinnet, who may dwell in thy... hill? Ps. 15, 1; wutokkis in
okkit, dwell thou in the land, Gen. 28, 2; wog wadokkitcheg, they who dwell in (a place or country), the inhabit-
ants of, Gen. 20, 7; Is. 9, 2. This

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wutchohkinnet, etc.—continued.
is one of a considerable number of words which Eliot made use of to ex-
press, approximately, an idea which the Indian was slow to receive—that of
fixed and permanent habitation. Thus

ohtominat, to possess (a place);
yiin-
net, to be or remain in a place, to stay;

watojineat, to be in a place named, in
this place (you, ayenok), and, so, to
dwell in (a house, a tent, etc.); wetsom-
bat (from iti), to dwell with, to live,
in the house of or with; wutohkinnet,
to be of the land of (oriki-akke), to in-
habit, etc. See wadohkinnet.

wutohoimoin, n. a nation, Is. 60, 12; Jer.
7, 28 (wutohoimoin, C. 157); pl. wuto-
hoimoinsh, Gen. 10, 32; Is. 40, 15, 17;
wutohoimoinsh, the nations (collect-
ively or corporately), Jer. 31, 10.

wutóhta, n. an inhabitant of or one be-
longing to a place: Sopater wut hobö Berea,
'Sopater of Berea', Acts 20, 4; watch
wutobhö Israel, 'a captive' from the land of Israel', 2 K. 5, 2; wutobhi, 'he
dwelt' (was a dweller) in, etc., Gen. 20,
1; 26, 6.

wutombep, wutombek, n. (his) jaws,
Judg. 15, 16, 19; wutombenemem, their jaws, Job 29, 17; adj. wutompe
mone, Prov. 30, 14.

wutonkquosketüeunok, n. poison, Ps.
58, 4. See ithyquisket.

wutone[nat (?)], v. i. to proceed from
or grow from: wutone'wok nam Godet,
'I proceeded forth and came from God', John 8, 42.

wutonteonek, n. descent, lineage (a
proceeding from), 2 Chr. 31, 19; pl.
-ouck, 'genealogies', 2 Chr. 12, 15.
See wtsen.

wutou: wó adit wutou unuetswaunok, she 'bringeth her food from afar', Prov.
31, 14.

wutoshimaun, n. appel. the father, in-
dividual for the class, Mark 13, 12. See
wshu.

Wutoshinunel, n. the Father; obj.
Wutoshine, John 6, 45, 46.

wutothineneuk, n. the fathers (col-
lectively), Num. 31, 26; Mal. 2, 10;
1 John 2, 13. See wshu.

wutaeiyeu, adj.iman. behind, 2 Sam.
10, 9. [Probably for vutamiiyen.]
wuttattamunat, etc.—continued.
the form of a verb transitive and frequentative. The earlier form of the
intransitive is not found in Eliot. As mvechiiat means primarily to eat vege-
table food, the radical verb from which wuttattamunat is derived signifies to
drink water. This earlier form, without reduplication, may be traced in some
of the phrases given by Roger Williams and Cotton; adve-muwatamnna (adye
mar-
wantonuk), do not drink all, R. W. 34; nuni noh kunam cewen, 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 syp, related perhaps to supyr, sabie (q. v.), sup-
pyonek (teare); possibly to syp, syp.
kyvkkisgppunun, a drinkard (kyyle-
sj?, C; keksap-, Mass. Ps.), tokwet
weak okkppiannwunias, 'if you will leave
off drinking,' C. 240 [adye-syp (?)].

wuttamunat mackys wet muu missy-
pa-so solennuk, 'I will command the
cloud that it rain no rain upon it,' Is.
6, 5, 6; tripjppaadohlt (tppapppewchaitiit,
Mass. Ps.), 'when they have well
drunk' [topy-sypun]. John 2, 10;
syp-pomrtrnunata avveckippanuk, the
(sweet? arkan?) juice of my pomegran-
ates, Cant. 8, 2. Cf. mosseypjk, a tear.

[Narr. nvechebtone, I am thirsty,
R. W. 33 (=wek-holkuttan); tpposn
notatun, give me drink; wuttattun, drink,
ibid. 34; wuttattamunita, let me drink,
ibid. 35.]

wuttattamwacht, n. a spoon, Num. 7,
62, 68; pl.—wacht, v. 86; a cup, Jer.
25, 15; 1 Cor. 10, 21; wuttattamwacht, Gen.
44, 2 (wuttattamwacht, my cup, C. 161).
From wuttattanwchve'ant, to give to
drink, to cause to drink, 'let him (it)
give drink to me'.

[Narr. kadam, a spoon; pl. kadam-
manag, R. W. 50.]

wuttattashonat, v. t. an. to hide (a
person), Ex. 2, 3: wuttatashiv, she hid
him, Ex. 2, 2. [= wuttat-attashonat, to
hold behind anyone (?); suffix an form
from attashan, he hides.] Cf. Wuttan-
cow (7); wuttatohnanat.

[MARGINAL NOTE.—"Wrong.”]
wuttinnin—continued.

wa'l, to be like (or such as) himself, to be of his own kind (†)?: neko wanung wi wuttahnt, ne wuttinnin, 'as he thinketh in his heart, so is he', Prov. 23, 7; 

nuuent wuttinnmun, ne wuttinnin vas

sunittumawin, 'as with the servant, so with his master', Is. 24, 2; wuttinnin hoonan, 'whosoever', Matt. 16, 24, 25

(wuttinnin hoonan, Prov. 6, 29); ne pisk wuttinnin, 'so will he be his manner', I Sam. 27, 11. See wutunnimut wuhtow.

wuttinnokkoe, wuttinnukkoe, adj. and adv. right (dexter), Ex. 29, 20; Lev. 8, 23, 24; Rev. 10, 2: wuttinnkkma, in his right hand, Matt. 27, 28; Rev. 2, 1 (winnikkoe meatchag, the right hand, C. 157). See wuttinnokkoe; wukkoe.

wuttinnokku, (his) right hand, Dan. 12, 7; wuttinnokkou, my right hand, Ps. 73, 23; kuttinnokkou, thy right hand, Ps. 18, 35; watch wuttinnokkoucigwe, from the right side (of the temple, etc.), 2Chr. 23, 10. See wuttinnokkoe; wukkoe.

wuttinnowanok, n. (his) commandment, Acts 15, 5; the Word, John 1, 1 (=kuttnowan, ibid.): wutinnowanog, my commandments, Gen. 26, 5. [wutinnowan, from wannan, wunannai (q. v.), he commands.] Cf. kuttowonk, kuttowanog.

wuttinnum, n. (his or her) servant, Gen. 16, 3; wutinnumun, Gen. 24, 5, 9; wuttinnumuan, a servant, Lev. 25, 40 (pl. wutinnuminwan, v. 14); kuttinnunum, thy servants, Lev. 25, 44; wuttinnam, 'my maid' (servant), Gen. 16, 2; 'tuttinnum, my man', El. Gr. 12; wuttniauok, his servant (constr.), 2 Sam. 13, 18; wuttniunok, Gen. 30, 7; kuttinnum, thy servant, Gen. 16, 6; kuttinnun, Neh. 1, 7, 8; pisk kuttinnunmawin, he shall serve thee, Lev. 25, 40 (wuttniunuan, a servant; wuttniunum, my servant; wuttniunumok, his servant, C. 167; wuttniunum, a servant, ibid. 2081).

wuttinnumuhkkausu, adj. an (is or was) serving, Gen. 29, 20 (he served).

wuttinnumuhkkausonk, n. service done, the doing of service, Ezek. 24, 18.

wuttinnunumneat, v. i. to be a servant, to serve, Ex. 21, 7.

wuttinnununneu, n. coll. the servants collectively, Ex. 21, 7; wuttniun

umunneu, Eph. 6, 5.

wuttinnunokumein, wuttinnonk-, n. a

kins-man, Ruth 3, 12; 4, 1. See wuttnap-

ain.

wuttinnuh, he said to him: huan woh

wuttagnam atak, etc., who can tell him how, etc., Ezek. 8, 7. See huanun.

[Note.—The definition was not completed. Above the words "said to" the compiler wrote "commanded" in pencil.]

wuttinnokkoe. See wutinnokkoe.

wuttinnwhunutche, wuttinnwhun-

tich, n. (his) finger, Matt. 23, 4; Lev. 4, 17, 30; (wuttnwhunukech) Lev. 4, 25: nat, my finger, John 20, 25; kut, thy finger, v. 27; kuttinnunumuch, kuttinnu, (great finger,) the thumb, Ex. 29, 29; Lev. 8, 23, 24; appunuhkutonick, (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.), =a'suh, El., in John 3, 8, "the wind bloweth"; wuttishau, =e'tijuh, ibid.

wuttitchawan, wuttitchowan, wad-

tutchuan, defect. v. (it) flows or flowed from (after nippe, sep'e, etc., in sing. and pl., with or without the pl. affix -sh), Ps. 105, 41; John 7, 38: seppey wuttitchowan, 'river of water run down' (from), Ps. 119, 136; sepsh wuttitchoweg, rivers run from, Ezek. 1, 7; nipp wuttitchowen kth kwatich-

owan awatitchowan, '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 wetch or ask (q. v.). In Gen. 2, 10-14, are other forms of these compounds: sep'w o-ask, the river which goeth toward (flowing), v. 14; sep'w o-qwanask, which compasseth (flowing about), v. 11, 13; sep'w wachishon, a river went out of (flowed from), v. 10. Cf. wunetchawa-

wan, wochewa, it overflowed, overflowing; kwetchwan, it flowed in a stream (n.a stream); pwechathw, pwechowan, it ran or flowed (generally or indefi-
wuttitchuwan, etc.—continued.

nately; *wuttitchuwan, it flowed out of, forth from; *wutkitchuwan, it rushed out, burst out, 1 Sam. 35; 6; wuttitchun, it flowed to, ran to; *wutrvvitchuwan, it flowed round about, I K. 18, 35.

[Alu. airtosan, il conic, v. g. le-sang.]

wuttogki, n. moisture, Luke 8, 6. See oppuski, wet, moist; *wuttapuqnat, wet weather; wuttapqosnaat, to become wet. [Peq. wottapqio epw-kizak wrenagh, wet today, very; wammpyppagy, a'deer, i.e. wet nose', Stiles.]

wuttogque. See oppig.

*wuttokhojkomineoqonash, pl. blackberries, C. 164.

wuttokhuppa[enat]. See wuttokhuppa[enat].

wuttompek. See wuttompek.

wuttontanumat, v. t. to climb to or into; wutnontawet, if he climb up (into it), John 10, 1; knotnontakon, he climbed up, went by climbing (on his hands and feet), I Sam. 14, 13; namottakettit kwak, if they climb up to heaven, attain to by climbing, Amos 9, 2. See tokatonumat. [Narr. altinetosish, climb the tree; altiadaotame, I climb, K. W. 91.]

wuttokhopoomwoonish, n. tobacco, C. 241. See (Narr.) wuttamweq; ayamanksh.

*wuttokonat, to complain; wathonawet, I complain; wotongq, I did complain, C. 186; sun nektewan nthow, did you complain of me? ibid.

*wuttotokkon: twedche wuttotokkon, 'it jerketh or suddenly twitcheth', C. 195.

wuttotonamumat, v. t. to care about, to be careful of, ian. obj. (wuttomonamunat, to care, C. 186); wuttotonum, he careth for, I Cor. 5, 32, 34. Cf. wuttanonumunat.

wuttokhuppa[enat]. See wuttokhuppa[enat].

*wuttotkumissin, a grandmother, C. 162; kokumans, thy grandmother, 2 Tim. 1, 5; (kokumans) thy aunt, Lev. 18, 14.

wuttun, (his) mouth, the mouth of (him), Ex. 4, 11; Prov. 10, 31. See wuttun.

*wuttomonamoomk (?), n. 'valor', Man. Pom. 86, l. 1.

*wuttotchikinnaswise, a grandfather, C. 162.

*wuttowosketompag, pl. 'men of high degree', Ps. 62, 7.

wuttulq. See wutulq.

wuttuhunku, n. a paddle, Bent. 23, 13. [Narr. wittulqo, a paddle or oar, R. W. 99; putum vsthatchwan [=puaut-tshw wottuhunk], bring either my paddle, ibid. Del. tokowan, paddle, oar, Zeisb. Voc. 29.]

wuttuhupa[enat (?)]. wuttuhpu-, waduhku-, wutuhpu-, v. i. to draw water (wuttuhpuanat, Mass. Ps., John 4, 7, 15); wuttuhupponat, wuttuhpu, they drew water, Ex. 2, 16; 2 Sam. 23, 16 (=gumuhpophone, 1 Chr. 11, 18); wuttahpuq, draw ye water, Nah. 3, 14; wuttuhphetkit, when they drew water, Gen. 24, 13; wuttuhpun I drew water for (them), Gen. 24, 19; wuttuhpupan, she drew water for (them), v. 20. Cf. sokkipophone, 'draw out' (water), John 2, 8; nanwelqppo . . cipp, fill it (with water, v. 7.

[Del. thb pek, a well, Zeisb. Voc. 12.]

wuttuhq, wuttuhquim, wuttuk [wultak, of the tree], n. a branch or bough of a tree, Gen. 49, 22; Jer. 23, 5; 33, 15; firewood, Prov. 26, 29; wuttuk, wood, Is. 60, 17 (wuttopohonash or nehohash (?), wood, C. 164; pekelhuk (from pokonaht, to be broken, or from pekekuh, it divides, branches, a bough, ibid.). See wukuk.

[Narr. wuttukepun, 'a piece of wood'; wuttukphonash, lay on wood (on the fire), R. W. 48; punchauqonokash, pl. branches (of a tree), R. W. 86.]

wuttuhutkomunat, v. i. to arrive: wutokhkomk, I arrive, C.

[Gree tck swo, he arrives by (land), Hosew 50, Narr. wumteke vuvon, I came by land, R. W. 31.]

wuttuk. See wuttuk; wuttuhq.

wuttuknumunat, v. t. to cover with: wuttuknuman manak, she covered it
Yau neqooho, n. a veil, Gen. 24, 65, =pattegroynaphon, Gen. 38, 14, =angwyurophum, Ex. 34, 33; 2 Cor. 3, 14.
Yau neyu, pish yau neyu, it shall be as, or like, Is. 17, 5 (circumstance to circumstance or fact to fact); woyau yau, and likewise (in the same manner), John 6, 11. "Cf. wane, aatbich: tatay.
Yau niitchan [yau niitchan-yu-wuntschich, he shuts the door (?)], n. a handful, Lev. 2, 2; pl. =yau, Ezek. 13, 19: neyuntauchan, a handful of, 1 K. 17, 12.
Yau niittanumáit, yean-, v. t. to shut (a door, gate, etc.): yau niittanumáit, he shuts the door, Judg. 3, 23; yau niittanumáit, they shut the gate, Josh. 2, 7; yau niittanumáit (v. i.), he shut the door, Gen. 19, 6; pish yau niittanumáit, thou shalt shut the door, 2 K. 4, 4.
Yau nunnumanáit, v. t. to shut: yau nunnumanáit, he shuts their eyes, Is. 44, 18; yau nunnumanáit, shut thou (their eyes), Is. 6, 10; yau nunnumanáit, he who shuts (his eyes) Is. 33, 15.
[Narr. yau, shut the door after you, R. W. 50.]
Yau [yau], num. four (El. Gr. 14), Ezek. 1, 10: yau, yau, yau, pl. four (living beings), Gen. 14, 9; Ezek. 1, 5, 8; yau, yau, pl. four (things), Prov. 30, 18, 21: yau, four square, Ex. 38, 1; yau yau, four on the fourth day, 2 Chr. 20, 26; yu-yu yau, fourteen: yau yau (kotuog, kotuak), forty, El. Gr. 14.
[Narr. yau, four, R. W. 41. Peq. yau, Stiles. Del. wy wo, Zeisb.]

Wutunkhumunáit—continued.
With a cloth, 1 Sam. 19, 13. See also walkers, cf. *Wutachin.
Wuttunkiu [yau] ahtompeh—cont'd. pata tunkhumunáit ahtompeh, they who bend the bow, Jer. 46, 9; Is. 66, 19. See pata tunkhuon, walktunkhuon.
Wuttuhshame, adv. (? on this side, Josh. 8, 33 (opposed to ongkone, on that side, beyond): wuttuhshame sepunt, on this side of the river, Dan. 12, 5 (owntownmuqen, on this side, C. 225).

Yean [given, to yourler, theither], prep. to, as far as: watch . . . yau, from . . . to, Mic. 7, 12, =yau, Zech. 9, 10. See yau.
Yeaniittanumáit. See yau niittanumáit.
Yeau, (1) demonstr. pron. inan. this: an. yeau; pl. inan. yeau, these; pl. an. yeau, these (acens.), Gen. 15, 10; attivgen, interrog. which?: pl. attivgen (El. Gr. 7; yeu negun, this month, Ex. 12, 2; yeu kullum, this year, Luke 13, 7; yeu waui, for this cause (El. Gr. 22); yeu in yau in, thus and thus, 2 Sam. 17, 15, (2) adv. here, in this place, 2 K. 2, 8; Gen. 22, 1, =yau, Gen. 21, 23; yeu angbye, toward this way (El. Gr. 21); thither, 2 K. 2, 8. See yau.
[Del. yau, Lie, Zeisb. Gr. 171. Quir. yeau, Pier. 5. Narr. yau, (q. v.). Cree (an.) orn't, (inan.) orn't, this, Howse 188. Chip. (an.) orv, (inan.) orv, Howse 188. Mien. st. 'ic', Maflard 30.]
Yeuh (Narr.), man (wenigh, woman), Stiles.
[Peq. yeuh, my wife; yeuwhuw-nyog, my husband, Stiles.]
Yeuhuqog, n. pl. rice, Ps. 105, 31, =yauwkaqog, yauwhaqog, Ex. 8, 16, 17, 18.
Yeuhoh, this, (ann.) 'this man', El. Gr. 7. See Narr. wic; cf. wok.
Yeuen, adv. in this manner, thus, John 11, 48, =yau in, 2 Sam. 17, 15 (you ami; thus, C. 234).
Yeuyuen, adv. now (El. Gr. 21), Gen. 21, 23: 22, 2; 2 Cor. 6, 2.
*yu (Narr.), =yeau, ye u-ge, thus far; yi'au, thus, R. W. 55; yu watché, from hence, ibid. 74 (=Mass. yu watche, Ex. 33, 15).
[Del. yeu-wantschi, from hence, therefore, Zeisb. Gr. 171.]
yor, yā, adv. yonder, that way: yon negqē in kah yē in, hither and thither, to this side and to that; yō matāqw, we will go yonder, Gen. 22, 5 (wun kō koppennu), we will come again [hither (?)] to you, ibid.; noonkīsh yon watch, yoonsh, go hence to yonder place, i.e. go hence, go to yonder (from yē-a-wonat), Matt. 17, 20.

[Narr. yo nockin, I dwell here, R. W. 29.]
yōā, yōāeu, yoāe [yō age], adv. on that side, 2 Sam. 2, 13; Dan. 7, 5: watch yōā keskēt kah yō ohk in ongkone, from the one side of heaven unto the other, Deut. 4, 32; watch yōā . . . negqē, on the one side . . . on the other, 1 Sam. 14, 4; yōāeu . . . nokhitō yōnegwok, on the one side (of the ark) . . . on the other side, Ex. 37, 3; ni yōā, at the sides of (the ark), v. 5; watch yōāi, yōāeu, yoāe—continued. yōākā . . . okkomā, out of one side . . . out of the other (of the candlestick), v. 18; pasak yōāeu . . . onkatok okkomā, one on one side (of him) . . . another on the other, Ex. 17, 12; yōāen wamummiqen, on the northward side, Lev. 1, 11. Cl. ongkome.

[Del. yonvī, on one side, Zeisb. Gr. 171.]
ENGLISH—NATICK
action, uswum, a doing.
add, kozwetchen, kozwothweep, he adds (it, to it); ukkothwee, he adds to it, makes an addition to it; kozwetchen [kot-
che-uken], he adds to.

dorn, wunuchem, he adorns (makes
beautiful) himself; wunuch kuhkog,
adorn thyself (wunuchen, he adorns him-
self, C.); wunuchte, he adorns (man.
obj.).

dorned, inan. wunuchemak, an. wun-
uchemak.

adultery, nunuww, he commits-adultery;

nunuskekun, thou shalt not commit
adultery; nunuwwin, an adulterer
(wunuchemyuk, pl. nunuwainowich, R.W.);

nunuwainowib, an adulterer. See for-
mination.

advantage. See profit.

adversary. See against; enemy; oppo-
site.

advice, kevamitnwek, good advice re-
ceived. See counsel.

advise, kogkauthun, y. t. he gives advice
to, advises (kogkauthun, he advises, C.);

weqoogupatun kah kowetanuok, 'give
your advice and counsel', Judg. 20, 7.

affair (matter of business), avniiwunak.

affrighted, chepsen, chepskudum, he is
affrighted, startled, astonished (khitche-
shteat, he affrights; kitcheskudunm,
to be affrighted (?); kittiejskun, fright,
C.).

afraid, wewen, he fears, is afraid; wew-
ubes, I am afraid; quawan wubumewan, he
is afraid of (him); quwiti, he is
afraid (to do, to go)—not implying
slavish or disgraceful fear (wesicen, (he
is) afraid; conwesat, are you afraid?;
wa-
which wesicen? why fear you?; waw-
ucwes, I fear none, R.W.). See fear.

after, adv. after that, afterward, ne wab-
che (see have, auxil.); prep, ashkuwe
[ashkwn, it goes after, follows]; ne-
gonne okn nen . . . ashkuwe okn nen,
before me . . . after me, next after

across. See crossover.

act (agere), usseu, to do; act; usse, he
does; usseu, he acts; ussheewe, he
does, with respect to others, he con-
ducts himself; umanechewan, he did well
to, conducted himself well toward; ya
witsaijikum, thus he deals with me.
See conduct one's self; do to.
after—continued.

(in order of time or place); ṣekebeku (secundus, a, -um); yeh comunicet, if he
who goes or comes after. Cf. auk, or, 
cros [worse], two.

afternoon, qatiliqatokaghi, C.; punicom-
pare, makodagpun, R. W.; ṣeqolqag-
qarq, after dinner, ibid. See day.

afterward (in the future), upetak.
again, (a second time) wampe; (in addi-
tion) waw (waukent, onl, or waw, again, C.).
again, ayenukkone; mutually opposed,
ayenbkaawate (ayenbkaawate, C.); ayen-
naqun, he goes against, he makes
war on (an.); yap-pennawaw-ak, he is
against (at variance with, contending
with me. pituihke, over against, op-
posite to; reciprocally opposite, over
against each other, puiishank. Cf. pi-
pun; pispken; noses picken, it is double;
pusnimmun, he doubles (it). See oppo-
site: war.

ago. See old; old age.

age. See long time ago.

agreement. Se e covenant.

ah! alas! none! no!

ail, yoh kiiisiapunii? what aileth thee?
aslo tit kiiisiapunii (and tocktespanuu,
R. W.); yoh yaptaal (tahapnaldii, R.
W.), yaptaapunii? what ails him, what
does he happen on, what chances he?
so, yau wiiic . . . tepununii, 'chance
happeneth to them all!', Ecc. 9, 11;
tapun yauupunupunuu waw, 'one event hap-
peneth to them all' (they chance all
alike), Eccle. 2, 14.

air (atmosphere), umaadheke keuk = um-
adhekigii keuk, the empty or void sky.

alarm. See war.

alewif. See fish; menhadon.

alike, tapuqe, equally.

alive, ponnantog (when he lives, living).

all, crane, wawat ( omnime); wuuwad (when
there is all), enough. miiinowe (miiiseen,
R. W.), totus, ex toto (miiisagedam, whol-
ily, entirely, C. ). From wuu (usu),
great, by reduplication.

almost, niihe, nearly, high to (equivvch,
C.).

alone, wuu, wusun [no wusun, he who
does?]; niiisihen, I am alone, R. W.
nuinigum; wikhe, nooneg, all alone, C.;
numenasioup, I was alone, ibid.
animal—continued.

ents the verb of animate agency, ussu, he does, acts. The prefix is perhaps the inseparable pronoun of the 3d pers. sing. us (we, he, R. W.), as in horror, wassitam [var指示, any he].

ankle, wassipok; wassipokon, his ankle bone [pa'lasipopenakon, the skeleton?].

appoint, wassipooman, he appoints (him); wassipooman, he appoints (it) (wassieeq-quin, I appoint, C.); act. verbal wassieeqwok, appointing, appointed; pass. verbal wassieeqwumawok, being appointed.

another, okabag, another person, pl. okabagig, others; okabag, another thing, pl. okabagmanak (okabag, alike, besides; okabaginat, otherwise, C.). From ok, wok.

answer, wampehwan, he answers; wampehwan, he answers (him).

ant, wameocks.

any, anybody, any person, horon (wurra, R. W., whose Del. ance, who; anvon, horon, anybody, C.), wamwe, anyone; wawmwe, wokwotamny, any man, C.; wawmwe, wissimawonm, common people, C. Adj. iman, twager: ut twager mohitutok, on any tree; ut twaper, any thing.

apart, chippu, chipu (it is separate); chippu, he separates himself; chippu, he separates himself to, 'consecrates himself'.

appear, wassieeqquin, I appear, C.; aukquok (when it appears), the appearance of a thing (wassieeqwok, appearance, looks, C.). See looks.

appese, wamweeamaht, he appears (strife, Prov. 15, 18), from wamwe, quiet, calm, moderate, mathtatam, he appases or pacifies, C.; mathtamaton, to quiet, ibid., from wawm, he makes an end, has done.

appoint (a person to post or place), kehtiam, he appoints (him); uk-kkhtiam, thou appointest (him); uku nukkhtiam, he whom I appoint.

appoint or designate (a place or man, obj.), kahpattam, he appoints (it). Adj. kahpattamone, appointed.

apron, uhub, ubakehau, mahlo, the apron or covering worn in front by the Indians: 'a pair of small breeches or apron'. R. W.

archer, pepmunwun-in, one who shoots habitually, pl. -howmgn, pепмуухов' (pl.), they who are shooting, actually. From puman, he shoots, with frequentative reduplication.

arm, wuhpit (uhhpoit, C.); wuhpit, his arm (wappitono, pl. wappit, R. W.). m'appeh, related to apped, a trap; suppos. apped, (when) it holds fast or catches.

around, wawen, adv. and prep. it goes around, winds or curves around (wecwe, revewe, about, C.); quinnappi, adv. [quinnappi, quinnappi, it turns about], about, around; quinnappohke [quinnapp-ohke], everywhere, all about.


arrow, kahquee, kánkquee (suppos. part. man., having a pointed or sharpened end); pl. -kah, kánkquee, arrows, R. W. Peq. kopee, arrow; mukkhegon, any arrows.

artful. See crafty.

as, wawm [wawm], like that, of this or that kind), as, so, in like manner; onotah [onotah], as though, as if, as when, used with the supposes, mood; wehque [wehque], going to the extreme or limit) as far as; watch ... wehque (with verb of motion), from to to (yo wegh, thus far, R. W.); adtahake, atochee, atochee, abat tahkee [for adt tokai, =at-tokai], as much as, as many as, as often as (ayaache, as often, R. W.). See like; long as; such.

ascend, ukuhuquee, he goes up, denoting voluntary, progressive upward motion; roopena, roopena, he rises up or ascends, denoting change of place, without respect to locomotion; with man. subj. roopena-ne, it rises, ascends (is raised), as smoke, the water in a river, etc.; wape-un, uhpuhun, he ascends into the air quickly or with swift motion, as the soaring of a bird, etc.; with man. subj. ukihnum, wapwun, it mounts aloft, is borne upward. See go.
ashamed, akolcha, he is ashamed; amat-aboj (amat-golchak, C.), I am ashamed; akolchakheu, he makes (him) ashamed, puts (him) to shame (amat-golchakheu, it ashamed me, C.).

ashes, pokpu. Cf. pak (Narr. pak), smoke; pokpuc, mare, mud; pokpu (that which is broken off), a brand.

ash tree. monunke, Is. 44. 14.

ask, amatotamu, he asks (him) a question, questions; amatotamuh diversos, amatotamit, he inquires, asks a question; amatotamuh, he asks inquiry of, he asks questions of (about anything) (amatotamuh, amatotamith, he asks, inquires; C. amatetamit, I will ask the way (inquire about it), R. W.; amatotamit, C.) (a matotamu, etc., if you ask me! ibid.).

ask for, wokqutum, he asks for (it); wokqutum, he asks (him) for (it) (kwakqutumulsh, I beseech you, C.).

Cf. asku, wokwun, he calls (him).

assemble, mii-wo, mii-woiq, they assemble, meet together; mukkin-woon or miiqwoon, the assembly meets (is gathered together); freq., mii-woiq, they meet often or habitually (mii-witck, let us meet; mii-wiit, when they meet, R. W.). From mii-wo, mii-wo, mviire (mugwii, C.), together. V. t. an. mii-an, he assembles, causes (them) to assemble, gathers together (mii-an, a court or meeting, R. W.).

assembly, mukkiwoonuk, wokwitskom, a great many together; mukkwoonuk, a gathering.

astonished, chypnon, he is astonished, amazed; miiwoonatun, he wonders. See amazement; wonder.

astray—continued.

go astray, erring. wumun, wimun, he goes astray, wanders out of the way; suppos, part, an. ekiiit, wumun, going astray; hence, wayant, wumun, sunsetting (wumun, they wander, C.). From witiun (wewene, C.) and wii, he goes round.

as yet. ashunuma, ask pi\', at. att, ahhut, at. At or in a place (the locative case), expressed by the termination -at, -at, or -ut, with or without a governing preposition.

attempt, kothusa (kotusom), he attempts (am kothusom, I attempted, C.).

aunt (?), akituna [from akit, related to the mother]; kokinun, thy aunt, Lev. 18, 14; but thy grandmother, 1 Tim. 1, 5. See grandmother.

autumn, anpiun (apenu, R. W.; nipun, C.), the harvest season, the latter part of summer and beginning of autumn (topikback, the fall of the leaf, R. W.; nismun, fall, C.). See seasons.

avoid, chippiau, he avoids (it), puts it away; ekypu, he avoids, keeps away from (it); yasuk (?) he shuns or avoids (nak-yasuk, I-shun or avoid, C.).

awl, wu'kpa (weikwuck, awl blades, R. W.). Cf. kwa, a thorn; w\'ahu, a nail or tusk. pochekhoqoq, awl blades, R. W., from pochum, to bore, ibid. See point.

ax, tuskunk (tuskunk, C.), pl. +-ish, that which strikes; suppos, part, inanim. from tuskun, he strikes an an. obj. chikjiin, a hatchet, R. W.; pl. chikjiin-e. Cf. Del. pochikhiih or kekiih, a knife; m\'choushchiih, a large knife, Hkw., Corr.
bad, matche (Lat. male); suppes. part. inan. matcha, when it is bad; concrete n. matchuk, matchuk, evil, which is bad; adj. matcheton [matcheto, he is bad], bad, evil, wicked; matchesa [matche-assu, he does badly], a bad person, i. e. (one, he, who) acts badly; vbl. n. of agency matchesow-in, an evil doer; act. vbl. matchetsoonk, badness, wickedness (in disposition, purpose, or nature); pass. vbl. matchetchettsoonk, wickedness encountered or referred to its object; act. vbl. matchesoonk [from matchesaw], the doing of evil, badness in action. From matta, mat, silver of negation. Cf. Engl. not, naught, naughty.

bag, basket, manooat [m-noot], pl. m-noot-ash; manooit, a basket, R. W.; manooit-gih, Stiles; mックikante, 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. "Nossen, or bags which they plait from hemp."—De Vries, Mega-pletesis, 2 X. Y. II. S. Coll. iii, 95, 107, 158. From mati-aw, to lift or take up a burden (mooitash, ‘take it on your back’, R. W.); see bear, petunk (when it is put in; suppes. part. inan. from petuwa, he puts it into), a bag or pouch for carrying small articles: "pe-toumsassaing, their tobacco bag, which hang at their neck, or stick at their girdle, which is to them instead of an English pocket."—R. W. 108.

bait (for fishing), wunawungonowan, R. W. Cf. Abn. wäëmaw, Rasles.

bake (roast), appauw, appau, appauk, he bakes, roasts, or cooks; appauw wayuns, to roast flesh (appawish wuyuns, roast the meat, C.). The primary signification appears to be to prepare for food.

bald, mowii (smooth); mukkkiik (bare); mawunatopp, he is bald, has a bald head (mawantyp, a bald head, C.), mukkki-kawunopp, he is bald.

ball (for playing), poomauwhik. From poomau, he plays; asahkun, he chases, follows after: poom-auwhikun, he chases in sport.

bank (of river), wunapoon (wunappun, C.), = wun-appun-ak, where the edge or margin is, that which is at the edge (von).

bare, mukkkiik (mukkkiik, ‘bare, without nail’, R. W., of cloth); wukkooken, ‘strip yourselves’, Is. 32, 11. Hence mukkkiinu, he robs, plunder, strips bare; mukkkiinunav-in (n. agent.), a robber, and perhaps mukki, mukkktech-ounks (mukkyparkeks, R. W.), a child, a boy. See bali; naked.

bargain (agreement), wunawononk, = wunawonoonk, good saying, satisfactory talk. See trade.

bark (v.—as a dog), wukrohtea, he barks (wukrohtea, C.); wukrohven, he barks at, keeps barking (onomatopoetic; so wukrohtowa, ‘ho! hollo!’), C.).

bark (n.), wunwad, C.; wukkcb-lick, ‘barken bark and chestnut wood, which they dress finely and make a summer covering for their houses.’—R. W. 48. Cf. Abn. mukkik, pl. -kirk, ‘cuorge de bounke a caban’, etc., Rasles.

barn, angia-wadh, barns, R. W.

barren, mouchlene, mouchlione (she or it is empty, is nought); mouchlione, barrenness, sterility; mouchlenonk, barreness, fertility; mouchleni ohke, barren land. From mat, matche, or wachtshek.

barter. See sell; trade.

basket. See bag.

bass (a fish), Labrax lineatus (?), wisskii-ek, R. W.; pl. -kii-pek; weskuk (pl.), Stiles. Peq. wissukkiege, wunnumag, bass, C. (?).

bastard, nooanutt (nuoetute, C.). From nanwe, general, communis, and attu.

bat, mawunapaspus, mawupaspus.

battle, amunwtaum, amunewtoan (making war, vbl. from ayeahtea, he makes war against), natowonowonk, R. W. Cf. matowon, he is an enemy.

bay, pottopag, potappping.

be. See appa; age, na; rot; ohthaw.

beads. See wampan.

beans, tukuphwa-wadh (pl.) [from tap-pathuq, it turns or rolls]; takwupahquin-wadh, R. W.; Peq. wukwus-wedes, Stiles.

bear (n.), moaq, mokq, masq (mokq, C.); moq or paniinwewaw, R. W.; Muh.
bear—continued.

**mpaak**, Edw.; **Del. maw'kk, mawak**, Hkw.). From **naaqhus** (numqui, R. W.), he devours, eats, an. obj. (?). Peq. **ah'ngwetat, Siles; Narr. konkou, ibid. See Seewolff.

**bear** (v.), **konnamam**, he bears or carries (it), takes it along; with an. obj. **konnamam**, he carries (him); with suffix **ukknamak**, he carries or bears him; **konnamak** (suppos. part. an.), when he carries or bears; **konnamak akumpak**, carrying a bow (see take). **konnamak**, he bears, sustains, holds up; suppos. part. **inamak**, when it carries, it carrying, a carriage or anything used for carrying burdens; freq. **aknamak**, he supports, holds strongly or firmly. **wunamak**, he bears (it) on his person as a burden; imperat. 21 pers. sing. **wunamak**, bear or carry it (wunamak), take it on your back, R. W.; suppos. pass. part. **wunamank, wunamak**, (when he is) borne or carried on the back (of a man or beast), hence **wunamak**, when he rides: **wunamankyp nalamak, 'they ride on camels', Gen. 24, 61; **nab wunamakyp** (nab wunamakyp), he who rides, a horseman; pl. **gag wunamankypkat** (gag wunamankypkat), riders, horsemen. So **nabwunamankyp**, R. W.; **nabwunamankyp**, a horse 'or a creature that carries', C.; Del. **nawun-eham**, to carry on the back or shoulders; **nawunamak**, a horse, 'the beast which carries its back', Hkw. Perhaps from word **wunamak**, he bends down; **wunamichlam**, he bends or stoops to it. See horse.

**bear children**, **wennak, neenam**, she is in travail or brings forth (wennak; pong'mdche [pong'mdche] wenhamwre, she is already delivered, R. W.). See beget.

**bear fruit**. See produce.

**beard**, **weshktan** = **wikoktan**, hair (of the) mouth (?). See hair.


**beat**, **tattaknam**, he beats (him); suffix **wai-tattaknamak**, they beat him; **tattaknam**, shook by, he beats (it). Freq. from **tattaknam**, he strikes (him), and **tattaknam**, he strikes (it). **pegyaknam** (pqe-yaknam, to beat out corn, R. W.), he threshes or beats out corn. See grind; strike.

**beautiful, wunamak** (good, handsome, desirable, pleasing); **namnechek**, he beautifies himself, makes handsome; **wunamek**, he makes (it) beautiful or pleasing.


become, **wuwache, or wwcche** (for this, from this). See cause; therefore; wherefore.

**become**. Cotton gives 'I am become, **vuwexni**; 'to become, **vuuameat**. Eliot has the verb **namamak**, 'so to be' (1 Cor. 7, 26), evidently from **um**, 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 **tah a'khil**, what may have become of him, Ex. 32, 1, 23 (= **tah akhs**, where he might be, Acts 7, 40).

**bed** (place for sleeping), **appin; weppan**, his bed [**wppin**, he sat there].

**bees**, **nokkamonaawog (akkamonaawog, C.).

**before** (in front of), **wulapak**, when it is opposite, **wulapak-akhs**, before (it); **wulapak** [when he is opposite, **wulapak-ap**], before (him); **wulapak**, before me; **wulapak**, before thee; **wulapakhetit**, before them (**wulapak**), before him, C.; **wulapak**-**wak**, before his house, ibid.) [**wulapak**, opposite, from **akwakax**, he looks toward]. **wulapak**, he goes before or in advance of, he leads; **weppatam**, he sends (i.e. in advance of himself) to another. See lead.

**before** [preceding in time], **weppatam**. adv. **weppatam**, formerly, before time; **wupam**, not yet; **qoohmik**, beforehand, anticipatory.

**beg** (ask alms), **wecham**, he is begging; m. agent. **wecham**, a beggar; **wecham**, he asks for (it) as alms; **wwechamak wa teyyum**, 'he asked an alms from them', Acts 3, 3.

**begget**, **wumacham**, he begets (a child or children, without reference to sex); **wumamach, wumamunog**, he
believe—continued.

verb πίστευε, for believing or obeying, and they say, ἄναρμονόν, I will obey you [or, I believe you]."—R. W. 65.

*bells, kokokonoos (onomatope).

*bellovs, popopatowatuamuk, C. [that which is blown with; from potowau, he blows].

belly, wunnamkaci (wunnoos, bowels, C.); wunnamkat, his belly (wunmak, R.W.), from wunnoq, a hole (?), misheh, C., for misheh, suppos. part. from wunnoq, he is lifted up, made great, enlarged. See bowels.

belong to, wutaihe, it belongs to me, is mine; kuttaihe, it is thine; wutaihe, it is his; wutaihein, wutaihen, it is ours; nish wutaihecash, the things which are his. ohtau (he has), it belongs to (him) as a quality, attribute, or appendage; kut-ah-tu-un kkatowatuamuk, 'thine is the kingdom', Matt. 6, 13; woh ohtau, he having, the owner, to whom it belongs; ne trayuus ohtauk, anything which is (belongs to), Ex. 20, 17. Vbl. n. ohbeok, ohbeok, a having or belonging, a possession. In compound words -ohbe signifies belonging to, of the nature or quality of. wutaihewau, it belongs to, in the sense of it proceeds from, is caused by, or the like; wutaihewau wutaihewau Godut, power belongs to God, Ps. 62, 11. See his; mine; thine.

below, adv. and prep. ogye, ogwu, ogwe, okheiyen (okheen, C.), below, i.e. earthward. ogye, or ogwe, the more common form, is apparently contracted from okheien.

bend, wosaci (woaki, R. W.), it bends, is crooked; wokkanun, he bends (it) (wokkanun, C.); ne wonkey, that which is bent; pl. wokkagish, bent or crooked (things). See crooked.

bend one's self, nauwae, he bends down or stoops; nauwae, nauwae (nauwa-issu), he performs the act of bending or stooping; wokkanun, when he bends, bending; nauwaani urukuk, he bends his head; nauwae, he bends down or before (it); nauwe, nauwe, nauwe, nauwe, he bends or stoops.

beget—continued.

begets (a son or sons): wutampan, wut-
tvecw, he begets (a daughter or daughters). With a feminine nominative the same verbs signify to bear, to bring forth.

begin, expressed by nosehe [no watch] or kuche [kó watche] 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 (kuche, kutche) indicates progress from a starting point, beginning of action yet in progress or continuous. See 2 Cor. 8, 6: neyane nosehe wusip, ne kó tatape koteunuwakwau, 'as he had begun, so would he [go on and] finish.' nosehe wekttra, he began to build: yen nosehe wusamout, this they began to do; neyane nosehe wusip, as he began to do; kutche wekttra, he began to hear (a shout), etc.);

begins, begun, begun, begun, begun, begun, begun, begun, begun, begun, begun, begun, begun, begun, begun. See below. behove. See conduct one's self; do to.

behave. See conduct one's self; do to.

behavior, iwaikikin. See business.

behead, tumaikiyohusin, he beheaded (him) (timepsassin, 'to cut off or beheaded', R. W.).

behind, wuttai, wuttai (wutatte, C.); wuttai wosiy (those who go behind), 'they who are last'; wuttai ohtogish . . . negnogshogish, 'things behind . . . things before', Phil. 3, 13. wuttawau (it is behind), the hind parts or posteriors; 3d pers. awtawau, his hind parts. See back.

behold: (interj.), kwaah, lo! behold! see thou! Cf. Lat. ce, ecce (=end-ec), Fr. voici.

believe, wunnampan, he believes (it); wunnapan, he believes (him); wunnapan, I believe (wunnapandó- onk, belief, faith; pl. wunnapandog, believers, C.). "This word they use just as the Greek tongue doth that

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bent. See crooked.

berry, in compound names, -min, pl. minewash, small fruit of any kind (ven-tithimnawoth, strawberries, R.W.; watuh-minewoth, a strawberry, C.). See whortleberry.

besides, oon (more than that, further), C.; wewak, as conjunction, chanbokkik, ‘except, besides’, El. Gr. 22; chowchippy (chippy, Mass., Ps.), he or it excepted, saving, excepting; k-holder, C. [for yet w].

besiege, ovowkauwau, they besiege or encamp round about them; ovowkauwau, he besieged (it) [= wavowkauwau, he goes round about].

bestow. See give.

betray, wawaanaw, he betrayed (him); wawaanaw, when he was betrayed (wawaanaw, betrayed, C.); wawaanaw, I betray; a agent, wawaanawaw, a betrayer, one dealing treacherously.

between, wokwewn (wok byw), between the paths.

beyond, oangkauw, oangkóvé (oankauw, C.); oangkauwá, on this side . . . beyond (a river, etc.); oangkauw, oangkauwa, oangkauwi, on the other side of it: wóí . . . oangkauwa, on this side . . . on the other side (wewumaw, R.W.; so, teunaukáhi, Eng.), ibid., oangkauwawakhtut, in the land on the other side or beyond; Alg. gowmuk, on the other side, Lab.). From oangkauw, he covers or hides (it).

bind, kishkikwa, he binds, ties, makes (it) fast; kishkikwa (kipkauk, R.W.), bind it or tie it fast; kishkikwa, he binds (him); v. i. act. kishkikwa, he makes fast, and pass, he is made fast or tied. tajkikpuinaw, he binds, holds fast by bonds (him); freq. or intens. tajkikpuinaw, tajkikpuinaw, tajkikpuinaw, wajkikpuinaw, he binds up or together, wajkikpuinaw, livajkikpuinaw, he binds (him), as by oath, imposes an obligation.

birk bark. See bark (n.).

bird, pepprinew (pl. -eg), a bird or fowl, axis (a’peshepe, pl. -peshe, R.W.; pepurinew, Mass., Ps.). Cf. Chip. pumin, peckers, ‘a little bird’, pl. -eg (paparinew, R.W.; paparinew, birds, C., i.e. very small birds; a diminutive of the 2d degree).

birth, awtuwauk,neckauk [from unit, wékit, a bringing forth, and pass. a being brought forth]; wawuwauk, wawuaukauk, his birth. See born.

bit, chowp, chokay, a spot, spotted; kod-chókhí, a piece or fragment. See piece; spot.

bite, sikkéwauk, he bites; sikkéwauk (massogképí, I bite, C.); suppos. noh sikkéwauk, he who is bitten. Cf. sikkéwauk, he catches hold of, hooks into. See hook.

bitter, wuwkauw; ibld. n. wewogkinau, bitterness (wewogkíyén, bitterly, C.). Cf. worst, the gall; wékwí, yellow.

black, main (nówi, sikí, R.W.); adj. an. mossan, (the is) black; pl. inan, naogwauk; an. mossau (massau weské, black man, C., = mossawkí, El. Gr.). sikí, R.W.; an. sickán; ‘hence they call a blackamoor suckántrust, a coal-black man; for sikí is black, and wátkauw, one that wears clothes’. R.W.; but, strictly speaking, sikí was dark-colored and not black. The dark purple shells from which the more valuable peau was made, and the dark peau itself—blue, purple, or violet—were named from their color suckán-trust.

blackberries, mutukkkáwaukínawau (wauk, C.).

blackbird, choup; pl. -wek, R.W.; ‘Of this sort there be millions, which are great devourers of the Indian corn’, ibid. Ps-q. wchíwaggez [=chíkwis, chik-bratle, spotted ?], massog, Stiles, the bobolink. Emberiza oryzivora?


blame, waithkimwauk, to blame; washum, I blame, C. (?); wahimun, he is blamed, 1 Tim. 3, 2; washinamawu, let me hear the blame; meeteng washinamawu, he is blameless (is nothing blamed). See condemn.

blast (of air), pawpatauk, a blowing strongly. From poppatauk, intens. from patauk, he blows.

blasting (of grain), pisogquänklin, pisogquänklin. Cf. pisogquän, mud; pisog (pisogk, C.), dirt, mire.
blanket, pínsuqen, wamwónonk, C.; squaws' hide, a woman's mantle; 
white, the deer skin (worn by men). 
R. W.; wamónk (= wamonk), ayótuñinshag- 
yot, an English coat or mantle, ibid. See clothing.

blemished. See deformed; maimed.

bles, wamánusant, he blesses (it) [wan-
usant, he is good-minded, regards favorably or feels kindly]; wamánusant, I 
bless (it), I give blessing. Hence the 
name Nuxdum of the first village of 
'praying Indians' gathered by Eliot. 
wamánusantwan (wamánusantwan, C.), he 
blesses (him); vbl. n. (act.) wamán-
usónonk, a blessing given; (pass.) wam-
ánusónant, a blessing received.

blind, pohkunani, I am blind, R. W.; 
suppos. part. pohkun, blind; pl. pohken-
neqek, the blind. From polkent (pohkun, C.), 
it is dark.

blood, amusqéhónok [m'squéhónok]: wus-
qéhónok, wamqéhónok, his blood; mus-
qéhónok, my blood (misqéhóq, n'épnaq, 
bleed; misqúwbónok, veins, R. W.) From 
masqé, muspog, (it is) red; amusq-
éhónok, it makes red, causes redness; sup-
pos. part. inan, musqéhónok, making red.

bloom, blossom, pohkú nan, it blossoms; 
bursts forth; pohkú nan, it is blossomed; 
suppos. part. pass. pohkú nanonk, blos-
somed. From pohkun, it breaks. See 
flower.

blow (v.), tøgqononwok [act. vbl., a 
striking of an animate object, from 
togqonwok, he strikes]; togqononwokok 
(pass. vbl., a being struck); toqononqok, 
a stroke or stripe, primarily the striking 
of inanimate object; tatoonqok, a stroke, C. 
See beat; strike.

blow (v.), potan, patasce, he blows. 
This form is not found in Eliot, but is indicated 
by derivatives; from it is formed the intensive and 
transitive po-
potanwok (act. vbl.), a strong blowing 
or blast; potanwok, he blows or breathes on (it) (potanwok, he blows; wappo-
potanawok, I blow, C.), imperative. 
potanwok, blow on (it) (potant- 
ách, 'blow the fire', R. W.; potewóq, 
'make a fire', ibid. [for potewóq, from 
potewóq, as above]). wamed wóqishok, the 
wind blows, John 3, 8 [for wóqishoq, wóqishom, comes from].

blue, pohkú naq, R. W.; pohki, C.; po-
huhiq, blue color, C. i.e. poh-
huhiq, when it is painted (or looks) 
blue (cf. fúnki, ap-pohki, a flower). 
àtni, blue; àtanak, blue cloth (cf. 
àtni, deep).

bluefish (Tommocan salt-gar), Peq. 
wapmanant (Stiles).

board (n.), pohkónonk, pl. -nusawok. From 
pohkánun, he clears or divides (it).

boast, woxkáq, woknéq, he boasts; pl. woks-
túxqéh, boast-ers. woxcononwok, he 
praises; woxcononwukhuk, praising 
himself; boasting; pl. woxcon-
monexqéh, boast-ers. woxkonexqéh 
huk (he makes himself great), he boasts.

boat, woxkám, woxkán, (wóxkóm, C.; 
Peq. woxkóm, Stiles; woxkóm, 'an In-
dian boat or canoe made of a pine, oak, 
or chestnut tree', R. W.; dimin. wóx-
kanáw, a little canoe, ibid.; woxkóon 
woman, they go by water (by boat), 
ibid.; powcon, C.; powcon, boat; pow-
way, a 'little ship', Mass. Ps., John 6, 
22: 21, 8; Narr. umyha', a canoe, Stiles; 
ppatunatunok, an oak canoe; karea-
awáq, a pine canoe; wapmanawáq, a 
chestnut canoe; wamwónonk, a 
shakoq; dimin. -wóyén, a skiff, R. W. 
'Although themselves have neither, 
yet they give them such names, which 
in their language signifies carrying 
vessels'.). kóthóq, kóhunwog, a ship 
(óthóq, R. W.; kóthóq, C.).

body, nohóq, wóhóq (wóhóq, C.), a 
body of man or animal; nohóq (nohóq 
C., nówkiw, R. W.), my body; myself; 
nohóqnoqnoq, our bodies, C.; nohóq 
(hóhóq, C.; nówkiw, R. W.), thy body, 
thyself; wókóqahóq (wókówóq, R. W.), hi-
body, himself.

boil (n.), wóppóq, wóppónin, it swells 
or bulges out; from wóppóq, great.

boil (v.), tókáapiwóq wóppónin, he 
boils the flesh (i.e. he put it in water). 
appáwóq sínuhóq, boil (thou) pottage 
(ap-páwóq sínuhóq, to boil the pot, C., 
from wóppóq, wóppónin) tumoq, it 
boils or seethes, is boiling; tóppóq-
ónin, (when it is) boiled, 'sodden'; 
tópóqónin, I boil (it), i.e. make 
it boiled [from tópóq, it is in the 
water]. wóppóqókóq, a boiling pot; 
woóqókóq, make the pot boil; woóqóq 
éqóq, a pot when it boils. wóppóq ou-
boil—continued.
quilchekwacwam nacham, fire causeth the waters to boil, Is. 64, 2.

bons, kishipsooqouk, pl. of kishipsooqouk, from kishipsooqouk, he ties.

bone, muskou, his bone, the bone of; muskou (weskou, wishikou, C.); pl. muskoukou, bones; muskoukou, his bones.
Cf. askou, a horn; askun, askou, a hide (askun, C.); weskoukou, his hide. neew, a horn, C.

*book, wewasqook (wewasqookoon, C.), pl. of wewasqook, he writes, continues writing. See write.

bore, pukquwas, he bores a hole (in or through), 2 K. 12, 9; pukkhwaam, to bore through, R. W.; pukpuq, (when it is bored) a hole, eye of a needle, Mark 10, 25; pukkwewqasuwaal, and blades for boring the wampum beads, R. W. Cf. pukpuhke, hollow; papikquwas, papiquwas, thoroughly; pohqu, open; pohl, clear, transparent. pukkwewaskukwas, he bores his ear (bore to him the ear), Ex. 21, 6.

born, nekkit (when he is brought from); nuktu (he comes forth), is born, primarily grows; noh nekkit at nekkit, one born in my birth, Gen. 15, 3. See birth.

borrow, noqkoukou, he borrows; noqkoukou, (it is) borrowed; n. agent, noqkoukou, -ou, see kikkoukou, a borrower. wannikou, he borrows; wannikou duqikwas, to borrow vessels, 2 K. 4, 3. The causatives of both verbs are used for the verb to lend: wannikoukwaan, wannikoukwaan, he lends; noqkoukouk, noqkoukouk, he lends; supps. noh noqkouk, a leader.

bosom (pectus, sinuus), pauknoon (uppaunoon, C.); uppaunoon, in his bosom [pauknoon, it is divided in two, is halved]. See breast.

both, shrew, Matt. 13, 30; 15, 14 (ma- nee, C.); neew, two.

bottle, quqamaw (quqamonwak, C.), i.e. a gourd; wiy, a vessel. From eq, a gourd (?).

bottom, okkeit; ut ogwe; okkisnun, the bottom of it; watch wosqwe wi yuq okkeit, watch wosqwe wi yuq hog ogwe. from top to bottom, Matt. 27, 51;
brain—continued.

bramble. See briar.
branch. See bough.
brand, nation pohonapt, a firebrand [pohonpt, when it is broken].
brant goose (Anas bernida), meaaks, pl. menunçog, C.; Peq. a'kóboçe, Stiles; munmgeks, pl. munmgeknek, R. W.

brave. See man; valiant.
branch, pokshonk, a breaking.
brad, petukyqun, pl. -ash (pëttukyqunê, R. W.; petukyqunê, C.), a cake, bread in a cake [that which is round; from petukyqî, pëttukyâp, round]; petukyqun, n. collect, bread; weckog petukyqunâk, unleavened (i. e. sweet) bread; weckome petukyqunamôk, unleavened cakes.

breath, wëshkog, wekihíwaq, we mëwqne kishkog, its breath, the breadth of it. From kishkie (kiishi; C.), bread, from side to side; kishkie, at the side of. Vbl. n. kushkog, breadth (abstr.).

mëshkiskëke, sëmeak, a bread place; mëshkiskëke squan... mëshkiskëke moy, (it) is a wide gate... a breath way, Matt. 7, 13; mëshkiskëkeamëkîha, 'in the broad ways', Cant. 3, 2.

break, pohponoun, he breaks (it) asunder in or as two, as a staff, a thong; pohponoun, he breaks asunder (an an. obj., a bow, a kettle, etc.); pohponoun, he breaks asunder (an inan. obj. pertaining to or for another); pohponoun, he breaks asunder; from kishkie (kiishi; C.), bread, from side to side; kishkie, at the side of. Vbl. n. kushkog, breadth (abstr.).

mëshkiskëke, sëmeak, a bread place; mëshkiskëke squan... mëshkiskëke moy, (it) is a wide gate... a breath way, Matt. 7, 13; mëshkiskëkeamëkîha, 'in the broad ways', Cant. 3, 2.

break, petukyqun, he breaks (it) asunder in or as two, as a staff, a thong; petukyqun, he breaks asunder (an an. obj., a bow, a kettle, etc.); petukyqun, he breaks asunder (an inan. obj. pertaining to or for another); petukyqun, he breaks asunder; from kishkie (kiishi; C.), bread, from side to side; kishkie, at the side of. Vbl. n. kushkog, breadth (abstr.).

mëshkiskëke, sëmeak, a bread place; mëshkiskëke squan... mëshkiskëke moy, (it) is a wide gate... a breath way, Matt. 7, 13; mëshkiskëkeamëkîha, 'in the broad ways', Cant. 3, 2.

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breath, nashononk, nashonok, the breath, the spirit, El. Cf. Del. lechirôn, Hkw.
breathe, nahonונ, he breathes, (nahonונ, to breathe, C.); narahonan, when he breathes.
briar, bramble, kâs; animinekôs [has- 
vnekôs, stony (i. e. very hard) briar ?], a thorn; pl. kâsonok, animinekôsonog. Cf. wiñkos [i'n'kôs?], the nail of a man or talon of a beast; muñks, anawl.

bride. a'kobyeeze, a'kobyeeze, when she is married, taken as a wife) (a'kobyeeze, I (a woman) am married, C.). See wife.

bridegroom. wiñsonon, wiñsonon, wiñsonon, when he marries (wiñsonon, he goes a 'wooning', R. W.). See husband; marry.

bridge, toonk, R. W. Cf. taskooney, a ford.

bright, woksunâs (woksunâs, C.), bright, shining, as a torch or fire; woksunâs, woksunâs, bright, glittering, as stones, polished metal; woksunâs, woksunâs (and woksunâs) tokshôd, glittering sword.

brightness, wiñsononk, a shining forth, emitting light, woksunâs, bright light, that which is bright; from wonsi, white.

brim. See edge.

bring, paw Ôta, he brings (it) hither: paw Ôta (paw Ôta, R. W.; paw Ôta, C.), bring thou it hither; paw Ôta, bring (it) to me; paw Ôta (paw Ôta, R. W.), bring ye it. paw Ôta, he brings (him) hither or near; with suffix appasow, he brought him to him (paw Ôsa, bring him, C.); from pôh, powsa, he is near. poh Ôsaw, he brings (him) out, casa from oh Ôsaw, he goes out; casa, inan. Oh Ôsaw, he brings (it) out. pûsh Ôsaw, he brings (it) in. pûsh Ôsaw, to bring up anything from a place, C. (?). See fetch.

bring forth. See bear children; produce; yield.

broad, kishki, kosi. See breadth.
broken, pokshú (pokshú, pokshwaw, R. W.; pokshwaw, C.). See break.
brook, sepotik, sepotik, sepotik, little river, R. W.; sebuczzu, sebuczzu, Narr., Stiles.
brook—continued.

Dimin. from *we'em*, a river. Dimin. of 21 degree *rep'sem*, a little rivulet, R. W.

broth, pottage, *sibächig, sibächig, sibächig*, that which is made soft or thinned. From *sypä'*, soft, thin, melting.

brother, *wennat-oh*, his brother, the brother of (him); *wennat-in* (*wennat-tin, C.*), a brother, i.e., any brother, the brother of any; *wennat*, my brother; *kewnut*, thy brother; pl. *wennatwyig*, his brothers (*wennat-tuiwauk*, they are brothers, R. W.). *wettah'-ah*, her brother or sister, properly one of the same family or born in the same house (*wettah, a sister, C.*); *nii-nuhóniskupko*, my brother; *kewuh-iskupko*, thy brother; *mëwihóniskupko-oh*, her brother, the brother of (her). *wetompas-ow* (his or her friend), his or her brother or sister (*wetompas-in*, a sister, C.); *wetompas*, my brother or sister; *kewompas*, thy brother or sister (Abn. *nihóši*; mon frère, seum un étranger que j'aimer comme mon frère, Rasles). N. collect, *wettahlinwauk*; all the brothers, the brotherhood, *wettamussok*, his or her younger brother or sister, the younger of brothers or sisters (*wettamussok, a sister, R. W.*; Mah. *nykkesum*, a younger brother or sister, Edw. 91). *niihniskupkig*, *niihniskupkoig*, his or her eldest brother or sister, the first born of brothers or sisters (Mah. *nykkesum*, an elder brother; *nunne*, 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 *wennat-oh* expressed the relation of brother to brother, *nii-nuhóniskupko-oh* of brother to sister, *wettah'-ah* of brother or sister (without distinction of sex) to brother, and *wetompas-ow* of brother or sister to brother or sister, used by either sex of either sex. For the Abnaki see Rasles under parentee, seu.

build a house, *wekitow*, he builds his house, makes his wigwam (houses himself); *wekókkua*, he builds a house for (another person).

building, n. *wekitownk* (pass. vbl. being built). *komuk*, which seems to signify an enclosed place, a shelter or covert, was used in the expression of names of buildings other than dwelling houses erected by the English. Thus *quanaat-gqy-komuk* (*quanaat-gqy-kumuk, C.*), a high tower; *mangwakomuk* [mung-wakomuk], a meeting house, C.; *mëwihákumkumuk* (feeding house), a barn, ibid.; *weskhekomuk*, the top or roof of a house, etc.

burden, *wennu*, *wenun, wenam*; *wenamnun*, he bears a burden; *wenun*, when he bears a burden; pl. *ney wësundey*, bearers of burdens (*wikisitish and wësundey, take it on your back, R. W.*).

burn, v. i. *chikohna, chikohnau, it burns; nantau chikohnap*, the fire burned (*chikohna, C.*); *chikoh, fire, R. W.*); from *chik-, chikke*, violent, fierce, and *ohnau*, it has itself, it inherently is; *chikohn*, burning on fire, V. t. *chikohnnu, chikohnau*, he burns (it); with an obj. *chikohn* (*unt-chik slowdown* I burn, C.). Vbd. n. (act.) *chikohnau, chikohnau, a burning; (pass.) chikohnatitxau, a being burned. V. i. *wáshqunau, it burns, primarily it rages. Cf. *wáshqun* (when it storms violently), a tempest or destructive storm (*wáshqunyewit, I rage; wáshqunti, a northerly storm or a tempest, C.*). Supples, part. concrete *wáshqunyitiy*, that which burns, a fire (*wáshqunyt, R. W.*); see *wáshqunanu, wáshqunau*, burning coals. V. t. *wáshqunanu* (wáshqunanau, he makes burn), he kindles, sets on fire; sometimes v. i. *wáshqunanau, he kindles fire. See consume.


burrow, *wámux* (a hole); *swamngkang*, *swamngkang*, they burrow (have holes).

burst, *pawkshéseau, it bursts asunder; *pawkshéseau, pawkshése*, they burst (it) asunder. From *píha*, half; *píha*, it divides in two. See gun.

bury, *pawkshéseau*, he buries (him); suffix *ap-pawkshéseau*, they buried him (ap-pawkshéseau, I bury, C.; *pawkshéseau-
bury—continued.

*call* (v.), *wehkomau, vekekomau*, he calls (him); *wekekom bahe* call thy name (wekekom, R. W.); *wekqetan*, he calls for (it), asks for (it); *weqetanau*, he calls on (him) for (it), asks (him) for (it); *keweqetanau*, I pray thee (kereqetanau), I beseech you, C.

**call by a name** (appellare), *kettamau*, it is called (khatametan, what call you this? R. W. = tah keetamau, what is it called?); *wekish kettamau* any, it shall be called the way, etc., 18, 35, 8. *keramau, kerenau*, he is called by the name of): *tah kithewm*? what is thy name (how are you called?) (tabaum? what is his name? R. W.); *keramau, keramau*, he calls (him); suffix *wattanau*, he called him.

**call by a name** (nominare), *wosswamau*, he calls or names (him); *pish wossowesa Jesus*, then shall call his name Jesus, *wossowau*, he calls or names (it); *pish wossoweta*? (tabassowoetan, R. W.) what is the name of it? *wossowau*, (he) is called or named; *wossowau*, called (when he is called), C.; *alasosa-

**bury**—continued.

*adokude*, bought, purchased; act. vbl. *adokumau, a purchase* (adulkaark, he pays (him); *adulkaxk, pay me; *adulaukau*, I buy, C.); *wamwamau*, he buys it, R. W.; *kum-umikatatam? have you bought (it)?* *kum-wunwumokaw*, I will buy it of you; *kitattapuaukandaw*, I will buy this of you, ibid. Elsewhere, *wumwam au*; an. obj. *wumwumau*, he redeems or ransoms. *tappum, taphum* (he satisfies, makes satisfaction), he buys (it); *taphumau*, he buys (it) of (him); *nut-taphumau*, I bought (it) of (him). From *tapi*, it is enough, it suffices.

**by, prep.** *nahpe*, by, by means of, with (object, agent, or instrument) (*nahpe* *wahpe*, *mahpe*, by or through, C.); *vahwe*, by, proceeding from.

**bye and bye**, *muis, mahnik*, R. W.

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C

**calm**, *anepin*, the wind ceases (*anepi, a calm, R. W.); *anepik anquonpi*, a calm season, C.; *anepesu*, it calms. R. W.). *C. wapna*, wind.

**camp**, *tappishimanaok* [act. vbl. from *tappishimane*, *tappishinaog*, they encamp].

**can** (auxil.), *nah*, "may or can", expressing 'a possibility to be', R. W. (Gr. 20): *nahi wah wysk in nikh*, how can these things be? John 3, 9; *wah wassanawasanawauk*, he could not answer him. See able; unable.


**canoe**. See boat.

**cap**, *haskawakau* (akawaqua, or *wahusiquip*), cap or hat, R. W.; *pakpakau*, a hat, C. (C. *pakpak*, *pakbey*, that which covers over; a cover).

**captain**, *wahkumau, wagroup*, pl. *wag ikemau, mudkumau*, pl. -*ing, -cap-

**great man** (relatively great or by com-
captain—continued.

parson. kewonp (kewonp, valiantly; kewonp, valor, C.).
captive, mission, indef. minimum (mission-
urge, K. W.; wum-minissin eru, this is my captive, R. W.). mission primarily signifies a man (homo) of any other (that is, inferior) nation, distinguished from wosktonu, the tribe-man (vir); literally it is 'one of the many', mission; pl. missioninum, people (mis-
miniitamwox, folk', K. W.), answering to Greek of σακτος, etymologically, but more exactly to βαραηα, 'barbar-
ians', in its applied use; mission, mission;
he is a captive, an outsider or for-
eign barbarian.
capture, missionkowun, he takes or car-
ries away captive (him or them); with suffix wak wunminiiskwakwunhe, he took them captive. See catch; seize; take.
care for, wuttamnataum, he cares for, is
careful of (it); wuttamnataum, he is care-
ful, or full of care (wuttamnataum, C.;
notawntamataum, 'I am busy', K. W.);
mananataum, he takes care of (it); man-
manwntam, careful, C.
carry, kumpumumuskoniwh, I will carry
thee; nun-puminumwteum kassau, I
carry a stone, C. (?), sikkawntataum, he
carry (it) forth. See bear; bring.
carve, kogkowaun, kogkowaun, kukkisun,
he carves, shapes by cutting out, en-
graves (it); kogkowaun, 'engraving',
carving; kogkowaun, carved, 'graven'.
cast (a stone), taykouat quauk, to hurl a
stone at an object, from the hand or a
sling. From taykou, he strikes.
cast away, pakektaum, he casts (it) away
(nun-pakaktaum, I throw away, C.);
pakektaum, he casts (him) off or away
(n'pakaktaum [the inanimate form of the
verb is here given, wrongly]), I put her
away, R. W.); nuk pakektaum unwittam-
wosoh, he who divorces or puts away
his wife, pognit, (when she is) put away,
divorced.
cast down, unokkowun, wokkowun, wokkowun, he casts (him) down; suffix wattiwokkowun okkew, he cast him to
the ground; wakkowaun, wokkowaun, he
cast down—continued.
casts himself down (quickly or vio-
ently); nukkowun, he casts (him) down (from a high place); suffix un-
okkowun, he casts them down;
okkowun, he casts (him) into or to;
unokkowun, they cast (them) into
the fire; unokkowun, unokkowun, he
casts (it) down; penokkowun, he casts
or throws (him) down (penokkowun, to
drown him, C.); penokkowun, he cast
down upon him; nupenokkowun qu-
saquinuwal, he cast down on him-stones,
Josh. 10, 11; penokkowun, he cast down
(it) upon (it); penokkowun wukkowun en
okkowun, he cast himself down on the
earth, I K. 18, 42. In all these forms the
theme is wakau, wakau, he de-
sconds, en okkew, goes earthward.
cast into the water, chawun naun-
chowun (choywunnot, to cast overboard;
chawunno, cast (tham) it overboard,
R. W.); chawunakwetawun um, 'cast a
hook', Matt. 17, 27. So, chawunum,
he boils or seethes (it), i. e. puts it in
water. Cf. chawunam, he casts himself
or falls into the water.
catch (ensnare), pattaum, pattaum, he
catches by a snare, ensnares; and
pass. (But more usually, pattaum, patta-
um, he is caught, ensnared); patta-
umwag, they are snared; pattaum,
when he is snared; konnaum, then art
caught (in a snare), Jer. 50, 24; patta-
umwet, when they are caught (as
fishes in a net); pattaumwechett, when
they are caught (as birds by a snare),
Ecc. 9, 12. Cf. petihau, he falls into
(a pit or snare); petihau, he goes in,
enters; petau, he puts into.
catch (lay hold of), tekuum wospoak, he
catches a bear; woschohau, they catch;
kuum (tekuum, C.), he catches, seizes
hold of (it). Cf. toquin nishur . . ., 'it received and
held three' (thousand better), 2 Chr.
4, 5. wuttamman, he catches or lays
hold on (him) by (a part or member);
wuttamman wosshakum-it, I caught
him by his beard; nuk wamoan wunamwok
wtsakum, one taking a dog by the
caterpillar, marpoag, marpoon.
cattle, *actæs* (actus, C.), pl. *actæwag*, any domestic or tamed animal.

caught (by man, obj.), *nunghku* sōkuttā, his head caught (in a tree).

cause; causing. Efficient causality was expressed by a special form of conjugation of the verb, of which Eliot gives an example in his Indian Grammar, page 59, and of which frequent use is made in his translation of the Bible. Its characteristic is the insertion of -sōk- or -sōk- after the root of the verb, as *pogkenwag* they are blind, *pogkenwokwēč* they are made to be blind; *nadam* he hears (it), *nadamwakwēč* cause thou me to hear; *whateuc* he understands, *whateucwakwēč* cause thou me to understand; *nok* pamént he who goes astray, *nok* paméniwheowat he who causes (others) to go astray, etc. The formal cause and the material cause are expressed by *enni* alone and in compounds, entering into the composition of nearly all verbs which include the idea of influence, origin, production, or the like, as referred to the issue or thing produced, the animate or inanimate object proceeding from, issuing from, or caused by another. See because; father; from.

cave, *cavern*, *loosewag*.


change, *mi颈椎 wathok* *kamkwa*, *wathok* *kamkwēč* he changes his garments; *loosewakwēč*, if he change (beast for beast, Lev. 27, 10); *muttu* *wint-chew* *wakwa*, I change not (I do not changeably): *mi颈椎* it is changed, it changes; *pajeh* *mi颈椎wakwēč*, till it is (shall be) changed.

cheat, *naokekoolmewat*, he uses deceit, deceives intentionally (*mi-anokekoolmewat*, I cheat, C.); *noh* *naokekoolmewat*, the deceiver, he who deceives (habitually); n. agent, *naokekoolmewaan*, one who deceives (actually). See deceive.

check, *manamaw, w'nanam*; *manamaw*, my cheek; *wanamaw* (*wanamin*, C.), his cheek [*manam*, he sucks?].

cherish, *naokekkoowmoosowem*, I cherish or nourish (*sūmony-oosowem*, to be cherished or nourished, C.).

chestnut, *wamquinam* (*wimquinash*, R.W.), a chestnut tree; *wimquinawash*, chestnuts, R. W.; *wimquinam* (Narr.), Stiles; Del. *wimin*, chestnut, Hkw. [*wimquinawash*, white fruit or nut].

chew, *pawquoman*, he chews (it)?; *awqu* *pawquomanwakwa*, before it was chewed, Num. 11, 13 [*powqwag*, fine, minute; cf. *paw-pawśi*, dust], *achittawaw* or *kukdawawe*; it chews the cud; *achittawaw*, *kukdawawe* (suppos. part. an.), chewing the cud. *achittawaw*, 'revised' or 'corrected', is used on title-page of Rawson's edition of Samp. Quinnap. (Sincere Convert), 1681.

chief, *keche*, kehte, kehtau, he is chief or relatively great. See old. *mosey*, *mohay*, relatively great or important; *nunh* *mosey*, that which is more or most great; *mosey*, great, powerful, important; *mosey*, (when he is) very great, chief; *wam* *mosey*, 'the Almighty'; *pinuchak*, *pinuchi-wawawaw*, 'chief or principal (man, servant, etc.),' Gen. 40, 20, 22. See ruler; sachem.

child—continued.

wa现存, Edw.; kennechcinq, your children, C.; wannekkéau, the children, as a body or class, collectively. See daungth; son.

*chimney, wannekki'wanik (wannekki'wanik, C.; wannekkéau, R. W.), wannekki'wanik, on the top of the house.

chin, wiskan, C.

chogset. See enumer.

choke, nuppashoon, I am choked, C.; nuppash, they are choked, El.

choose, pep'kauw, pepecan, he chooses (it); pepecan, choose thou; pep'kauw, he chooses or selects (him); ma'khe pepep'kauw, after having chosen him, C. From pencee, it is different; pepecan, he differs.

chosen, pepep'kauw, one who is chosen.

circle. See round.

circumcise, quahquasoon, quahquasoon, he circumcises (him); quahquasoon, he is circumcised; suppos. part. noh quahquasoon, being circumcised.

circumcision, vbl. n. quahquasoon, quahquasoon.

*city, kohkatam, kohkatam, great or chief town. See town.

clam, peqkun'hook, R. W.; Peq. pooh-qun'hook, p'qoon'hook, Stiles: the round clam (Venus mercenaria), from the black or, rather, dark purple margin of the shell, of which the Indians made the 'aechkalhockor black money', R. W. 104. The first portion of the name, poohqun', is retained in Nantucket; the last, qun'hook, in other parts of New England. Ruskis gives (Abn.) 'peks-', pl. peks'hak, huitres'. The derivation is not clear. Perhaps pokqun', which is bored, and game (hog), a shell; or pokqun' (pokqun) 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, sickinsuny, Stiles, long clams, Mya arenaria [su'k-kw, suh-kw, they spit or spurt].

claws, talons—continued.

nails, claws, hoofs [w'uhkba, a sharp point].

clay, mananak, pl. mananaskog, 'bricks'.

clean, pokke, pokke (pohkw'gwen, C.; pohkw'gn, cleanly, ibid.); pokkew, he cleans, clean, makes clean or pure; pokketau, he cleans (it), makes clean.

clear, pokke, pokke, (it) is clear (pohkw'gwen, C.; pohquauh, R. W.); pokkwe, open, manifest, that may be seen through (pohke, pokkug, clearly, C.); pokkwe (when it is clear, transparent), the clear sky (pohquauh, pokkwe, 'it holds up', R. W., i.e. it is clear). Related to pokkwe, it is hollow, bored through; pokkwe, a hole; hence, that which may be seen through. Cf. Greek διατικέο, διατική, διατικήν, possibly διοίκειν, to divide.

cleave, pokshiniatun, he divides, cleaves in two, literally he divides (it), from pokhe, half. pokpashutun, he cleaves it, makes it divide [pokhe, with redup. freq. and caus. inan. form].

climb, kudohmuakmaton, he climbed up, went by climbing; wudonwah, he climbed up or into a place (w'udonwah, I climb; wudonwah, climb thou, R. W.); tokkewatun, he climbs on (it), as a ladder, a rock, a tree (wudonwah, I climb, C.).

close, closed, kuyppokman, he stops, shuts, closes (it); noh kohgug, he who stops or closes, kokamung, suppos. part, inan. pass, closed, when it is closed (kuyppokman, 'slut the door', R. W.; kupppokh mask, shut the door, C.); kuypp, thick, close, dense (cuppi-mekking, a thick wood, a swamp, R. W.); kuyppokman, in a thicket or thick wood; kuyppokman, kuyppok (when it is closed), ice (Peq., kuyppit Stiles); kuyppokman (the instrument of closing), a door; kuyppokman, kohmanek, kohgug, a closed place, a harbor or haven; kuyppitman [kuyppito, closed month, ] a dumb person, etc. See shut.

*cloth, m'nak (mannek, R. W.; menag, C.), w'mon, m'enag, in compound words -monak: wimenak (w'menna, R. W.), white cloth; w'monak (w'menag, R. W.), red cloth. matanakuntno, have you any cloth? R. W.: i.e. ku-mannek-manu. m'nak was often
cloth—continued.
used for a garment, cloak, coat, or other clothing. That which is traded (?); cf. kwa':nam:kwam:hi:m:in? have you bought?; kwa':nam:nam:kap:q:ish, I come to buy (of you); kwa':nam:nam:kwa:shang:hi, chapamen, R.W. Or, with reference to its texture, mook, that which is many (?).

clothe, hangun, he is clothed (with); hang- 
kap:qish (cap:kwa:shang:hi, R.W.), "put on", be thou clothed with; hangun, agpi:it (when he puts on), clothed with; ne agpi:it, ne agpi:it, that which he is clothed with (spa:dun ahaqap:q, 'a woman's mantle'). R.W.; oppam:un:at, hangun, to wear clothes, to be clothed (oppam:jun:at, to put on, C.); mat:ap:q:an:un:am:wan:un:am, I clothe, C., i.e. make clothed. V. t. oppam:jun:un, I put on (clothes). From hangun, the body, the person (?). Cf. ekun, a dressed skin (acoli, 'their deer skin' mantle, R.W.); hangakwun:ak, clothing; hanguk, scales; akun:am, he covers (pass. he is covered); akun:kun:am:at, to be clothed.
clothing, hangakwun:ak (ankwun:ak, C.), pl. -op:q:un:at, garments. See dress.
cloud, antoky, vektoky (mattawkre, R. W.); rompekony, a white cloud; antoké, (matta:ghu:sh, R.W.), when it is cloudy or overcast, 'foul weather' [=m'wattogki, moisture, wet?].

cold, sonqun:ke, I am cold, C.). takko: (takki, tat:ki:ki, R.W.), it is cold weather (wan:cohle takko:), it is very cold, C.: takko:en, cold, R.W., but rather, cool, a little cold, dimin. of takko:; avx, takko:en, in cold weather; suppos. inan. takko:eg, (when it is) cold. Cf. tapntew, autumn; tapnti:m, it is frozen, R.W.; tapn, tapko: frost; tahkpet:adi:n, he quenches, he cools (it); ahaqap:q:ut,am, he quenches. qua:skowkne:hwa, he feels cold, suffers with cold (qua:skowkne:hwa), he is cold, C.; wa:ki:qua:pet:qu, wakqua:pet:qu, qua:qu:ta:ki:m:in, I am cold, R.W.; amun:un qua:skowkne:hwa, the dog is cold, C.).
collect. See assemble; gather.
come, pegun, he comes, oppos. to mon-
cha, he goes, both verbs having regard to the place where the speaker is or is supposed to be: pegun: (pegun:sh, C.), come thou; pegun, come ye; suppos. part. pegun:it, when he comes, he coming; pegun:iti, (pegun:iti, R.W.), when they come, they coming or being come (ta:ke:ki:ke kip:pe:ga:wa:n, what come you for? R.W., =ta:ke:ki:ke kip:pe:
pe:ga:wa:n?). See arrive.
come or proceed from, watche:na, wad-
chiga, he proceeds or originates from or in (having regard to the origin or source), sometimes watjihwa; suppos. part, watchit, resp. he who comes from: tak watchit, 'whence he was', i.e. whence he came, Judg. 13, 6; ne watchich, 'whence I am', John 7, 28; inan. pl. watchihwa watjihwa:na:hs, boats came from, John 6, 23 (tawna watchih-
oke'; whence come they?); watjinhwe apat:na:hs, I came from the house; mii-
wat:ock watsche:na, I came from afar, R. W.) From watche:na, from. kwach:na, wat-
che:na, it proceeds or comes from (with regard to procedure or progress); kwon 
kitch:wa, I begin, C., i.e. I go onward from; or wakitch:swen, ibid. See begin: earth; father; proceed.
comfort, tapa:ka:na, tapa:he:n, he com-
forts (him), lit. causes (him) to be content (wat-tapy:pe, I comfort, C.; tap-
penn:mat, to comfort, ibid.). Cause.
from tapi, la'pi, it is sufficient, or enough; tapa:he:n, he is satisfied. See satisfy.
command  anvamnaan, anvamnau (he speaks with authority to), he commands (him); anvamnauw, I command thee (kat-anvamnak, he commands thee; anvamnak, he commands me, C.); toh áunak, we áunak, what he commands; suppos, part. noh áunok, he who commands, he when commanding; wottan-anvamnak, (his) saying, command. See say; think.

commandment, anvamnau, pl. -wak, law, commandment. anvamnauw, anvamnauw, ank-anvamnak (God, a commandment of God; act. vbl. from anvamnau, anvamnau, he commands (man. obj. or intrans.) anvamnak, a saying (by a superior to an inferior), a commandment; from unno, he says. See say.

common, wottan-anvamnak, it is abundant, it is common; wottan-wossomangan, common people; wottan-pogkodchek, common bread (wottan-wak, any man, C.); wottan-wat-Epistulam Juda, the general epistle of Jude.

commonly, wottan, C.

commotion, wak, wak, (a stirring up, or setting in motion), a stir, tumult, commotion.

companion, wottan-woan, wottan-woan, he who goes with or accompanies; wottan-woan, a companion, comrade, friend. See friend.

compare. See liken.

compel, chutunawang, he compels (him), C.; chutunam, El. See force, v.

complain, wonnunw, they complain, R. W. (rather, they are in want, lack something) tut ket wonnunw? why complain yea (sing.)? R. W.

completely, pogkodchek, pogkodchek, ‘already,’ R. W., and wak, wak, pogkodchek, pogkodchek usenat, to do completely, to accomplish; freq. wak, wak, to the full or uttermost. See finish.

conceal. See hide.

conceive, womeppwanga, womeppwanga, -quisam, she conceives, is pregnant; womeppwanga, if or when she conceives; adj. womeppwanga (womeppwanga, C.), with child, pregnant; womeppwanga (a conceiving), conception.

concerning, prep. papewam.
consume, mahthpekeran, mahthppawon (it passes away), it is consumed, wastes away, dissolves, vanishes, or the like; with a pass. signif., mahthppawon, it is consumed, melted (mahthppacrate, to consume; mum-wahthppaw, I consume or I am sick, C.). With the sense of misfortune or disaster, mahthkawon, it wastes away, consumes; so, mahthkawon, mahthkawon, it decays, it fails, it vanishes away. From mache. See decay; have; pass away; sick. Wañen mahchekau, the fire consumed (it); wañen mahchekau, the fire consumed (him),= mahchek-chilkañ, made an end of burning. Mahthkatson, it is consumed; mahthppawah, mahthppaw-ash, the trees are consumed, i. e. burned up. Mahthmac, mahthmakowa, consuming (as a fire).

contempt, vbl. n. act, mishmanuwawonk, a despising or contemning; pass. mishmanuwatwaonk, a being despised or contemned. See despise.

contend with, be at difference with, pennunamatonk, he contends or is at strife with (him); rob pennunamatonk, he (when) contending, he who contends; mutual an. pennamittuog, they contend with one another. From pennonk, there is a difference; penence, different.

contended, tapenatun, he is satisfied with (it); he is contented, =slep-antun, satisfied, or enough-minded.

contention, vbl. n. act, pennunamatonk, having a difference with; recip. and pass. pennamittuonk (mutual difference), contention, strife.

continual, sagneddequ; adv. sagneddecum, (it continues or is continual), at all times, always (sagnedtequoumaw, perseverance, C.).

*converted, quinunappkompwan (he stands turned about), he is converted. N. agent. (indel.) quinunappkompwan, anyone who stands turned about, a convert (as in the title of the translation of Shepard's "Sincere Convert", Sowmawaddarne (quinunappkompwan)).

cook. See bake; roast.

copulate, wehpepak, he has sexual connection with (her), he lies with, as man with woman; with suffix wehepa-
corn—continued.
call their samp, which is the Indian
corn beaten and boiled", R. W.; mupae
aush aush aush, 'their parched meal 
boiled with water', ibid.; from samp,
soup, soluble, softened by water, macerated 
(whence kéłh, pottage; was-
'ipe, thin); or sampay (wamam, 
R. W.), that which is boiled soft or 
macerated in water; hence, sampay 
[wamam-un, pass. part. form], 'the 
crushed corn boiled to a yap'. Monta-
nus, Desc. N. America, 1671, =the 
sampay, saupan, of the Dutch (and 
pone of Pennsylvania and Maryland?). 

w'skipitahsh, 'boiled corn whale'. R. 
W., =mod. succotash [xaphattahbash], 
inhab. pl. from xaphattahkwa, he breaks 
it to pieces, or, as applied to an ear of 
corn, he shells it; w'skipitahsh (sc. 
nazinwak), the shelled corn boiled, in-
stead of boiled ears.

corner, wajig, wajig, wakning, the 
external point where two lines meet, a 
corner or angle externally, a point [nii, 
squared, angled; washine (noun), in 
the middle or between two]; alt. wajig, 
to or at the corner; gone wajig (or 
naca) ren, the four corners of the 
house; freq. alt. wakning, at the four 
corners, i.e. at all the corners. modik, 
=wajig [from washine, between]; 
gew-at modik oki, at the four corners 
of the earth; adj. washine, of or at a 
corner; washine gossh, a corner-stone; 
parchekshy, potani, parchay, parchay, a 
retired place, out of the way, a 
recess, a corner; at parchay, alt. parchay, 
in a corner, Prov. 21, 9; 25, 24; 
ongat potani, go into the closet, Matt. 
6, 6 [from parchay, parchay, he turns 
aside, deviates; or from parchenax, it 
divides, separates].

corps, akhunk, often aypak (when 
since he is dead). monechaknum, 'the dead 
mans', 'the deceased'. R. W., lit. he has 
gone away. See dead; death; die.

corrupt, anwe, it is corrupt, tainted, 
putrid, rotten; anweeg, anweeg [minor-
ancy], they are corrupt; suppos. puts, 
and, (when it is) corrupt ('it is putrefied'. 
R. W.); n. concrete aypak, a corrupt 
thing (when it is corrupt), a rotten 
thing; act. vbl. anwe, corruption 
corrupt—continued. 
[wee:anwe, annawwink, 'corruption of 
the flesh', i.e.; adj. annawwink, corrupted; 
an. act. anwe, he causes or produces 
corruption; he is corrupt, rotten, or pa-
trefied. From anwe (?) more, beyond, 
further, too much. passwe, rotten, C.; 
passwe anweeg, 'corrupted flesh, or 
rotten', ibid. Cf. passwe, dirt, mire 
(passwe, C.).

counsel, n. agent. koanaun, pl. 
-anaun, counselors, and koanauninun 
(koanauninun, C.), pl. -anaun [ko-
anaun, he speaks to with authority, as 
a superior to an inferior or an elder to 
ay younger]. See advice; advise.

count, okletun, he counts, takes the 
number of (inan. objects); okeun, he 
counts (an. objects); okletsh (akl, 
R. W.), count thou or reckon; okletun 
okletsh, he gives him the number, not 
or the sum of: an. obj. okeun, he is 
making a count, engaged in counting; 
hence, okeun, they are telling of 
cashes' (i.e. gambling), R. W. 143 
'for their play is a kind of arithmetic'; 
ocal, okletun, natah (infinit. as noun), 
'by count'. From oge, like to, in 
the same manner as (?). See read.
couple, infinite, account, to couple, to 
die two together: acesin, he lay with 
them, she lay with him; meonatsh, 
lie thou with me; suppæ, part. acesin, 
when he or she lies with (Alm. 
niseššik, his sort maric, aki tied (at 
the tail), aisi (at the mid); je suis marié). 
From ace, two. See copulate.
cousin, waltunkeya (consanguineous, or affi-
nie)?); kudunkeya, thy cousin, Luke 1, 
36; waltunkeya, her cousins/wallaks, 
R. W., waltunkepin, C., a cousin; 
wallaks, my cousin; wallunkeya, they 
are cousins, R. W.; waltunkeya, 'sire', 
Acts 27, 25 (for Gr. aviriq). 
cove, aypak, 'a little cave or creek'; 
aygqves, 'a very little one' [ecream-
irse, dimin.], R. W. From akip, closed, 
shut in. Cf. kobep, a haven.
covenant, agreement, wanauiwink 
[wanauiwink, good talk]; wanaui-
wan, he covenants, makes a league or 
agrees with (him).
cover, anakeh, he covers over, hides 
(it); wot-anakeh wakshuk, I hide (cover)
cover—continued.

my face; bl. n. otkhehuk, a covering, a screen; n. concrete otkheh, that which covers (as the cover to a dish or box); hence otkhehuk [= otkhehga], a hat.

From. otkheh, an.

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... crooked, awakompanae, C. From kikki, tough (?), or kikki-ahog, that which is at the side of (?).

cry (weep, weep); 1, weep much; wawwaw, waw- waw, when he weeps or cries; sup-

poses. pl. my mawig they who weep.

adj. maw, more, weeping (woos), 'to cry and bewail', R. W.; freq. mawamah, he cries or moans. See mawmaw.

cry aloud. cry out. mishontawen, he cries out, shouts (roars, C.); imperat. sing. mishontawok (misho'tawak, R.
cry aloud, cry out—continued.

W.), cry out; vid. n. act. miskanwinnauk, a crying out, outcry, shouting.
cuckoo, kiyuak, Lev. 11, 16; but in
Dunt. 14, 15, bukkow is transferred. It is not certain to what species of bird
the name used by Eliot belonged.
cunner, chogset, or burgall (Labrus
chogset, Mitch.: Cruenlabrus burgall,
Storer), cachauj-et, Stiles (Peq.) [chok-
kokkeat, spotted].
cure, heal. wetskikheii, he cures or
heals (him) (cansat., makes him well);
wetskichtan, he cures or heals (it, as a
fever, a wound); wetskeem, (he is)
cured or restored to health (nun-wetskeh, I
heal, C.); wetskikheetaauk (a making
well), a cure.
current, ksisithemam (it flows swiftly
onward); ak-kisithemamauk (cbl. n.
act., a flowing onward, a continuous
flowing). See flow.
curse, watnnawauk, he curses (him);
watnnauwak, curse ye (him); watnttanauk,
watnttan, he cursed (it) (wun-watnt-
uttanauk, v. i. (?), I curse, C.; watawnisk-
kaat, v. t. an. (?), to curse, ibid.); wata-
nittauk (wattamauwak, C.), a curse
(pass.); watnnauwak, a curse (act.); cf.
watnttanauk, devil. watnttaneraauk, v. i.
he curses; watnttanauk (he thinks
evil, is evil-minded), he curses (it);
watnttaneretoiwak, cursing; nounatche-
curse—continued.
vun, he curses (him) (intens. from
wattchenat).
custom, wskhuonouk, wskhuuqauk, a custom
(wsk ludnuwak, wsk duwak, an example, C.;
uskhuonouk, example, Dan.), = usskan-
uok, doing (?). See action.
cut, tumuusauk, tamaathuan, he cuts
(it) off: tamaamtnauwag upphakku, tama-
usuwag upphakku, they cut off his
head, 1 Sam. 31, 9; 2 Sam. 20, 22 (wut-
musauk, I cut, C.; tamaamtnauwag
mehting, 'to hew down a tree’. Incl.
Laws); suppos. pass. part. we wok tma-
tahakauk, that which must be cut off;
tamaamtnauk, (it is) cut off. tamaam-
tauauk withau, he cut off from (him)
his ear; with suffix wattamusauka-
ok, he cut (it) off from him. tammig-
quonauk, he beheaded (him), = tama-
tauauk withau (timequson, to cut
off or behead, R.W.). watnikkikauk,
he tears, claws, rends, cuts in pieces (as
by the teeth or claws); with an. obj.
wetnikkikauk; intrans. wetsnikkikauk,
he tears, rends, or cuts (partic. wetsnik-
san, cutting, C.); wekssakuw, weppau,
he cuts himself. wassau wassau, he
cuts or shaves his hair [lit. he shaves
it]; from wassau, smooth) (wassaukuwak,
to shear (sheep), C.; wosnikkikauk, to
be-shaved, ibid.; pegghawuat, to shave,
ibid.; wupppghau, I shave, ibid.).

C

dance, punnauk, he dances; punnikkikauk
(punnaukikauk, C.), to dance; punnauka-
uok, a dancing (punnkau, 'they are
playing or dancing'). R.W.; ubque
nattwak, do not dance, C.; wnnaukki-
dauk, dancing, ibid. This was probably the
war dance. Cf. wattman, an enemy;
watwanauk, a battle, R.W.).
dangerous, wawawquin (when there is
need to beware), from wawawquin, he
takes heed, is cautious (wun wawawqu,
I beware, C.), which is from waw-
quwa (?), he looks for, looks out, uses
his eyes: wawawquip wawawquaauk,
perilous times; wawawquin, waw-
ququaauk, he is in danger.
dark, pokkau (pokkauwak, dark, R.W.;
pokkau, C.), when it is dark; a n.
dark—continued.
darkness; pokkau (?), it is dark; pok-
kauwatu, in darkness; pokkauquipnauk,
' in the dark night', night-darkness;
adv. pokkauh, darkly, obscurely; cansat.
pokkauh (pokkauhauk, pokkauhuauk),
making dark, made dark, blind. Prob-
ably from pokkau, he puts away, a
putting away light or the sun. Cf.
wayut, (going away) sunset. But how
related to pokkau, pokkau, clear, plain,
transparent? See day.

Roger Williams states that the In-
dians called the constellation Ursa
major ("the great Bear, or Charles
Waine") wok or puukunauwauk,
"which . . . signifies a Bear", and
Stiles (Narr. Voy.) has kunook, a bear.
dark—continued.
The name, as applied to the constellation and the animal, was probably derived from pokkone, signifying 'he goes when it is dark,' or by night.

daughter, watt-tam-an-dh, his daughter, the daughter of; pl. watt-tam-an-dg, the daughters of, his daughters; indef. watt-tam-an-n, the daughter of anyone, any daughter, a daughter (vatttunin, C.); watt-tam-nees (vattunin, R. W.; wattunences, C.), my daughter; collect. vattunence, all the daughters, all who are daughters, the daughterhood; wattten, wattunygen, he begots 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 [animes 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 watttanah Zion, 'daughter of Zion', Lam. 2, 8; vatt Jerusalem watttamin, '0 daughter of Jerusalem!' vott pennap Zion vatttamin, 'O virgin daughter of Zion!' Lam. 2, 13; wattiamentact wattanah Zion, 'the wall of the daughter of Zion', Lam. 2, 8; vott kemman Jerusalem watttamen, 'O ye daughters of Jerusalem!' Cant. 2, 7; kah omptak watttamen (misprinted for watttamen), 'and she bare a daughter', Gen. 30, 21. "The first of these terminations is correct", Mr Duponceau informs us, vattunah, kuttanah, wattanah 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, watttanah, 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 -ah indicating its government by or dependence on the noun following. In Jerusalemme watttamin, 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'; watttanemen, in Jerusalemme watttamen, is the collective, and signifies the Jerusalem daughterhood, all the daughters of Jerusalem; and in omptak watto
nen, 'afterwards she bare a daughter', wattten, instead of being, as Mr Duponceau supposed, "in the accusative governed by an active verb", is itself the verb, omptak representing the ad-verb 'afterwards'. See younger son or daughter.

daughter-in-law (son's wife), waukim
ah, his or her son's wife, the daughter-in-law of; kessm, thy daughter-in-law; indef. waukim-in, a daughter-in-law.

dawn, waukamjen (wuntben; 'it is day', R. W.); waukamneg, when it is morning (used with reference to a past or future morning); en waukamnopit, until morning. See day.

day, kessk (primarily the sun, the sun as the source of heat and light; also the sky or visible heavens, et cœlo), day, sunlight: pasok kessk, in one and the same day, Gen. 27, 45; 1 Sam, 2, 34; pl. - quah, Is, 24, 22 (manakăkzekuk, this day, R. W.). Rarely used; see sun. keskak (keskak, R. W.; kessk, C.), a day, the space of a day; suppos. keskak, when it is day; a day past, future, or contingent: ne keskak, on that day when, or while it was that day; yes keskak, (on or within) this day; yegume keskak, the first day; keskak kah mikkak, day and night; pl. keskakanateh, days; adv. and adj. keskadeh, -shik, by day, in the daytime (keskabitar, C.; kessep, keskėkũdu, 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.
quínóːgok or quínokok: 'onak kowak; akan nesak kówakpiŋ . . . akan πioskak-kwínnok, 'one day or two days . . . or ten days'. Nuu. 11, 19; negapu kowak akan nesak kwínnok, 'a day or two', Ex. 21, 21; waguhuq-qwínnok, few days; ma-choonóq-pínnok, for many days. The sup- pose, form is used after an ordinal, as nekiskwínnok, on the third day (sawak-qwínnok, 'three days'), R. W.: nishkwaqnahqok, three days hence or ago, C.): wawóqínnok, on the fourth day (yawanuqkwínnok, 'four days', R. W.). So, mabeho ma-choonóq-pínnok, 'after many days' (nekiskwínnok, two days ago, C.: wónawóq qwínnok, all the day long, ibid., which last phrase points to the etymology, from qwínnok, 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. G. 67. Be-sides the more obvious mode of indicating time of day or night, by saying that the sun or moon was 'so high' (yath-án apiwóx, '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: ébekówikóq (when it is) morn-ing watch, just before daylight [acheh anamogy, he looks earnestly for day-light]; kénamjóq (when it is) day-break [kehrwamogy (?), the beginning of day-light] (klapowáuna, break of day, R. W.; pakawóata, C.); choomáwah, about cock-crowing, R. W.; wamamóq (bright light), full daylight wamamóq, wawamóq, chëkamuyat, it is day; mawamóq, it is broad day, R. W.; ñúwamogy, Howse 77; wamamóq, it is morning (wáwamóq, R. W.); wamamóq, when it is (or was, or will be) morning, in the morning; wamamóq, early in the morning; wamamóq, 'on the morrow', i. e. when it was (next) morning; pish-ripók (in pishripók kowak kwejt, C.: pí-skísha, 'it is sunrise', R. W.); sunrise (when he springs forth, supposes from pishripók [freq. of pisháw], he springs forth, it blossoms; cf. upsháw, a flow- ers); pishripók (halfway), noon (pishripók wamamóq, pishripók, R. W.); wáken pishripók, almost noon, ibid.; pishripóq, C.); pishripók, wawamóq, yipluqítquhuq, R. W., qíddóqñoqhóq, afternoon (plikompan, he stands at one side or sidelong; wáwamóq, he looks afar or from a distance; wutu-áwán, he is sinking, going downward); wóqant, wóqant [supposes from wóqant, he goes astray, goes out of the way, is lost], sunsetting: wóqant (wóqant, R. W.), it is sunset (wóqant, wóqant, R. W.); qudúkóq, qudúkóq, Proc. 7, 9, pawákuwam, Ezek. 12, 7, in the twi-light: wáwamóq, at evening; wáwamóq, wáwamóq, (when it was) evening (wáwamóq, R. W.); típpkaro, shisháwq, toward night, R. W.; wakó, wakó (wakó, C.), pl. -sakó, night [from wakó, he leaves or for-sakes?]; past or future supposes. wókant, when it was night: wakó (wakó, wakó, wakó, R. W.), by night; pokolitit-ikók, in the darkness of night (pikolititikók, wakó, wakó, dark night, R. W.; pokolititikók, C.) (from pok- kó, it is dark, and típpkaro (típpkaro, R. W.), of doubtful meaning; cf. Abn. tawáwikálli, kot'QPáwamóq (tawáwikálli, hamit? etc., Rasles 481); wáwamóq, at mid-night; práw wóqantlíkók, till midnight (wóqantlíkók, late at night), C.: wáwamóq, at mid-night, R. W. from wáwamóq, in the middle; wáwamóq, between or midway, and típpkaro?); wáwamóq, wáwamóq, all night.

day by day, daily, wáwamóq, wáwamóq, wáwamóq, wáwamóq, wáwamóq.

day's journey, neqate kwuqwhašhusht [infin.], to go one day's journey; yúqat-tnašúqwikóq, yúqat-tnašúqwikóq, one day's walk', R. W.

dead, wipáq, pl. wipákoj [supposes. pl. from uppa, he dies]. Though Elliot 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 chí-peek [from chipper, he separates himself or is separated; supposes. part, 'the
dead—continued.

 separates';] wumacakil, pl. + chock, the dead man, the dead (he has passed away); wumacakilu, 'he is gone forever'; kluhckyil, 'he is dead', R. W. 166; nuch, 'he is gone', ibid. [for amaw, he is none? See die.
deaf, kuyapom, (the is) deaf; supposes part. kuyapom, pl. -mcheg, the deaf, he or they when deaf (kuyapom mubacw, a deaf ear, C.). The radical is kuypi, closed, shut up.
deaf with See conduct one's self.
death, wuyyosom (El. and C.); participial from uippa, he dies. Sometimes the infin. uippate was used for the noun abstract.
debt, wemataqyababat, what a debt, referring to the debtor (when he owes); vbl. n. pass. wemataqyabatbawak, a being owed. Elsewhere, or wemataqyabat what he owes); wematakum wemataqyabat, 'pay thy debt' (what thou owest), 2 K. 4, 7 (wemata-babat, I am in debt, C.); wemataqyabatbawak, debt (pass.), ibid.; wemataqyabat, I am much in debt, R. W. 134; wemataqyabat, debts; wemataqyabat, I will owe it you, ibid.). See owe.
decay, umutchira, he or it falls, passes away, decays. From umutcha. See fade.
deceive, wusakuta, he deceives, cheats (him); v. i. wusakuta, he deceives or cheats (wutusakuta, I cheat, C.); supposes part. woh wusakkub, who deceives, 'the deceiver'; woh wusakuta, he who is deceived, the deceived. Wusakkaqwa, he deceives by craft, beguiles (him); wusakkaqwa, he is crafty, deceives by craft. See lie.
decrepit, wokantaum, (he is) decayed, infirm by reason of age, failing; supposes part. woh wokantaum, who is decrepit; kilech, each woh wokantaum, 'old man or him that stooped for age', 2 Chr. 36, 17. See fade; pass away.
deep, wamata, wamati, (it is) deep; wamata wiyapa, deep waters; wutulhakiwam wamati, the well is deep; wamata—; it is deeper than —; wamatawagish, [very] deep places', Ps. 135, 6. In compound words, wamati, without the in-

deep—continued.
definite particle, which serves to distinguish it, when standing alone, from ania, blue (the color of deep water?); as, aniaqhki, a valley (anianqhki, C.). Adj. an. aniaqnewa, (he is) lean, low in flesh; aniaqnewa, etc. Roger Williams has waniq newakwen, they go to hell or to the deep (page 117).
deer, altak, altokeq (attack, R. W.; altak, C.), a deer; pl. altakyaq, altakyaq (attackyaq, R. W.). This word is used by Eliot for 'roe', 'roebuck'; and sometimes 'hart'; but in Dent. 12, 15, ak-wuwdak (old deer) for 'hart', and elsewhere aik poured, 'hart' and 'young hart' (nmwuch, pl. -aug, R. W.; paniqtaq, paniqtaq, a buck, a great buck, ibid.; n membram, a young buck, ibid.; Pe. monghch, mongh-itch, deer, stiles; monghigagwig, 'deer, i. e. wets- ness', ibid.; monghchoo, monghchoo, a great deer; monghchoo mewakkee, the biggest deer, ibid.), quaq, a hind or female deer; pl. quaqquaq (wumq, quaq, a doe, R. W.; quaqquaq, a little young doe, ibid.), aik, aik, quaq, quaq, a 'hart', 'young hart', 'roe'; cimqwee, cimqwee, 'young harts', 'young roes' (kuttham [keltcuiq], a great buck, R. W.). mans, pl. mansqay, 'fallow deer', 1 K. 4, 23 (mwoosg [pl.], 'the great ox, or rather a red deer', R. W.; moos, 'the skin of a great beast as big as an ox, some call it a red deer', ibid.; mwoos, a fawn, ibid.; moos, 'a beast bigger than a stag', Capt. John Smith, 1616). Was it so called from its skin, which was dressed smooth, moos? 
deformed, woh wosok, he who hath (he having) a blemish or deformity.
delicate, wumhoa, wumhoo, tender, delicate, effeminate; supposes part. woh wumhoa.
deliver, polqookhezwa, he delivers (them), frees, or releases from constraint (unq-polqookhezwa, unq-polqookhezwa, I deliver, C.); from polqookhun, he escapes, goes free (i. e. polqookhez, out of doors, where it is open); caus. an. polqookhez, he causes (another) to go free; polqookhez-wa, he acts or does that which
deliver—continued.
causes (another) to go free. So, peh-
qauhau kabilhoy and pehqaukayow, 'escape
thou', 'save thyself'. 
tomhaw, he de-
livers, rescues, saves (him), makes him
safe; caus. from tovan, he saves himself,
escaping; inan, towanekta kiiistomahw,
'he recovered the cities', 2 K. 13, 25.
See loose.
deliverance, pehpaohwaunmaunyok, tow-
homak (pass. vbls.), the being saved,
being delivered.
den. See cave; hole; pit.
dense. See close; thick.
deny, quamaunataw, he denies (it); with
affix uk-quamaunatawan, he denied it
(wuk-quamaunatw, I-deny, C.); quamaunw,
kiihoonw, he denies, makes denial (to
another); suppos. 3d pers. pl. kiihoonw-
maunat, when they denied, gave denial;
suppos. part. pl. neg kiihoonwmaunat,
they who deny, they (when) denying.
depart, awaw, he departs, goes away;
awish (awish and awishk, C.),
depart then, go away; awishkaw, he
departs from (him); with affix wat-
awishkaw-sih, he departed from him;
suppos. awishkaw, when he departs
(or when departing) from; awishkaw,
departure, going away. sohau [so-
maun], he departs, goes forth, sets out
(on a journey or the like); sohawsh
(sohawsh, R. W., sohawsh, C.), goeth
forth (awishk, go ye forth, R. W.);
sohawshmaun, departure, going forth.
descend. See go.
descent, wanunawok [act. vb1. from wan-
wnu, he descends, goes downward], a
descending or going down, hence a ravine,
a steep descent (wanunu, 'down hill'.
R. W.). Elsewhere wakahut wununawok
(suppos. part. inan., when it descends),
a descent, declivity, downward slope
(of a mountain, etc.). wutunawok, de-
scent, lineage (a proceeding from: wut-
unaw, he proceeds, or descends from).
desert. See forest.
deserted, towaw, towen, deserted, soli-
tary, desolate; hence, towapp, towen-
appu, he is deserted or desolate; towak-
kwank, a solitary or desert place, the
wilderness; towew, towi [tawen-
woo], a fatherless child, an orphan; pl. towi-
sing (towewwew, R. W.). See solitary.
deserve, watdipmekhuy, I deserve; tipeh-
konowate, to deserve, C.
desire, koddwmut, he desires, longs for,
has an inclination to (it); wukkoddwmut
(wukkoddwmut or wukkoddwmut, R. W.),
I long for, I desire (it); an. subj. kodd-
muttaw, I long for (him); suffix kik-
oddwmuttaw, I desire (it) from the
[koodwmut; kool is often used with
other verbs to express purpose, inten-
tion, determination, or desire; some-
times it denotes activity in the im-
mediate future, 'about to' do or to be
done; as, uthik kod ont, what he may
be about to do or is about doing, Gen.
41, 28. See intend. Cf. koddwmuttaw,
he is hungry (desires to eat).)
desho-
tawaun [desho-ntanw, he thinks very
much of, is exceedingly minded], he
desires exceedingly, covets.
desist, awper, he desists, leaves off, Gen.
17, 22; Ruth 2, 29.
desolate. See deserted; solitary.
despise, jishtawtan, jishtawt, he des-
pises, he hates (it); wisjishwntaan (El.
and C.), I despise, I hate; an. jish-
wan, he despises or hates (him),
shoqenunw (he refuses, rejects), he
despises, hates (it). wiskhntaw, he
despises, contempt (it); an. mishwanwun,
he despises or contemns (him).
destitute of, wann, not having, being
without: wann wothete, without knowl-
edge; wann wothwun, without a father;
wann appe, there is no water in it,
it is destitute of water; caus. wann-
wenh, wanneh, he is deprived of
(made to be without), he loses. See
without.
destroy, pugwam, pugwa, he de-
strains (them); innu, pugwam, pug-
wohun, he destroys (it) or (v. i.) he
destroy; pugwohun, they destroy; sup-
pos. pugwamawkwaw (when he de-
strains the cities); an. suffix up-putwan-
awk, he destroyed them; pugwamaw-
ok (vbl. n. act., a destroying), destruction;
pugwohun, a destroyer.
determine, pakkodwmuttan, he purposes,
intends, is determined [pakkodwmuttan,
he is thoroughly minded or clear
minded]; vbl. n. act., pakkodwmuttanwanw,
determination, purpose.
devil. matatuw, pl. matatuwikwag, -wej [matatwatuw or matatuwiwa, the negative or opposite of m-witta, god, the neg. of evil god] (Muh. matatuw or matatuwo, devil. "The last of these words properly signifies a specter or anything frightful", Edwards, 2 Mass. H. C. x. 88. Del. matutwdio or matutwadatto, 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 Hobbanow, Hobbamoco, 'Ahbamocho (Smith's Descr. of N. E.; Josse-
you; Letchford). "Ahbamocho or Chepie many times smites them with in-
curable diseases, scares them with his apparitions and panic terrors, by reason of which they live in a wretched con-
centration, worshipping the Devil for fear", Josse-
you, 3 Mass. H. C. m, 300. "Another power they worship, whom they call Hobbamock, and to the north-
ward of us, Hobbamowpi. This, as far as we can conceive, is the Devil", Wins-
low's Relation (1624). The etymology of this name is not apparent; but Chepie (Peq. cherby, chepy, Stiles), is a form of chepy or chippe, separated, apart, that which is distinct or separated from us, that is, from the body or life. Heckewelder explains the Delaware "wchepi or sachepshack" (sometimes wrongly used for "the soul or spirit of man") as signifying a specter, spirit, or ghost, and having "something terrify-
ing about it." They call the place or world they are to go to after death Tschepi-si-eh-shick or Tschepshicking, the world of spirits, specters, or ghosts, where they imagine are various frightful figures", Hkw., 2 Mass. H. C. x. 147. Eliot has chepi-sihe and chephshk-ship for hades, hell (the place of separation or the land of spirits). So, chepeck, "the dead", R. W. [cheppag, they are separated or apart]; bees-p, 'ghost, dead man', Nanticoke Voe. in 2 Mass. H. C. x, 130. Squatsum, another name for the evil spirit (Josselyu; Higginsen), is clearly a contraction of neepanquetum, "he is angry". Roger Williams says (169), "if it be but an ordinary acci-
dent, a fall, etc., they will say, 'God devile—continued, was angry and did it; neepanquetum, God is angry.' ” See spirit; God.
devise. See consider.
devote. See offer.
devour. See eat.
dew, wcpichip (wechip, R. W.); wep-
chipogowt petripeskinawat, dew-drops [wecham, it gives birth to or (pass.) is born of, -pej, water].
dice. wompoohokwamack, "to play at dice in their tray" (wompoo, a dish, El; womaing, a tray, R. W.); wompo, "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., 14.5, 146.
die, nupp, 'nap, he dies or is dead; sup-
pos. part. niep, when he dies, he dying; pl. nuppkeg, the dead; posk kenap, thou shalt die (klenekpej, he is dead, R. W.; appe, nipa [waiton?], he is gone, ibid.; nippikec, let him die, ibid.; nippitalk, let them die, ibid.; posk nipwep, I shall die. C.) [related to nepej, he rises up, and nuppok, a wing? or to akpateam, appateam, lit. 'with-
ers'?]. See died.
difference, penapowam, a difference or unlikeness. See contend.
different, penow, strange, foreign, dif-
ferent, or unlike [related to pwo, out of the way; pway, he goes out of the way, ets., is astrf]; penoweyan, it is strange, different, or unlike. See foreign; strange; stranger.
difficult, sioke (sioke, C.; siikeat, hard, R. W.); suppos. siokej, siokek, when or if it is hard or difficult; w sioke, that which is difficult, a difficult matter. From se', sio, sour, bitter. See hard.
difficulty, siokejewan (vbl. n. act.), a hard matter, hard case, difficulty; in-
tens. wsiokok, pl. + ish, difficult matters.
dig, kutahcomb, he digs into or through, or, he digs for or digs up (anything); kutahkumomon, wtaaamah, they dig through houses", Job 24, 16; v. i. akkutahkumom, they dug it (as, a well; cf. wtaaamah, a well). wta-
aa, he digs a hole; waaamah, I have dug a hole (waa-waaamahkontem, I make progress by digging, or go on dig-
dig—continued.

ging: cf. 2 K. 19. 24; Is. 37. 25: win-
taun hah nikkathawn, 'he made a
pit and dugged it', Ps. 7. 15; win-
tang, they dig holes; winnuthamaat vuttak-
hanmongaak, wells (which are) dugged
[from winnya, a hole], pasuthhawm, piso-
thhawm, he digs a pit [from pas-
sthlhch, passulawm, a pit]. yunnapha-
num, he digs around or about it (as a
tree).
dip, yonnkiam, yonnkiam (?), he dips
(it) in or into: yonkia, yonnkia, he
dips or immerces himself (yonkiam-
ate hawma, to dip or immerse anyone,
Wun. Samp. ch. xxix. 35), yonnkham
npy, he dips up water; v. i. yonnkhp-
mp, 'they drew water' (yonnkham,
yanp hombhaw, 'take up for me out of
the pot', R. W.).
dirty, nikkwemkypae, unclean, filthy,
impure (inherently or by nature); sup-
pose, nikkwemkypate, (when it is)
dirty or unclean (as a garment); adj.
nikkwenkypane, (he is) unclean,
dirty.
dish, wyanak, a dish or tray (wyanak,
pl. -yanak, a tray, R. W.; wyanak,
nyaawak, dish or tray, C.); wyanak-
man, in the dish (wyanakmane, a
little tray, R. W.). From wyanak,
a hole (?), wyanak, it has a hollow, is
dug out. Cf. wyanagh, the belly. See
bottle; kettle; vessel.
disperse. See scatter.
dissolve, melt, wakkihopae, it melts,
is dissolved (passes away); wakkih-
tapeream, I consume, I am sick, C.
From wakk (wawant, matche), ohlee,
signifying completed and passing-away
existence. See consume.
distant. See far.
disturb. See hinder; trouble.
divide, pokhianam (pankhiann, R. W.),
he divides (it) in two, halves it; po-
khiannawag, they shall halve (it);
v. t. an. pokhianam, he halves or divides
(an animal or animate object); v. i. pok-
hiaa, pokhian, it divides itself, cleaves
asunder. From pokha, pokhaa, half;
pl. pokhiannam, he breaks (it) asunder;
pokhiaa, it breaks. chippianam, he di-
vides or separates (it) from, he makes
divide—continued.
da division or partition of (it); an. obj.
chippian, he divides or makes division
of; chippiananak angwee, divides,
divide ye the tribute; chippianak wyth-
qumeg, divide ye the prey (animals
taken, or prisoners); v. i. chippiaa, it
separates itself, is separate or divided
(chippiananaw, it divides, as a path,
a stream, R. W.); chippiananak (vbl.
n. act., a dividing or division), a tribe;
pl. chippiasaw-ag, they who are divided or
separate, a people or tribe. chadha-
hananw, he divides, keeps apart, causes
to be separate (not-chadhamian, I divide,
C.); with inan. subj. chadhanianw,
chadhanianw, it divides; chadhanian-
adj., 'let it divide', or cause to be se-
parate (one thing from another, Gen.
1. 6); vbl. n. act. chadhanianmok, a
division or separation, a bound mark
[freed from chippianam].
diviner. See priest.
divorce, pokhianam, he casts (her) away,
divorces her (pankhiann, I put her away,
R. W.). See cast away.
do, aget, aseest, to do, act, perform,
accomplish, execute; ase, ashe, he
does (it); v. i. waat-ashe, he does (so)
(waat-ashe matcha, I commit evil, C.);
suppose, ank ashit, ashit, he who does or
performs, a doer; ashit, do thou; aseet,
do ye; ase, which is done, a thing (when
performed); negat. imperat. aseet, do not do (it), Ex. 20. 10.
The compounds of this verb are in-
umerable, for it is not only combined
with such words as express the quality
of action, as wanni [wanni-assa], he
does well; matche-ass [matche-assa], he
does ill, etc., but it serves to express
potential activity, as well as action per-
formed; that is, the idea of activity in-
separable 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 ani-
mate subject (as aseet does an ani-
mate subject) as the compound verb.
dog, awm (awm, C.), pl. +aw.
Eldub, 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, urion, with "nn produced"; by the Nipmucks, urion; by the Northern (and the Quinne-
pia) Indians, urion, and, as Roger Williams states, by the Narragansett.

Sikes gives ujtp (Narr.), and n’bboon (Peq.). "The Delawares say al-
ban; the Algonkins alia, the Etchemins or Abenakis altamans [a’ll’am’a’s]",
Barton’s Compar. Vocab. From a root signifying to take hold of or to hold fast, to hold on. The animate form occurs not rarely in Eliot’s translation; as, woh uunu-red auwam ambeug, aut.

one that taketh [supposes a dog by the cars". Prov. 26, 17, aut-amaa auwamit-
aton-i, I caught him by his beard, 1 Sam. 17, 35.

doing, action, auwam [vid. n. act. from auwam].

do not! ahup (aptric, leave off, do not! (a.) desist or refrain from, followed by a verb in the imperative; ahup wak climbed, fear not, do not fear; more emphatically and authoritatively in the imperative of the negative form, wak-
shkon (aptric assokish, be not foolish, R. W.); ahup uwanish, don’t depart, C.); ahup, ‘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, ukon, or -kon, as krum-
shkon, thou shalt not steal; ishkon, thou shalt not covet; swahkon, thou shalt not kill, etc. The vowel sound varies: written ah, uh, -uh, -uh was probably nearly like the German ö.

door, aqunatuan, aqunt, aqunt (aqunt, C.), pl. aqunak, door or gateway; aqun-
actuan-t at eek-it, he sat in the door of his tent (aqunataun-at, at the door, R. W.); cf. aqunak, he sows (it) up; aqunataun, he is sewing. kapp-

"The double, door, (Matt. 24, 1), every "ahchewaniim, the imperative compounded the not'; sehkon ahqueh, emphatically wabesisli, by R.

ears', occurs signifying to one liim, aybin alun; Indians instances, inn ri

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draw water—continued.
water (="qpomppqinpg"); 1 Chr. 11, 18);
water, I drew water for (him). See dip.
dream. man-sto, he dreams; v. t.
water-amnusman; amnusamnusk, I
dreamed a dream.
dress. bogkoo (vakoonk, C.), a garment
or covering of skin (cloth, 'their deer
skin', R. W.); mawak, cloth (inak;
C.); maunak, an English coat or man-
tle,' R. W.), a garment, cloak, coat, etc.
(wardak, a dress, C.); petoshpahowak,
petoshpahowak, a cloak, outer garment.
See cloth; clothing.
drink (n.), okkapp, okak, mawake
water-amnusman, strong drink.
drink (v.), watattam, he drinks; watat-
tam, drink that (a Yahk watamman (="wammtam"); do not drink all, R. W.;
patracki natawa, give me drink; ibid.;
watattam, I drink (C.); vb. n. act.
water-amnusman, drink/watattam, his drink.
There was another word, meaning to
drink, which is not to be found in Eliot
except in compounds. Its radical was
<py or <pyk (perhaps related to sabia,
siap, soft, thin, macerated; cf. As.
sipan, Eng. sup, sip, soup, etc.), thus,
tipypamamakhit (Mass. Pk.), tipyp-
pamakhit (Fl.), 'when they have well
drank'; Job 2, 10 [tipypamamakhit,
when they have drunk enough]; kogksi-
sapaman, a drunkard (kogkoo-sipp, he
drinks madly or to madness); okkyp-
paman, ['=okpayapaman'], 'if you
leave off drinking'; C.; wassamam-
paman [='wassamamapaman', to
drink too much], to be drunk, ibid.;
okpayapaman, drunken, ibid.; okpay
kogksapamanish, don't be drunk, ibid.
drive away. amanaham, he drove
(him) away or out [anim, k' progressive,
and av, he goes]; suffix wat-aman-
khion, they drove them away; mana;
amahbokamakak sokam, 'the north
wind drives away the rain', Prov.
25, 23.
driven by the wind—continued.
from place, it flies; place, it moves in
the manner of flight; cf. Cree
th'io, it blows, Howse 130. mi-kaa
amahbokam, the boat is driven or drives
before the wind or current; amanam-a-
man, 'we let the boat drive'. Acts 27,
15; manobio, they 'were driven'; v. 17.
drop. paltppisdinik, paltppisdinik (v. im-
per., there is a dropping, it drops), a
dropping; a drop; pl. paltppisdinawak,
drops; n. freq. and collect. patpita-
umak (repeated or continued dropping),
showers of rain: paptoto paltppisdinik
amnok, 'He makes small the drops of
water', Job 30, 27.
drought, kokakam, kokka (when there
is dryness), dryness, drought: :en
wamnus manhkam, 'into the drought of
summer', Ps. 42, 4; also, kokkakamino
(it is dry); amahbokam (it is dry), a
drought [from anim, dry, and ibihe.
drinkard. kogksiapamananu, indeff.
-ava (kogkooamapamananu, C.); kok-
spyndin [supps. part. from kogkoo-
apaman], when he is drunk, a drunken
man (aIpoy kogksapamanish, don't be
drunk, C.); vb. n. act. kogksapaman-
man, drunkenness [from kogkoo, madly,
frantically, and -sipp, he drinks];
manamamapaman, boylapamant to
be drunk, C.; wassamamapaman, drunkenness, ibid. [from wassamam-
apaman, he drinks too much].
dry. amawah, amaype, amayak [for
wamnup], it is dry (anapi, dry; wamn-
up, dry, dry weather, E. W.; Mannip, dry,
C.), i. e. permanently dry, as the 'dry
land' (Gen. 1, 9, 10), as distinguished
from the water or marshy land, -sus
in composition signifying to be and
remain. Otherwise, amanah: okpam
keto wassamahakatik, 'he made the sea
dry land', Ex. 14, 21. amahbat, dry,
that which has become dry (wamnus,
it becomes dry, dries up); amahbat
mighty, a dry tree. amahsahk [wam-
up-sahk], the earth, dry land.
manamahakat, aboshew [wamnup-sahk],
dry ground, earth which becomes dry
(comparatively); amaboabokatik, ab-
oboahкат, on dry ground; watam
wosahkahoo, 'from the dust of the
earth', Gen. 2, 7. The radical, wos,
dry—continued.

is not found except in composition. kuskakaidtkee, dry, implied a lack or deficiency of moisture; kuskakaidtkee akbe, dry land, i. e. parched by drought. From kuskak, kohkutu, there is dryness or drought. The same word, compounded with 'tan, mouth, kokkutuu, kokkutuu, signifies thirsty, lit. 'he is dry-mouthed'. musso, (it is) dry, said only of a tree or plant, grain, fruit, etc., and then only in compound words: mussoanak, a dry tree; pl. mussoqanmin- rash (mussoen, mussoen), dry ears of corn (perhaps, as originally applied to a tree, from mosti, bare, stripped of its leaves). See drought.

duck, quaqquecam, pl. =mahaj, R. W.; Narr. quaqquecam, Stiles; scep, quan-
isse, C.; Peq. quaqquecam, quaq-
naomis, black duck; parquatams, 'flat
bills'; a'kodshah, 'dipper' (Fuligula
albocula, Bonap., spirit-duck); a'pi-
shag, 'widgeons'; m'kiziye, 'she-
drake'; a'kohgezer, 'brants'; ngangi-
orno, 'old wives' (Anas glacialis, Ful-
gula glacialis, Bonap.,) Stiles; xowuns, pl. =tu, brant, C.

The names quaqquecam (the quack-
quacks') and unogornum (whose call Nuttall endeavors to express by 'the guttural syllables kgh vgh kgh') are clearly onomatopoeic. The others I have not analyzed.

dugs, sogkodtnapah (pl.), teats, dugs; in the singular, sogktotun, milk. From sog-kodtnnum, he draws forth from; sog-
kodtnuk (supps. part. mam. concrete), that which is drawn forth from.

dumb, kappituan, (he is) dumb. A dumb person [kapit'etuan, closed mouth]. no-
kuttu (neu, negat., and kuttu, he

talks), a mute, one who cannot speak; supps. part. nokkuttnuk, not kuttu, (when he is) dumb.

dung, anokke, anokke (anokke, C.); wa-
anokke-im, his ordure [eu iki? ?].

wone, moyes, moye, dung [mow, it is

black].

dust, puyissi (pupiisi, C. [=papeisi, it is very small (?)]; but cf. passuy, pus-

Dust—continued.

ngk (passuy, C.), dirt; passuyquacu,

miry; passuyquu, it sticketh, cleav-

to, is sticky; passuyqum, rotten, de-
cayed].

dwarf, anok chinouil, Lev. 21, 20.

dwell, awe, he is here or there, he is

in this or that place, denoting location, temporary or permanent, though in the latter sense appe (he remains) was more commonly used: anok awe kah

appe, 'she dwelleth and abideth', Job 29, 28. Cotton gives outinwan (infinit.) as the translation of 'to be', and Ellot 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

eyin, this (an. yenin, this person), or, as an adverb, here, itself originally an imperfect verb, which may be termed a verb demonstrative. nutrai, nutrai, (I am in this or that place), I dwell (in or at); pish kurti, thou shalt dwell; nutrai-ap omanu Joppa, 'I was in the city of Joppa'. Acts 11, 5; we agit, we

agin, where he might dwell or be; noh

agin, he who dwelleth, Is. 8, 8; 57, 15; an

agsh, there dwell thou; agshchey (pl.),

the dwellers there, the inhabitants (yo

sitin, I live here; ino wattiti, where keep

you? Ickuttis, [tok kuttis-im], where

lives he? R. W.; Mob. ovet, he 'who

lives or dwells in a place', Edw.).

wutokken, wutokken, he dwells in or inhab-

its (a place or country); yen wuto-

kin, here I dwell, i. e. am of the land

or country; wutokkin koe ookit, dwell

thou in the land; supps. part. noh wut-

okhin, he who dwells or is an inhabit-

ant; pl. noh wutokkeephen, the dwellers

or inhabitants; otraya kuttis, what is

thy country? Jonah 1, 3 [wutokken, he

is of the land or place]. wetomun, he

dwells with (him); suffix one-

tamunok, they dwell with them; navor-

tlam, I dwell with (from vetu, house; 

wetoman, he is of the house of).

dwelling place, awekun [vbl. n. act. from awe], a dwelling in this place.

See house.
eagle, wompakok, womnphotk, wompoxinok (womnphotk, pl. - gdoq, R.W.; wompakok, C.) [wompi-pen, 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, mithchog, pl. - quash; nchtshog, my ear; kchthwog, thy ear; nchtshog, his ear (nchtshog, pl. - quash, R.W.; Peq. kuttarnowyeg, (your) "ear, or what you hear by"). Stiles.) From wah-teu, he knows, understands, perceives (wetlo, C.); suppes. particip. wahrunk, knowing, with termination markinginan. agent, and n' indefinite prefixed. Cf. Gr. αύτόν (αύτος), to feel, to perceive, to hear; Lat. audire; Fr. entendre, to hear, to understand.

early, wompoqioen, wompoi, early (next) morning. See day.

earn, tounuholinaw aqiqpatu, he earns (and obtains) wages; suppes. woh tennhaw, he who earns (it).

earring, sogksoxou, pl. - nhw.

earth, ahke (ahke, R.W.; ahke, C.), the earth, land, place, country (Abn. ki, "terre", Ras-les; Gr. γη; Lat. terra). The primary meaning appears to be "that which produces or brings forth", corresponding to the an. abkh == abkh-ban, the bringer forth, the mother. wnhapi, wnhoq, earth, dry land (as distinguished from water). See dry.

earthquake, qeoyau (there is a shaking or trembling), a shaking; pl. qeoyauq: akke nakkerno kah qeoyau, "the earth shook and trembled", Ps. 18. 7.

east, wetchepowioqen, wetchepowioyen, eastward, on or to the east; wetchepowioqen, from the east; wetchepowish (wetchepowish wthih, C.), the east wind. For wetchepowioqen the Massachusetts Psalter substitutes wompanuqin, and Roger Williams has Wompanu, "the Eastern God" (i.e. god of the dawn or morning light), but nequllin, the east—continued.

wind, and chepewissin (=wachepowish of Eliot), the northeast wind (p. 83) [wachepowish, belonging to Chepuy, or the bad spirit, to whom the northeast region appears to have been appropriated, as the west or northwest was to Chicksawmaw or Kraunkwaw and the southwest to Kickiutaqat or the good god]. wompanuqen (where the daylight is) appears to have been the more generally received word for 'east' or 'to the east'. Its radical, wopum, wip (white, light, bright, of the dawn), enters into the composition of the names of places and people, as Abnakw (Wapanauchki) and Wompanuqen (Wompan-upper). See north.

easy, nikkwon (nikiwaunt, R.W.; nikkwon, nikkwon, nikkwon, C.), it is easy, not difficult or hard; suppes. nikiwaunt, when it is easy.

eat, nemto, he eats (v. i.), he takes food; infin. wntiwaunt, metsiwaunt (wntiwaunt, R.W.; Del., mtsi Hkw.), to eat; metsish, eat thou; metsiwog, they eat (wntiwaunt, metsiwaunt). "have you not yet eaten?" R.W.; Del. Klapa mitsi, have you eaten? Hkw.; n'mitzi, I eat, ibid.; n'diap mitsi, I am returned from eating, ibid.; Muh. metsiwa, he eateth, Edw.). ybl. n. act. metsiwaunt, eating, taking food (merch-ows): v. t. merc, he eats (in animal food); wam-merc, I eat (Del. n' mirizi, Hkw.; wam-mecik, C.): woh kum merci eqweoq, thou mayest eat flesh, Dent. 12, 20 (ken mits), "I pray, eat", i.e. eat thou (R.W.); wohwo, wohwo, he eats (him, or animate object); pypnymehshin wam-mohwo-ni, the beast devoured him, Gen. 37. 29; yohwo wohwono natto mohwono, the lion had not eaten (him), 1 K. 13. 28 (cam-mohwo-nq, they will eat you, Mohomnengwack or Manqawog, from miho, to eat, the can-nilaks or men-eaters up in the west [i.e. Mohawks], R.W.). Heewel-der says, "mitsi signifies to eat, and so does mohwo", the latter being used, in the language of the Delawares, when
eat—continued.

what is eaten "required the use of the teeth", and gunshot 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'daj-p' niiti, 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 meta, the transitive inanimate by merch, he eats vegetable food (whence wachtmaner-ush, wachtman ush = m' ad'ch mane ush, eatable grain), corn, and merchwanik, fruit, vegetable food), and the transitive animate by aso, he eats that which has life, or an animate object; perhaps, primarily, hebshe or tears with the teeth; mawhanon [mawhan-naw] sopp neek-aj, 'it bites like a serpent', Prov. 23, 32; supples, nai mahkuky, 'he who eateth me', John 6, 57; adyammy mawhanusd, the worms ate him, 'he was eaten of worms'. Acts 12, 23; mawchan locusts, 'he did eat locusts'. Mark 1, 6; but nai-merch veham, I eat meat, flesh (as Dent. 12, 20), etc. These three verbs—mete, merch, mawchan—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 aypp or apwpp, (cf. Sansk. p'd, 'mooirir, sottaen', 'sustentare', Bopp.; Gr. σεααω; Lat. p'd, in p'di, p'd-bahm.) Its compounds and derivatives are numerous, as, nyatapp, nyatapp, it (an animal other than man) feeds or grazes; pinsey nyatapp, the swine feed or feeding, Luke 8, 32; nectswpp pi'h nyatappwpp (naptapw, R. W.), the cattle shall feed, Is. 30, 23; v. i. man, nyatapp, he feeds upon; savapp [saw-hipp, he desires to feed], he is hungry; weaipp [wee-aipp, he feeds wholly or entirely], he is satisfied or fills himself; tippapp (tip-tapp, he feels sufficiently), he

eat—continued.

has eaten enough, has sufficient; wua-sannapp [vua-sannapp, he eats too much], he is gluttonous; mish-adlapp [mi-sh-adlpp, he eats when there is much], he is feasts, partakes of a feast; wetadlapp [we-tadlapp, he eats in company with], he eats with others; sogkeppa [sog-k-ppka], he bites; mab-chippa [ma-bche-appa, he has completely fed], he has done eating (mab-che-ppa, when he hath eaten; mab-chep-wacks, after meals, R. W.), hence, he eats up, devours, wholly consumes (vunamakwip, he devour, C.). ephpitut, let us eat together. Exp. Mayhew.

Cf. neep, tooth.

ebb tide, amatelus, R. W. See tide.

edge, keen (that which is sharp), we en keen. von, the edge, border, brink, etc. (vines, the edge or list of cloth, R. W.); pl. vsnsh, the borders of; at vsnsh, on the edge of (of a garment, etc.), on the brink (of a cup or vessel, etc.).

eels, weslingw, wassamwamw, wassamwanippp, wassamwanippp, R. W.; Peq. wesling, wassamwag, Stiles; Narr. wassamwak, end, Stiles; wassalaka, an eel, C. Two of these names, wassamwanippp and wassamwag, are evidently compounded with the numerals wetppeta, one, and wetppa, two, as descriptive of two varieties or species of the eel. The former signifies he is alone, one by himself (wassamwanippp, 'only son', as in Luke 7, 12; 9, 38; Gen. 22, 2), and the latter, wassamwag, they come, go (wassamwag, '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 hemaphrodite, or rather, epcene. See Smith's Nat. Hist. of Fishes of Mass., 236. The name "new-haw eel" is still retained by the fishermen of Martha's Vineyard, at Holmes Hole, and perhaps elsewhere, for the silver eel (Muraena arcuata of Le Sueur) (Storer's Report on Fishes of Mass.).

effeminate. See delicate.

egg, wisi, wisi; pl. wisiws; wisiwsag, her eggs; we wisiwpp wisiw, the white of an egg, Job 6, 6 (wiss, pl. wisiw. C.).

Cf. sish, animal; wisan, flesh; vis, he proceeds from; awa, wam, he goes
egg—continued.
from: oké, earth; ohkos [-ohk-óow],
mother; šotának (šotanak, F. M.), the
womb; ɪ́wō (šōwō), egg; ɪ́wōv'e, produced from the egg; ɪ́wōvón, that
lays eggs, etc.; Lat. uova.

eight, shosvak táhke (shosvak, R. W.);
shosvak or wahó, C.; Peq. shovanik,
Stiles; Del. chovanik, chasch, Hkw.;
shosvak tahampé, eight (persons or ani-
mate objects); shosvak táhke kúlwí-
wa, eight years; inan. pl. shosvak tah-
shinnak monsunyámaínosh, eight ears
of corn (shosvak tadikón, R. W.); at
nikosvak táhke kúlwímanwas, in the
eighth year; shosvak táhke ńiwpáth, the
eighth month. From n'šó 'how, three (and
ńi'ó, two?), with termination of the
suppositive; the second counting or
"holding up" (táhiš) of the third
finger; that is, 5–3.

eighteen, moh shosvak: moh shosvak
lahiškwímyanogosh, eighteen cubits (long,
high, etc.) (lahiškwímya shosvak,
eighteen, R. W.; Peq. piny wábat shosvak,
Stiles.).

eight hundred, an. shosvak táhke pawk-
kwí; inan. šonaw (šonaw cúwówá, shos-
vak, R. W.).

eighty, shosvak tahshíhúng (shosvak
shíhúng, R. W.; níhoswikhíshíng, C.);
with an un. noun shosvak tahshíhúng-
koltug; inan. shosvak tahshíhúng or
tahshíhúngkoltug.

either, wáwó, C.(2), wáwó, any, may
have been used in the sense of either,
but this is not probable.

ebrow, wóów, C.

eider, elders, kehchin, kaching, ke-
chin'go, the old men, the elders; kehchis-
qoou, the elder women. mohshígáwí,
firstborn of sons or daughters, eldest
child, eldest brother or sister. Muh.
wlubick, elder brother; n'umú, elder
sister, Edw.

embrace, ok-chohkíyúgan. 1. embrace.
I hold by the neck, C.; naukchekyá-
nyáwána, we embrace, ibid. But
Elliot has ok-chohkíyúgan-äh, "he took
him by the throat" in no friendly em-
brace, Matt. 18, 28, moshqýgamatang,
they cling together, embrace each other
[reciprocally from moshqýgog, moshq-
ýgog, they join, adhere]. woknukon, 

embrace—continued.
he embraces (him) in taking leave;
awówákón, he embraced in taking
leave of them, Acts 20, 1; suppos. mu-
kutthahí, when we took leave of each
other, Acts 21, 6 [an form of wónkí-
num, he bends down, bows down].

empty, mohchýaw (mohchýaw, C.); néh-
chon, wíchchey, it is empty, barren,
waste [for wíchchey, good for manur,
bad]; v. caus. néchchíchhée, he empties,
I. e. makes (it) empty.

encamp. See camp.

enclose. See close.

enclosure, enclosed place, kúmnik; ká-
póshkónik, a place closely shut in; moh-
tṣay yáwókónik, "a grove", Dent.
16, 21; a harbor or haven, Acts 27, 40.
See building.

end, u', uhquing, uhquig, uhquig, (it is)
at the extremity or point of, at the end;
uhquig wetánwéhína, the end or point
of his staff; uhquig awta-wóngam-á, "to
the skirts [extremity] of his garments";
uqíqwé kwóqwé, 'but the end is not
yet', Mark 13, 7 (uhquig, on the
other end, C.). Cf. uhkos, wáñkos, a
nail, tenon, or claw; uhquig, a hook;
waht-awquig, the skin; wáñshyseq, the
tail; uhkpe, uhqwé, sore, extreme; wáh-
kšin, on (its) sides or ends; weíyq, as
far as, i. e. ending at; wáñquig, so far,
at such a distance, etc. wéywik, wéy-
shik [when it is at the extremity or
limit, suppos. from wehquosh, it goes
as far as, ending at], when it ends, the
end of the utmost limit: wéywik olóv
or wéywikháni olóv, 'the ends of the
earth', 'the uttermost parts'; or wéshik
wónwón, 'its [the altar's] edge round
about', Ezek. 43, 13. wéshikwéshik, wéshikwéshik
[when it reaches or attains its utmost limit, suppos. from wéshikwéshik, it
comes to an end], when it ends (in time or action); at wéshik-
wéshik, to the end, =a wéshikwéshik, wónwónqué, wónwónquig, at the end of,
I. e. the upper end or termination
(Äm. sawákstíši, le beant, a beant;
sawákstítin, le beant du nez, Kasles).

end (v. i.), wèshikwéshik, it comes to an
end, is ended; wèshikwéshik, when it
reaches the end; inan. subj. pós wèshik-
wéshikwéshik, they shall be ended. From
end (v. i.)—continued.

end — Continued.

to rest, to be quiet. 

enough (adj.), (there is)

enough — Continued.

enough — Continued.

Englishman, Wautacontiang, pl. Wautaufor-mom, 'coat-men' or clothed, R. W. (wut-
dikkhams, 'such as wear coats', C.). Morton, in his N. E. Cauan (book 3, chapter v), says, 'the Salvages of the Massachussetts ... did call the English planters Wataupemmes [for "sage"]', which in their language signifies babblers or cut-throats ... , a southerly Indian that understood English well ... , calling us by the name of Wotawquenange; what that doth signify, he said hee was not able by any demonstration to express.' The writer confirmed Wautanemasen, an English youth, ibid. Wautanemasen, pl. English men, "as much as to say, these strangers", ibid.; avamag-it-sauerk, speak (thou) English, ibid. (avun, R. W. (hovun, Fh.), somebody, anybody; avawerk, 'some come', ibid.; avun avo, who is that? ibid.) (Ex. Wunnukrik, English-men, Stiles). Chaywozaung, 'that is, Knife-men', R. W. (Chaiquow, Chaygusaung, C.); Englishman or Chokquow, title to Indian Laws, 1705) [chawquow (chau-
gow, R. W.), a knife]. Englishman-
uck (pl.), R. W.

enmity, sekwatamnak, enmity, mutual hatred (ylb. n. from sekwewan, he hates).

enough, tiipi, tapi, (it is) sufficient, enough (tiibi, R. W.; tiipi, C.); not-
tapet (?), I have enough. Gen. 33, 9: imperat. 3d pers. sing. tapet, let it suffice, let be enough. Perhaps from utgam, he rests at, sits down at. So, the English 'enough' has been referred to the Heb., Chald., Syr., and Ethiop.
especially, *wuweh*, C. See very.

evening, *wuwanwëkwaank*; (when it is) evening; *wuwanwëkwaank*, (it is) evening: adj. *wuwanwëkwaank*, in the evening, at evening.

ever, forever, *michew* (michew, R.W.; *michew, C.; michewoshawwa*, he is gone forever, R.W.); man. *michewoshawwa*, everlasting; *michewoppa*, (he is) everlasting.

every, *wuwaauk*, each, every; *wuwaauk* outwomqwaank, (his) every word; *wuwaauk woskewmaq*, every man (*wuwaauk teyq*, everything, C.).

everywhere, *wuwaupak* ['wuwaupap *ook, about the land]; *wuwaupak wosbaw*, about the world, in every place; *wuwaauk ot*, at every place.

evidence. See witness.

evil, See bad.

exalt, *michewa*, he exalts (him) [makes him great, cans. an. from *mish*; cf. *mishwom*, his 'brags or swaggers']. C.; i. e. makes himself great]; *michewa*, he exalts, increases, makes (it) great [cans. man. from *mish*].

example (pattern), *woshwak*, C.; *wos- shwak*, Danf. See custom.

exceedingly, *wuwha*, very much, very; *wuwha* (marcheks, much; *wuwha* 'nauke, excessively, C.); *wuwha*, too much;

faint, be exhausted, *kollomwo*, he faints; *kollomwo*, they faint.

faint-hearted, *sokhewawm*, he is faint-hearted; *sokhe* (skokhe), he who is faint-hearted (*sokhewawm*, faint-hearted, C.). Canst. From *sokhewawm*, he breaks in pieces or beats to powder (?). But 'sokhew', he is in black, i. e. he hath some one dead in his house', R. W., apparently from *sokhe*, black or dark colored.

fair wind, *wuwanwëkwaank* or *wuwanwëken* wapi, fair wind; *wuwanwëken* wadin, when the wind is fair, R. W.
fall—continued.

used.  prawshau, he or it falls (accidentally or by mischance) (nap-piñas-
shou, 1 fall, C);  prawshag, they fall;  prawshau, it fadeth (as a flower, Is. 40,
7,8);  prawanhunk, when it falls; vbl. act.  prawshonk, prawanhunk, a falling, a fall
(El. and C);  from punac, which is nearly related to, perhaps identical with,
punace,  he goes wrong, errs, goes out of the way.  petshau, he falls (acci-
dentially or by mischance) into, as pet-
shau wonglou, he falls into a hole;  prawshag dypkhuauu, they fall into the
snare;  suppes. petshaul,  petshau, if he
fall, when he falls;  from pettahau, he
goes into.  kepshau, he falls (by mis-
chance), strictly he stumbles and falls, falls by an obstruction in the way, etc.:  ke-
phau odkhit, he fell on the earth;  kep-
shag, they fall;  suppes. part. ke-
phau, when off (he) fall, when falling;
kepshonk, when or if (it) fall; vbl. act.
kepshonk, a falling, a fall.  pgojohnk, he
or it falls, inanimate, drops down (as
fruit from a tree);  inan. pl. pgojohn-
weu, they shall fall;  kepshau, when it
falls;  kodshau, it falls out of, as tap-
kehdng kodshau, the sword fell out of
its sheath);  from kodshau, he draws
(it) out.  chawnphau, he falls into the
water (chawanphau, cast (it) overboard,
R.W.);  from chawnphau, he puts it in
water, hence he seethes or boils (it).
kitshonshau, he falls into the fire (?),
Matt. 17, 15.  nokshau, it falls, drops,
comes down;  wwomen nokshin, when
the hair falls off (from the head); from
waken, it comes down, descends.  in-
tanshau, he falls backward.  See wa-
terfall.

false,  prawnowe (falsely, C),  prawnowe
(prownow, C), he speaks falsely;  ahpy
prawnow, do not speak falsely to me, do not lie to me;  vbl. n. act.
prownowa, a speaking falsely or wrong speaking, a lie.  From punac,
out of the way, wrongly, and awnaan, he speaks.

family,  weechah奈eunamowshauk (pl., they
who go with him), his family.  teeshi-
weonk, teeshiweonk,  teeshiweonk,  teeshiweonk
(cheshiweonk, C);  awteewahinunwau, my
family, ibid.);  nat-teeshiweonk,  

family—continued.

my family;  pl. -ongwek.  wkh, his house-
hold (?), El.:

famine,  wakkehhoppau, (when there is)
famine or dearth;  wakkehoppun, co-
kukal-tut, in days of famine. Related to
wak-
tshau, it fairs, perishes, is gone;  wakkehau
(wakehbigk, C), empty, barren, etc.
From wakkehau, denoting past existence
or completed action.

far,  wkh, wkh, far off, to a distance.
associated with the idea of motion. The
primary signification is ‘to that place’,
as distinguished from yen, ‘here’, ‘at
this place’.  Thus, yen neharan . . .

farthest,  nuu,  wkh,  wkh,  wkh,  wkh,  wkh,

fall—continued.

used.  prawshau, he or it falls (acci-
dentially or by mischance) (nap-piñas-
shou, 1 fall, C);  prawshag, they fall;  prawshau, it fadeth (as a flower, Is. 40,
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farthest,  nuu,  wkh,  wkh,  wkh,  wkh,  wkh,

farther—continued.


\textbf{fast.} See \textit{fasten}; \textit{swift}; \textit{hasten}.

\textbf{fasten. make fast,} \textit{menakokton,} he fastens, makes (it) fast (\textit{num-wauchkee-}

\textit{te}, I fasten, C.; \textit{menakokton}, firmly, ibid.); \textit{numakokish}, 'tie it hard', R. W.

[from \textit{menakkon}, it is strong or firm].

\textit{uk-keneejmn-un teo,} he fastened it with nails', Is. 41, 7.

\textit{koohpinun}, he binds, ties, makes (it) fast (fastens one thing to another);


\textit{koopinamok}, binding, ibid.); \textit{koopinun}, pl. \textit{koopisomay}, fastened, bound, tied (an. obj.), and v. t. act. he fastens, ties;

\textit{tungkyyipoon}, he binds (him) fast, makes (him) fast by bonds: freq. or intense.

\textit{tungkyyipoon,} regular after an open vowel:

\textit{tungkyyipoon,} suffix \textit{votunekgkpyyipoon}, they bind him fast.

\textbf{fat.} \textit{wuway, wuwe pawwe,} its fat, the fat of an animal (cf. \textit{wepa}, flesh; \textit{wepa wepan,} fat meat). \textit{wanonques, wawog-}

\textit{ka,} he is fat (\textit{wanonocko}, it (a deer) is fat, R. W.; \textit{wanonquq vetosoboq,} fat cattle, C.) (\textit{wanon-boxo}, he is well covered or of good body): \textit{yo oonpah-}

\textit{gon,} 'thick fat of'. R. W.

\textbf{father,} \textit{asoh (lit. he comes from him)}, his father, the father of (\textit{osh,} a father, R. W.); \textit{wosh} (\textit{ish}, R. W.); \textit{wosh, woshi,}

\textit{C.; Muh., nighth Edw.; Del., wosh Hkw.}; \textit{kosh,} thy father (\textit{ish}, R. W.),

\textit{koshin,} your father; \textit{witasahin} (he who is a father), the Father ("\textit{wtoosch-}

\textit{wink} and \textit{wtooschemiit} both mean the Father". Hkw.).

Edwards, in his Observations on the Language of the Mahokensew Indians (page 13), remarks that "a considerable part of the appellatives are never used without a pronoun affixed. The Mohegans can say 'my father' (\textit{muoh}, 'thy father' (\textit{kosh}), etc., but they can not say absolutely 'father'; there is no such word in all their language. If you were to say \textit{onji}, which the word would be if stripped of all affixes, you would make a Mohegan both stare and smile." Mr Heckewelder, "notwithstanding Mr Edwards's

\textbf{father—continued.}

observation", "could not help being of opinion that the monosyllable \textit{asoh} is the proper word for 'father', abstractly [?] 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 (in, 257), who cites Brebeuf (81) and Palfrey (Hist. New Engl., i, 42): "The most common relations they had no means of expressing abstractly." 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 \textit{witasahin} (Eliot; \textit{wetaochink, 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. \textit{wosh, kosh, asoh-} represent the 1st, 2d, and 3d persons singular (indic. pres.) of a suffix animate verb, and signify "\textit{I proced or originate from (him)}', "\textit{thom-originatem from (him)}', 'he originates from (him)'; intran. 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. watch \textit{wepuwa wepak}, 'from my forefathers', from where first I came from (suppers.), 2 Tim. i, 3). The inanimate form of the same verb is often to be met with in Eliot, as \textit{asohoh, wuji-}

\textit{shen, wotchpe}, he proceeds or originates from or at a place or inanimate source), and in Roger Williams's \textit{Key}, as \textit{dei}shen
father—continued.
and watsheku (Hebrew, יָתַשְׁכָּע; 'I came [from] over the water'; modern Yiddish, וטָשַּחט; whence come they?). The animate form is frequently employed in its primary significance—that is, without including the idea of paternity, or rather of the filial relation, as מָחַשׁ וַתָּשַׁךְאִינְאַ, 'I am from above'; קַוָּמָא, קַוָּמָא וַתָּשַׁחַט open, 'year are from below', John 8, 23; woh watsheku ... wish name, 'of him [as original or source] are all things', Rom. 11, 36; woh watjот mittamavusset, 'he who is [suppos.] born of a woman', Gal. 4, 4; causat. suppes. woh wajtwayneq Godot, '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, watsheku, watsheku, watsheku (W.), from, because of, etc. See begin; come or proceed from; from.

[MARGINAL NOTE.—"Since writing the above I see in Mahaffy's Gram. Milmanque (page 17) that he has translated watsheku, man pere, as derived from בָּשַּח, être fils."]

fathers (n. collect.), watoshimunwak, the fathers, collectively or as a class, the fatherhood.

fear, qushaw, he fears, is afraid of (him); qesh, fear them (him); qoshken, qoshak, fear ye; vbl. n. act. qoshwan, fear (reverence, C.); pass. qushitwanak, fear (referred to the subject). watsheku (with qushaw), he stands in fear or awe, of greatly fears (him). V. i. watsheku, he fears, is afraid; watsheku, fear ye; abaye watsheku, fear ye not, do not be afraid (aw-ah, I am afraid, I fear. C.); vbl. n. act. watsheku, fear (waytshekuwanwak, 'afraid', C.), watshekuwan, tom, he fears or is afraid of (it). qachtuwan (qachtawan), he fears (it); kutshekuwanwak toqtokeg, you fear the sword; suppes. woh yohdiq, he who fears (it). See afraid; frighted; afraid; honor.

feast, mishadatypwak, he feasts [mishi- adatypwak, he eats where there is much]; causat. mishadatypwach, he makes a feast; mishadatypwach, let us keep a feast; vbl. n. act. mishadatypwak (mishadatypwak, C.), a feasting, wick-

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feast—continued.

daimon, 'a feast or dance', A. 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, wikip (penna), a feather, and (2) a pen; wicnuqu, misheqqu, feathered; misheqquwan, mishhequwan, (it is) full of feathers (wrick, a pen, C.).

feebles. See weak.

feed (v. i.). See eat.

feed (v. t.), assauwan, he feedeth, giveth food to (him); assauwan mawickeewak, he feeds him with grass; assauwan flock, feed ye the flock, Zech. 11, 4; assauwan (assuwan, R. W.), give me to eat, feed me (see Howse 83). sokkwan, he feeds, nourisheth, continues to feed or provide food for, sustains (him); kus- sokkwanwak, he fed thee; assauwan flock, I feed the flock, Zech. 11, 7; sokkwanwak mawickeewak ne tapemewak, feed thou me with food which is suitable ('convenient'). Prov. 30, 8; sokkwan- wak ne-tapemewak, feed thou my lambs, John 21, 15, waniwamewak womi- tish ke sotheg, 'feed me with that pottage', Gen. 25, 30, Ht. give to me (dipup) that pottage, metshekuw wah- hopgale, they feed themselves [caus. from metsheku, he eats].

feel. See touch.

female, sepnc, tapna, sapius, of woman-kind, female; sepncwicw (sapius, she is female, Gen. 6, 19). See woman. sepncwak (sepnc, R. W.), a female quadruped; adj. sepnc, sepncin. In the Heb. "the males of quadrupeds" are called lemo wickeu, by contraction lew-inceu, the females oyevie wickeu, by contraction oyeviewickeu", Hkw.

fence, wonkumwak, wonekumwak (wikon, C.), a fence (also, a fort, q. v.); from wonki, wonki, it bends around, is crooked. wonekumwenwak (qonuk- kwonwak, C.), a stone fence, a wall. wonekumwenwak, a wall or fence.

fetch, nuw-ncamkwon (nuw-ncamkwon, C.), I will fetch, I fetch (it); ncamkwon wikwicwes, fetch me a little water; ncamkwonwak wetkwicwany, let bread be fetched; ncamkwonwat, let us fetch (it). See bring.
fever, uemumahowak, wézhishonak (a peste-
ential or infectious disease), a fever.
John 4, 52 [uemumahowak, the plague.
R. W.]; wézhishonak, wézhishonak, he has a
fever (but wézhishonak, he hath the
plague, R. W.). This name is appar-
ently derived from wes'á (wes'á),
R. W.), yellow, with the affix denoting
bad or evil, -ik, and describes “the
disease which they call the yellow
vomit, which”, as Heckewelder states,
“at times carries off many of them”
(Hist. Account 216). Eliot also trans-
lates ‘fever’ by kussúpita oyu (Deut.
28, 2) [kussúpita, very hot].
Kussúpita oyu, he has a fever
(wamumag-
shonakock, my body burns, R. W.,
e. wamumagshonakock, wamumagshonak,
I have a fever, ibid., i. e. nemote-see,
I am on fire). See pestilence.
few, aguyshun (an. pl.), few (vagkhunig,
C.); inan. aguyshunak, few things;
din. aguyshunak, very few; aguysh-
uyshunak, in (at the end of) a few days,
pl. of aguyshak (vagkhun, C.), small in
quantity or amount.
field, ohíteuk, ohíteuk (ohíteuk, soil, a field,
C.), pl. otoheuk (lit. that which is
owned or appropriated, to which the
idea of individual ownership attaches;
suppos. inan. part. from ohíteuk, when
possessed); at ohíteuk, in the field;
not ohíteuk, in his field.
fiere, chëchiquek, R. W.; chëchiquek,
chëchiquek, wild. C. nishkunak, fierce,
R. W.; tebechhích nishkunakthali, why
are they fierce? ibid.
fight, saqkonn, he quarrels, contends,
defends with (him); suppos. wak saq-
konunn, he who fights, when fighting;
pl. wak saqukonunci, recip. saqkonunci,
they quarrel or fight, one with
the other (saqkonunci, fight (thou) with
him), saqkonunt, let us fight, R. W.;
v. i. wamumahùkhonam, I fight, C.; wam-
unten, a fighter, R. W.; wamunten,
you are a quarreler, ibid.); aguyshka-
kon, he fights, with in battle, prose-
cutes war against (him). V. i. aguysh-
kon, aguyshkonho, he makes war, does
battle, fights (johetke, fight ye; johet-
tlike, let us fight, R. W.; aguyshkonak,
‘fighting’, C.,). Vol. n. act. aguy-
fight—continued.
tosak, ayuwwättók, fighting, a fight,
war, battle. N. agent, ayuwwättók, indef.
isin, one who fights, a fighter, a war-
rrior; pl. -isinwó'ak, nig ayuwwättók-
cheg (and ayuwwättókcheg), war-
rriors (habitual fighters) (Muh. sivdec
(particip.), he who fights, Edw.)
fill, wamumahùk, it fills, it is filled
(inan. subj.), he fills or makes (it) full;
wamumahùk kràshók, fill, fill, make
hand (wamumahùk, let it be filled, C.);
from wamumak (it is full) and ohíteuk,
wamumahùk, they (an. subj.) fill
the house, i. e. the house is full of
them, wamumahùk wamumak ponanw,
he fills his horn with oil; wamumahùk-
ak, fill ye (one thing with another, as
barrels with water, 1 K. 18, 33), wam-
umahùk [wamumak-], he is full of
food, has filled himself (wamumahùk-
hùkhùkhùk, I fill, C., i. e. make
myself full).
filth, filthy, nishkunakhypok (sup-
poses. part. concrete, when it is filthy),
filth, dirt; nishkunakhypok, the do-
ing of uncleanness, filthiness in action.
filthy, nishkunakhyp, unclean, filthy
(inherently or by nature); nishkunak-
hyp, when unclean or filthy (as a gar-
ment, etc.); adj. an. nishkunakhyp, he
is filthy.
find, ojik, waqapen (??); por,wapen-
kùkhùk, they which have fins, Lev.
11, 9; Deut. 4, 9.
find, wamunéwak, he finds (him);
waqapen, if I find them; kr-waqua,
then hast found me; kewamuk, I have
found thee; wamunéwak, he finds (it);
suppos. part. wamunekak, when finding
(it), when he finds (wamunéwak, I find,
C.). Usaqut, from wam, he sees: he
canseats to be seen (??).
fine (in particles or powder), pappoon,
that which is fine or like dust (pap-
pinpé, dust; pishqukàp, unparched meal,
R. W.) [from papi, that which is
small (?); pl. inan. pishqukàp, pishqukàp,
‘beaten small’, powdered, Lev. 16, 13
(causef. inan., made fine). soqappon,
that which is fine or powdered, fine
dust; soqappon koh pappies, ‘powdered
and dust’, Deut. 28, 24; soqpe pappies, fine
fine—continued.
dust, Is. 29, 5. sukpracac, in fine powder, finely powdered; cf. sukpatkha, he beats it to powder, grinds it small or fine.
finger, pokhatuntelte, pokhatante, pl. -vephoi: kyphakuntal, thy finger; ukqallitakha pokhatuntelte, he had six fingers, 2 Sam. 21, 20. From pokhatuntel (it divides or is divided) and antel (thumb). nattuntunule, nattuntuntek, my finger; nattuntuntek, his finger; nattuntuntek, the little finger; koltqulantek, koltqulantek (the great finger), the thumb; umpqalkqpaluntel, the tip of the finger (umpqalkqpaluntel, the head of the finger) (umpqalkqpaluntel, pl. -e, fingers, C.; umpqalkqpaluntelte[ie], my fingers, Ohol.).

finish, make an end, complete, poksitbahn (pokcitba, poksitbahn) mukkanaw, he finished the work; umpqalkqpaluntel ukqallitamukkanaw, I have finished my course, 2 Tim. 4, 7; poksitbatem, it is finished [can s inan, from pokdelt, thoroughly, completely]; pokdeltu, he performs it completely, finishes or accomplishes it (it); v. i, umpqalkqpaluntel uqallan, I make an end of it, complete it. ketsan em ukkantamukkanaw, he has finished his work (ketsan, to finish, to leave off, C.); ukkantamukkanaw ketsan, the work is finished. nukkot, mukka, he made an end of speaking; nukkot, when he had done speaking (nukkot, C.); v. i, mukkanaw, I conclude or finish, i.e., I go on to conclude, C.

fire, mukan, mukan (white, white, chicklet, squtta, R. W.; Peq. g.o. Stilos; chikolo or mukan, C. i, mukanqutt, =squtta, R. W.), a violent or destructive fire; man, concrete from mukanqutt, it burns, consumes, rages; cf. mukanqutt, a tempest or destructive storm, man is of uncertain etymology. Its use seems to have been restricted to fire used for domestic purposes, chikolo [chikolo, it burns; chikolo, it is fierce or violent] was a more general name of fire as an element, or rather as a power, and mukanqutt or squtta was nearly equivalent to the expression "the devouring element"—fire as an enemy or object of dread.

firm, mewqkh, mewqkh, (it is) hard, strong, firm (mewqkha, firmly, C.). See hard; strong.

first, nepeame (nevisani, for avesani)? R. W., first. This word, though differently written, is identical with makkane, old (original, old, C.), and like neqat (one), of which it is the ordinal, is related to makkatan (makkat, R. W.), he leaves behind, abandons, etc.; agimw nepeame makkane-yewat, he hath made the first old, Heb. 8, 13; ne nepeameyot, 'that which waster old', Ishb., nakkanen, he came (or went) first, was in advance. nepeame (indef. nepesani, a leader, one who goes first. See one; old.

fish (n.), wuuunak (wuunak, pl. wuuunk, R. W.; wuuunk, pl. wuuunyot, C.; Del. wuuunus, in composition, wuuun, Hkw.; dimun. wuuunokes, pl. uyy), little fish. The root is apparently wuuun or -unu, from which wuuun is formed by prefixing the demonstrative or determinant a" and adding the animate termination a" [for ánum, animal]. In compound words this radical, with the suppositive or participial termination, -unu or -unu, appears as the representative of wuuun. pl. wuuunkun-wuuunyot [wuun-wuunyot], great fishes. John 21, 11; rechitkakuanunu-quy, fishes of the sea, Num. 11, 22; huuunyot huarun-yiy, to any fish, Deut. 4, 18 (wuun), he is gone to fish, i.e., he fishes; wuuunu, they are fishing; wuuunu, I am fishing; kotaunu, do you fish? wuuunakwununwe, wuuunakwununwe, (John 21, 3), I go a fishing, R. W.). The modern Ojibwa (Chippewa) restricts this name to the sturgeon, adopting another (kepu, k'g'ya) for the class. In the Ojibwa vocabularies in Schoolcraft's Indian Tribes, ii, 466, we have for sturgeon wuuun a" (St. Marys); wuuun ma (Gr. Trav.); new wigh (Saginaw); mugh moy (Mackinaw). So, in the Old Algon-kin, hawek, 'sturgeon,' fish, Lahn. nahe-
fish (n.)—continued.

...nagapanú-ia, nomakwanú-ia (nattakwimandakwia, C.), a fisherman, one who fishes with nets; suppos. pl. nag wache' (natchikwa, R. W.), fishermen, id. e. they who fish habitually (naumew, a fishing line, R. W.).

dh flank (fish, v.) pepimakwia, he flatters; an. pepimakwia, he flatters (him); suppos. part. an. pepamawaut, he who is a flatterer; suppos. part. an. wak pepamawaut, he who flatters anyone; adj. pepamawaut, flattering [freq. from pepa'makwia, pepamawaut, he speaks falsely], wakcamew, he praises or flatters (him); freq. woonawamawaut [from woonaw-makwia, he goes round about]. From this comes another form by the insertion of 'f' progressive: nanukkamawaut, he flatters, i. e. keeps praising, goes on praising (warenawakkamawaut, to flatter; nan-warenawukkamawaut, I flatter, C.); vid. n. act. woonamawakwiaq (woonakwiaq, C.), flattery, woonuwamawaut, they flatter (?). Ps. 5, 9. See praise.

flax, bashkup, bashkup (ashkippek, hemp, R. W.) was the generic name of all vegetable fibers or fibrous material used for strings, thread, or ropes. Elish uses it for 'tow', 'flax', 'a fish net' (ashkip, pl. ashkippek, C.; ashkip, R. W.), 'a spider's web', etc. (bashkippekhtjut, bashkippek, flax stick), a 'stalk of flax', and 'a distaff'; bashkippek, 'flax', 'linen cloth'. Roger Williams gives ashkip, a net (or 'nets' 'made of strong hemp'), and the plural ashkippek, hemp, and awakwiaq, 'flax',

flay, an. obj. piskwanawaw puttakkwian, he flays or takes off the skin of.

flea, pespeki.

flesh, avipus, pl. -uy (vegus, 'venison', R. W.); 'meat', ibid.; avipus, flesh, C.; cf. esus, an animal; kanipus, th' flesh; avipus, his flesh, the flesh of; askpus (askuy ugerix), raw flesh; keh' esus, 'whole flesh', 1 Sam. 2, 15. See prevail over (put to flight),

flight. See prevail over (put to flight),

flint, naggakwiaqamapok, rock of flint,

float, pahpukkhamo, it floats, 'it did swim', 2 K. 6, 6; lit. it is hollow. From pahpukki,

flood, tanaiqksa, tanainqksa (it flows), a flood (tanamawac, upon the flood tide, R. W.; tanamakwiaq, upon the flood tide, ibid.). See flow.

flour. See meal; fine.
flow, luidimkun, it flows, there is a flowing or flood (uppe biuulonk, water flows, C.; tumokwe, flowing (abundantly, i.e. flooding). Imperfs. verb wotltilchum, wotltilchum (or -surmen), it flows from: sepsoy wotltilchum, 'rivers of water run down' (from), Ps. 119, 136; wotltilchum-up, 'the water gushed out' (from the rock), Ps. 78, 20. suh wotltilchum [sok-wotltilchum], it flows forth, issues from or out of; wotltilchum, it continues to flow forth or issues continuously, l. 35, 6, wotltilchum, it flows to or toward; sepsoy wotltilchum, wotltilchum, the rivers flow to the sea, Exel. 1, 7. wotltilchum, wotltilchum-woon, wotltilchum-woon, it overflows, flows excessively. kussehtanhe, it flows (as a stream or with a current) continuously: as a substantive a current or flowing stream; pl. -lakh, or in the active verbal form ak-kussehtanhe, wotltilchum, the stream of the brooks', Num. 21, 15; s. kussehtanhe, s.p, a flowing river (Cree kusseh-tanhe, it is very swift current [lakw = kse, intensive], Howse 175.) Elsewhere, kussehtanhe, flowing as a stream: kussehtanhe, wotltilchum, 'the stream of a brook'. Job 6, 15; kusseh-tanhe, a stream, a current; pl. -sakh, wussehtanhe, it flows circuitously, winds about [from wusshan, it winds about]; wotltilchum, wotltilchum-wotltilchum (pamwite, pamwite, etc.), it flows, moves by flowing (describing the kind of motion without regard to direction, source, or degree). It is formed from wusshan (he walks, travels, moves along) by substituting the impersonal termination and introducing the -sh guttural, denoting involuntary or inanimate activity. Cotton gives, in a nearly related form, the verb wusseh-tanhe, 'I slide'. In all these verbs the radical is -sh or watch, it proceeds from. See father.

flower, uppeb hun, peshun (appsb hun, C.), lit. 'it bursts forth', 'blossoms' [from peshun, it breaks]: pl. uppesbshun. See blow.

fly (n.), archane, archane, and masuny, pl. masuny, flies; dimin. masunhshyuq, fly (v.), pleas, plewe, tawen, it (a bird) flies, moves through the air (plowit; it is fled, R.W.; wet-tawen, I fly, C.); wotltilchum, they fly away; suppos. part, hit kawer, teeth, that which flies. Nearly related to or identical with pashun or pohun, he blows or is blown. Aij, pshwe, flying, pshau, it (inan. obj.) flies away [plowit with the impersonal intransitive particle -mi:] tokuan, pshau, too, it flies or is blown by the wind, as dust or snow; pshau, things driven away or made to fly; suppos. we pshme, dishing what (or we taowen, or we tohuanant) 19, that which flies before the wind or is driven by the wind [plowit, pass. part, of pshau]. pashunun, it (a bird) flies, goes swiftly through the air [as if shot from a bow or gun; pashun, shot, pass. part, from pash, he shoots]; suppos. pashun, when he flies, flying; suppos. pashununarshch or pashununrshch, they (birds, fowls) which fly; freq. pashununan, habitually flying; pl. n. pashununarshch or pashununarshch, a flying bird (when flying); suppl., suppos. suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. pashunun, suppos. suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos. pashunun, suppos. pashununrshch, or he it mounts upward in air, soars, flies up; with inan. subj. suppos.
foam, pekhon (it foams), foam; froth; pekhon, the scum (of a pot); pekhon-tamang [pekhon-radamang], he foams at the mouth. Cf. peton, pehton, he puts on or into.

fog, nishkowane, (when there is) mist, fog, fine rain; cf. sokowane, rain, when it rains; n.coll. nishkowane, "small rain," drizzle, Beat. 32.2. mokii, vapor, mist, steam. See vapor.

follow, asahkowane, he follows, goes after (him); suppos. woh nanakit, he who follows; suffix an. wot-nakahon, he followed him (asahkowane, to follow, C.); asahkone (as adj. and adv.), following, going after; asahkon, he follows or goes after (them, obj.), he pursues (it) [asahkone, he continues to go after or behind; asah, the radical, is related to n'eev, two, and to the distinct or alternative wot, orj. wosukowane, he follows after, goes after, pursues (him); suffix wot-nakahon, he followed him; nanakit, pursues them; suppos. wot nanakitamant, he when following, he who follows; so wosukowane, wosukowane, he pursues (him), follows after (him); wosukowane, they pursue; n.agent, wosukowane, a pursuer, one who is (actually) pursuing. Cf. wosukon, he serves, obeys, yields to.

food, m彻chan [he eats it]; m彻chana-namaw, fruit, vegetable food; m彻chana-namaw, m彻chana-namaw (m彻chana-kwets, victuals, R.W.); m彻chana [vbl. n. from m彻chon, he eats], eating, a feeding (ウィ露 m彻chana-night, comfortable food (good feeding), C.; sumitamaw namawak (morning feeding), breakfast, ibid.). See eat; feed.

foolish, anuta, (he is) foolish, ignorant; pl. - ny (anuton, assiki, a fool), R.W.; anuton, foolish, C.); vbl. n. act. anuton, folly (ウィ露 anuton, folly, C.), but rather uselessness, unprofitableness. m彻tawon, m彻tawon, a fool; pl. m彻tawon-gyar (m彻tawon-gyar, foolishly, C.); m彻tawon-gyar or anus [m彻tawon-gyar-wny], he does foolishly, a foolish doer; vbl. n. act. m彻tawon-gyar, foolishness, the being foolish; m彻tawon-gyar-gyar, foolishness in action, the doing foolishly. anuta-

foolish—continued.

anot is natural folly, simplicity, or ignorance; m彻tawon-gyar, foolishness with reference to some special matter.

foot, m彻set [m彻set], a foot; m彻set, my foot; kusset [Peq. kusset], Stiles; Narr. kusset, Stiles), thy foot; m彻set, his foot; pl. - aks (m彻sete, pl. - aksi, foot, feet, R.W.; m彻set, a foot, C.). From amon, he does, acts (agii), suppos. woh aksi, he who does or acts, the doer. Cf. m彻seton, he acts quickly, runs.

for, watche (it proceeds from), for, on account of; ak watche, for, from, because of, therefore; we watche you, for this cause. Elsewhere we watche you raj, you raj, etc. (watche, for, prep.; we watche, for which cause, conj.; raj, for, conj., C.).

forbid, quititina, quititina, he forbids (him); suffix an. ak-quititina-n uh, he forbids him; nhah quititina, do not (them forbid); nh ah quititina, forbid thou them; suppos. part, quititina, forbidding, when he forbids (quititina-set, to forbid, C.); an. and inan. quititina, quititina, he forbids (it) to him; nhah percent nhah, nhah, can any man forbid water? Acts 10, 47; nhah quititina-bon, he forbiddeth, C.). Perhaps from ahon, "do not," "remain." The primary meaning is, perhaps, to make afraid, to cause to fear or to stand in awe of. The causative form of the verb quititina (puttan, C.), he fears, is elsewhere used in the sense of to appease, to threaten, to make to desist.

force, chekahon, he uses force, forces (him); suffix an. ak-chekahon, he forced him, he ravished her (ak-chekahon-gyar; I compel, C.). chetahan, he compels him. See compel.

ford, pongu ([?), a fording place (= shallow), taskon, a ford (toreikuch, let us wade; not-toreikuch, to wade; torekuch, a bridge, R.W.).

forehead, m彻settik [m彻settik, R.W.; wok - solik], C.; konsetik, thy forehead; wok-setik, his forehead, the forehead of; ut m彻settik, on his forehead.

foreign, penaru [penaru, it is different, strange, unlike], strange, foreign; penaru-whel, penaru-wul, penaru-whel, a foreigner
form—continued.
the form or likeness of; *mukhmgat* 
*musa*, 'in bodily shape', Luke 3.22; 
vbl. n. act. *muskam*, *muskam*, form 
or shape (of an. obj.); *wutmamkam*, 
his form. *munkam*, the form or likeness 
of (an. obj.); *wutmamg* *munka*, 
'the fashion of this world', 1 Cor. 7. 
31; *wamak* *munka*, in the form of a 
hand; supps. form of *monse* ['as name], 
that which is so or is such as; when it 
is (or being) such as, of that kind. 
See shape.

former. See first.

formerly, *mepowne*, *mepowne* (*ehonkam-
*nh*, C.). See first.

fornication, *wanwanamhgwam*; *wan- 
wanamgwam*, vbl. n. act. from 
*wanwanamahwan*, he fornicates or is 
given to fornication; compounded of 
*mwa*, anybody, common, and *wan-
wanam*, he seduces or commits fornication 
with; *wanwanamgwam*, the 
commission of fornication, whoring (by 
either sex); *wanwanamgwam* *indef.* 
*squam*, a fornicator (of either 
sex), a prostitute; *wanwanamgwam-
wan* or *squa* (indef. *squam*), 
one who commits fornication or acts 
the whore; *wanwanamgwam* *wan-
wanam*, a whorish woman, *mawanma-
wan*, *mawanmaw*; *mawanmaw*; *she* is 
a fornicator or commits fornication: 
*wamamg* *mawanma* *mam*; *mam*, 
'women who break well-block', Ezek. 
16. 38; *kamamgwam*, thou hast com-
mitted fornication with, hast played 
the whore with (him). See arbitrary.

forsake, *ahqwamam*, *ahqwamam*, he 
forsakes or abandons (him); *ahqw-
amg*, they forsake (him); *maw*, *ahqw-
amam*, he forsakes (it). Same as for-
give, q. v.

fort, *mawk*, *mawk*, a fort or place of 
defence; pl. *mawkwah* (*mawkh* R.W.), 
*mawkwam*, *mawkwam* (*wikam* a 
fence, C.; *wamam*; *mukam*, a fort, R.W.), 
a fort, i.e. a palisade, a crooked *wik-
am* or curved fence; see fence. *muk-
kwam*, pl. *mawk*, *mawk*, strong 
holds: from *mawkwam*, he holds it 
fast.

fourteen. See four.
forty. See four.

foundation, *yamoktyog*, suppos. part. concrete from *yamoktun*, he founds or lays a foundation; lit. that which is deep (>). Cf. *yamoktyaut*, 'when he had dug deep', Luke ii, 48; yamoktyauan, he founded it; pass. it is founded.

four, *yam*, *yarv* (yd.), R. W.; Peq. *yam*, Stiles; *yarv* (yd.), Muh. *wamok*, Edw.; Del. *nenw* (nenw), Hkw.); *yam* *nit*, four square; pl. *yanog*, *yanwog* (*yanwock*, R. W.); *inan* yanwosh (*yanwosh*, R. W.); *yanw* (*yanwaut*, C.); four times. *yam* (*pucikwq* *yam*, R. W.; Peq. *pucikwq* wanut *yam*, Stiles); fourteen; *yam* *yamw* (*yamwaut*, C.); fourteen times; so, *yam* *wamok* *kotum*; for, fourteen years, i.e. to the fourteenth year; or, fourteen times one year. *yanwog* (*yanwicher*, R. W.; *yanwinosh*, C.); forty plur. *yanwochtog*, *yanwachtoog*; *inan* yanwachtoog (*yanwachtok*, Stiles) *wamok* (*wamok* 'four, four hundred (an.)'.


fragment, *chunck*, a bit, a morsel; *kol-
chuk*; a piece or fragment of (*vatchkita-
neri scequi*, cut me some (i.e. a piece of) meat, R. W.). See spot; piece.

free (ad.), *chipp* (*chipp-appu*, he remains apart or by himself), he is free; suppos. *chippinonaut*, when he is free, being free (*chippinonala mtun*, (he) is free born, C.); *savununatha nh-chippinanuq*; am not I free? usur-
pest, he is free, unbound. See loose;
man (msy).

free (v.). See deliver; loose.

freely, *munvoc*, *munvri*, *munvriqie*, *munvri*t (*munvriqie*, C.) = more, common; anybody's (?)

freeze. See frost; ice.

Frenchmen, *Punakkwoq* (pl.), C.

friend, *ashompt*, a favorite or dear friend; pl. -*sog*; *awompt* (*awomt*, R. W.), my friend, a 'general salutation' between the Indians and English (R. W. 27) (*pikwah* *awomt*, come hither, my friend, friend—continued.

R. W.; *katompt*, thy friend; *netompt* (*netompting*, R. W.), my friends (Del. *wtehwa*, my friend; *wtehwaht*, dear, beloved friend; *nilas*, (my) confidential friend, Hkw.) [netompt, house man, companion, of the same household or family: 70, *wetompt qaum*, *awompt*, a brother/sister, *bunck*, friend, cousin, kinsman (*wanack*, my cousin; *wamack*, a [his] cousin, R. W.; *wamacknaq*, a cousin, C.); *awompt*, *sirs*, Acts 27, 25, i.e. friends; cf. (sem.) *wetuk-
shake*, her sister; *wamack*, my sister (*wicks*, a sister, R. W.).

frog, *taqoq* *qauq*, *taqoq* *qauq*, *taqoq-
tauq, pl. *sog* (*taqoq* *qauq*, pl. *sog*; *taqoq* *qauq*, pl. *sog*; *taqoq* *qauq*, pl. *sog*), a toad, (C.); *wanuwoktektoq* (*og*), frogs (*wanuwok-

from, *watche, atch, aor (vuché, watché*, R. W.; *watche*, C.; Muh. *welch*, Edw. The ch is guttural, nearly equivalent to the German ch soft). Primarily a defective or impersonal verb, *watche* (*watcheu, atcheu*), it proceeds from, comes from, hence as a preposition from, of, because of etc. *watch* ... *yem*, from ... to (after verbs of motion); *mak* *watche*, (it is) 'of him', as a source or cause. Rom. 11, 39; *mak* *welch* allophan, 'there went forth from', Num. 11, 31; *mak* *welch*, he returned there from (hence; *yam* *welch* (*yam* *welch*, R. W.), from hence, from this place; *mak* *welch* (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. *uw* *uw*, he goes or departs from. See go from.

frost, *taqoq*, (*there is*) frost (*taqoq*, Mass. Ps.; *tupn*, R. W.; *misiptyq*, a great frost, ibid.; *taqoqtaq*, frost, ibid. (it is freezing—the effect of frost); *mak* *taqoqtaq*, the ground is frozen, ibid.; *kip* *taqoqtaq*, the river is frozen, ibid.; tog-
frost—continued.

fruit, the wine

fruit—continued.
in the field, standing corn; pl. —minnow, corn, grain; waminiwaskiah, grapes (American, a grape; waminiwakt, a vine from which it goes round); wawpininiwaskiah, chestnuts. R. W. (waminiwaminiawak, white-nuts); waminiwaminiawak, acorns, R. W. (waminiwaminiawak, an acorn, which Heckewelder (correspondence with Duponceau, p. 107) derives from waminiwaminiawak (waminiwaminiawak, El.), a leaf, each (wakich), a hand, and quina, 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 wakich); waminiwaminiwaskiah, walnuts, R. W. (waminiwaminiwaskiah, C.); waminiwaminiwaskiah, a walnut tree, R. W. Del. waminiwaminiwaskiah, a walnut, a hand, and quina, 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 wakich); waminiwaminiwaskiah, walnuts, R. W. (waminiwaminiwaskiah, C.); waminiwaminiwaskiah, a walnut tree, R. W. Del. waminiwaminiwaskiah, a walnut, a hand, and quina, 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 wakich); waminiwaminiwaskiah, walnuts, R. W. (waminiwaminiwaskiah, C.); waminiwaminiwaskiah, a walnut tree, R. W. Del. waminiwaminiwaskiah, a walnut, a hand, and quina, 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 wakich); waminiwaminiwaskiah, walnuts, R. W. (waminiwaminiwaskiah, C.); waminiwaminiwaskiah, a walnut tree, R. W. Del. waminiwaminiwaskiah, a walnut, a hand, and quina, 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 wakich); waminiwaminiwaskiah, walnuts, R. W. (waminiwaminiwaskiah, C.); waminiwaminiwaskiah, a walnut tree, R. W. Del. waminiwaminiwaskiah, a walnut, a hand, and quina, 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 wakich); waminiwaminiwaskiah, walnuts, R. W. (waminiwaminiwaskiah, C.); waminiwaminiwaskiah, a walnut tree, R. W. Del. waminiwaminiwaskiah, a walnut, a hand, and quina, 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 wakich); waminiwaminiwaskiah, walnuts, R. W. (waminiwaminiwaskiah, C.); waminiwaminiwaskiah, a walnut tree, R. W.
gall, nawa, common, q. v. (nawor wakstump, any man, C.): nawa wakstump, Epistle Jude, 'the general epistle of Jude' (=Del, Levi, which Heckerwelder translates 'original, common, plain, pure, unmixed' (Corresp. 412); more exactly, common, general, normal).

generation—continued.
5, 1; poutmanakish, Is. 41, 4. See copulate, couple.
giant, wakstump, wakstump [wag-
ker- wakstump], huge man.
gift, wapsonak, vbl. n. act. from wapon, he gives, a giving or offering; wamak-
sonak wakstump, a man's gift, Prov. 18, 16. See give.
girdle, pattagqum, pattagqum (wamak-
sonak wakstump), 'it bindeth me about', Job 30, 18; cf. poutaggiohohen, a veil; pattagbeax, a covering; pattagyen, he hides; wode, the thighs); pl. pattag-
qum. wakstump.
girl, wamak, waak (wamak, C.), a young woman, a girl (adolescent) [wamak, wamak, he is light; so, wakum, a young man]; dim. waak-
son (spanese), little girl, R. W.; Narr.
quakes, Stiles; Del. echampschelch.
Hkw.1; a young girl, pelde; double dim. wamak-son (wakstump). See virgin; woman.
give, wapsonak, wapson, he offers, presents, gives, sells; waak (wamak, R. W.), give ye; wapson (wamak, R. W.), give thou; wapsonak (wamak, C.), to give or sell; waak (wamak, R. W.), give ye; wapsonak (wamak, C.), to give or sell; waak (wamak, R. W.), give ye; waak (wamak, C.), to give or sell.
gate, wapna, wapna, See door.
gather (collect), v. t. an, wiskum, he as-
sembles or gathers (them) together, he causes them to collect, wiskum, wiskum (wiskum, wiskum, they gather or collect themselves together), he assembles; from wiskum, wiskum (wiskum, C.), together; freq. wiskum wiskum [i.e. wiskum], they gather themselves together often or habitually. See assemble, wiskum, he gathers or collects (it); wiskum, wiskum, then gather-
est (morocum), he gathers (fruit or the like); wiskumcuin, they gather, R. W.); vbl. n. wiskum, a gathering, i. e. a tribute, custom, toll.
general, wiskum, common, q. v. (wisk-
ue wakstump, any man, C.): wiskum wakstump, Epistle Jude, 'the general epistle of Jude' (=Del, Levi, which Heckerwelder translates 'original, common, plain, pure, unmixed' (Corresp. 412); more exactly, common, general, normal).
generation, wiskum (vbl. n., a living, i. e. a lifetime); wiskum wiskumish Adam, 'the generations of Adam', Gen.
glad—continued.

glad; rektumave, -taowëh (tunok, C.), gladly, willingly; muskumante, he is very glad, he rejoices; lit. he is boastful; rektumakek kik ohehe muskumante-nak, rejoice ye and be exceeding glad. Matt. 5, 12 [missis-rektumë?].
glittering, sohippat, sohippohit. See bright.
glory, shsâmëonk [soh-eshamakaak; a shining forth; vbl. n. act. of shosmow, it shines forth. See note on forest].
gluttony, vamamwegaonk (vama-mp- wëoï, C.), vbl. n. act. from vama-m作文 (vama-uma, he eats too much), he is gluttonous. See eat.
gnate, sugkmaw. From the same root as sugkpm, he froths.
go, am, om, he goes from (a place other than which in the speaker is) or proceeds from; omam, it goes from; om am, he went thence; omam, they went on, proceeded on their journey (as in Gen. 35, 16); bimah koom? whence dost thou come? (bimah koom koom, when did you come from home?) C.; tama conam? whence you come? (from) R.W.; amam, he did go or come from; ahye amangk, go ye not from, Acts 1, 3; suppos. ayaq, when he goes or proceeds from.
am, he goes to (a place other than that in which the speaker is); ayaq, they go to; amak, go thon to; aitaq, let us go to; (a) peo, let us go that way, R.W.; kwakam toh kal am, ‘then walkedst whither thou wouldest [go to],’ John 21, 18; aina, if I go. The forms of these verbs are more irregular than of perhaps any other of the primitive verbs. It is not always possible to distinguish its suppositive and participial forms from those of am under the disguise of Eliot’s phonography. This verb is often used intrasententially, and its primary significantation was, probably, to go; amay, ‘he is gone a long journey’ (afar off), Prov. 7, 19; aitaq amanak, aitaq amanak, ‘whence it cometh, whither it goeth’. Mass. Ps., John 3, 8; wi amsan, ‘in the way’ (when thou goest), Ex. 23, 20; suppos. aitaq sii or am, whither I may go. Hence may, a path: may toh-

—continued.

wahl nilittel, ‘the way wherein they must walk’, Ex. 18, 20; utiyan may am, by what way ye should go, Deut. 1, 33. See path.

amken, he goes away, he departs (without reference to the mode or act of going, but simply expressing the separation or withdrawal of one person or thing from another); amanik, go thou away (am kidnapped, I depart; ameët, to depart, C.); suppos. amanit, amay, ... amaynik, if he depart ... let him depart, 1 Cor. 7, 13.

manchë (manchik, R.W.), he goes (from the speaker or the place where the speaker is supposed to be; opposed to peyan, he comes; see come); man- manhëm (cém, C.), I go; manmangchïp. I went; manchik (manchik, R.W.), he goes; suppos. particip. manchik, he who goes; freq. manmangchë, he moves, i.e. continues to go; nishoów am ... nōh manmangchë, every animal ... that moveth, i.e. hath power of motion, Ezek. 47, 9.

wëlëpam, wëlou, he goes up (absolutely or without regard to the mode or act of going), he rises; wëlëppam, it goes up, i.e. it is raised up; wëlëppam, the waters rise up, Jer. 47, 2 (nowáhëm, I arise, C.). From wëlët, impers. verb, adv., and prep., it is above, above.

wamam, wanamam, he goes down (absolutely); wamam, they go down; wan- manam ak wëlëppam, I came down from the mountain; suppos. part. woh wamam, woh wamam, he who goeth down; nég wamamichëy, they who go down. From wamam, wanamam, impers. verb, adv., and prep., it is down or beneath.

kuhëkëpë, he goes upward, ascends by progressive motion. See ascend.
wåken, he goes downward, descends (from above to or toward the earth [wëkae-an]; cf. wamam, he goes down below the earth or the speaker). wakap, he descended, came down; nach wåken këmik, ‘I came down from heaven’, John 6, 38; suppos. woh wåken, he who descends, goes or comes down; wåkët, let him come down; main. subj. wakëmon, it went
go—continued.

down or came down; v. t. inan. roki

$\text{mum$, he puts (it) down or lets (it) down.}

roshke, he goes back, returns. See return.

assinnahau, he goes backward; vol

ossisishau, I go backward.

katchitiansahau, he goes forward, pro

ceeds onward; vol-katchitiansahau, I go

forward; inan. subj. katchitiansahau, it
go. See begin.

pummuhan, he goes near or comes near;

supps. vol pummuhball, he who goes or

comes near; pummuhan, he is going or

coming near, he approaches (imply.

ing, by the incorporation of k progress.

ive continued motion; pummuhan ex.

presses merely the act of getting near

to, without necessarily including the

idea of voluntary motion).

pitiuhu, he goes in, enters (ingredi.

tur), i. e. he is going in.

potatteau, he goes into or within (init.

intrat); potatteu (potetteu, C.; peti.
tes, R. W.), come thou in, enter, go in.

shohau [\text{\textasciitilde{s}uh-\textasciitilde{w}u}], he goes forth.

wepummuhan [\text{\textasciitilde{w}epiyuweke\textasciitilde{\textasciitilde{w}}-\textasciitilde{\textasciitilde{w}}}], he goes

before, precedes, leads; divested of the

idea of progressive motion (expressed

by k), wepummuhan, wek-kown, he is in

advance, he leads or precedes.

asahkah [\text{\textasciitilde{a}\textasciitilde{\textasciitilde{\textasciitilde{s}}}ah-\textasciitilde{kuv}], he goes after,

follows; asahkahau, he follows (him);

supps. vol asahki, he who goes or

comes after; an. suffix vol en-asahk

kahau, he followed them.

nawahau, he goes after, pursues, fol

lows. See follow.

pummuhan, he goes on foot, he walks

See walk.

nawishau, he goes quickly, hastens

\text{nasa}, with sh of violent motion, he

runs to (as distinguished from yoo-

quen, he goes by running, runs).

pawen, he goes by flying (as dis.

tinguished from pawen, he flies, and

pawewen, he flies to). See fly.

shohau, shohau, he goes by water,

sale (romishshohau? go you by water?

R. W., i.e. by boat, shokau). See arrive.

pummuhan, pawahau, he goes by

sea. [pummuh-\textasciitilde{\textasciitilde{w}}]; n. agent. paw

nawishauwau, pl. sevenau, they who

go by sea, mariners. See sea.
god—Continued.

which deals with us (see conduct one's self). *manibit (not-used), he who is not God, the not-God, the devil, or bad spirit; see devil.

*manitawog, *manitawog (manitawock, 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" (ibid., p. 110).

Kauktun worit, 'the great South-West God', 'to whose house all souls go, and from whom came their corn, bears, as they say', ibid., * = Kauktun worit, 'their great God', R. W., Introd.: cf. Edwards Kiehtiunit [the great god, kiehti-unit], 'the Lord God', Gen. 24, 7. *The Massachusetts call their great god Kiektun [Kiektun?], ... the Pocumtucks, the god Tintun,

Capt. John Smith, 1631. *They worship Kitaun, their great god, or Hobkun-woos, their evil god', (ibid., Lechford, Plaine Dealing. Tintun was a contracted form of kiektun-woos, my great god or our great god. *Kiektun ... 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 kiektun, I think, hath reference to antiquity, for ches ['ches'] is an old man', (ibid., Del. t'kauktun-woos, God, Hkw.). *Spaw-tun (=Kiektun and Kauktun woit?): *They acknowledge a god whom they call Spaw-tun, but worship him they do not' (Josselyn, 3 M. C. H., iii, 300).

Contracted from *nowkantum, he is angry; *nowkantum Maat, 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. Hobken-wook (Capt. John Smith), Hobkenwook (Lechford), Abnawoncho or Cephey (Josselyn), 'their evil god', 'that we suppose their devil'; see devil. *Kosykeinunt [kosk-unit], 'the Sun God', R. W., *a name of the sun, by which they acknowledge the sun, and adore for a god or divine power'. *Chek-
grasshopper—continued.
grygoreshaat, suppos. part. am. from qu-
gygoreshaat, a double freq. from qu-
shsh, he leaps or jumps. Elliot uses
these words interchangeably for 'grass-
shopper' and 'louse'. The Mass. Ps.
(Ps. 78, 36) has choonampa for 'louse',
and perhaps this name properly belongs
to the common cicada, popularly called
'louse'.
grave [adj.], mantum, (the is) grave.
See slow.
grave (n.), wreahk: wreakeh wreahk,
on or above his grave; wanwaniarar
wreahk, hid in his grave, John 11,
17; teppunikosh, graveclothes. See
bury.
gravel, wanassospacwii (?), Is. 48, 19.
gray, waxtapsh: waxapshany,
xwapiyoy, infin. to have gray hair
or be gray-haired; waxapshany, he is
grey, has a grey head; waxapshanywak,
I am grey-haired; suppos. wanpaini, 
when I am gray; suppos. part. woh 
waaxapshany, he who is gray; woh 
xwapiy, he is grey, C. [wampi, white,
and ? progressive, becoming white].
great, wiisk, wiissi wassic, wiiskh, C.;
iwiski, R. W.), great, large, big, abso-
lutely and not merely by comparison;
pl. adj. missikwosh, (they are) great,
iman. obj. niiskh is the usual form in
Elliot of the adj. and adv., wiissi for the
verb; wiisk wun, a great house; wun 
iwiskh, the house is great, as in 2
Ch. 2, 5; Esth. 1, 20; Eccl. 9, 13.
Comparative
iwiiskh, iwiissi, iwiissi, or moxay
(see below), greater [wiiskh, the in-
definite particle with the radical 'sh,' expressing
excess, intensity, and perhaps primarily
greatness. Heckewelder gives (Del.)
chiug, large; chiugne or wchiug
paschi, a large cat; wchiugshicriin, a
large knife; "still, it is easy to see that 
wiiskh in the latter word is derived from
chiiug (w.), large or great" (Cor-
resp. 448). Elsewhere he gives wark
wakshinik, at the big rock (Words and
Phrases 459). The w? certainly
does not belong to the root, which is
identical with or nearly related to the
soh of the inan. pl., missig, moxay [w'sig,
wiiskh], suppos. concrete, a great thing,
i.e. a thing when it is great, great rela-
great—continued.

Great—very great. Great is always a mark of things inanimate: *nohong wa'vna,* the greater house*;* 2 Chr. 3, 5; *nohong mitchewonq,* so great a sin*,* Ex. 32, 21; at *nishik-kuwanga,* in a great house, 2 Tim. 2, 20; cf. Del. *we'kenpa,* above. *mogki, mogke, mutki,* (it is) very great. Huge, immense, immens* (usually of things inanimate); pl. *mogkiyewonq,* Gen. 41, 5 (*mutuorkiyanok wigmumai-yiyanq,* great lights, i. e. the sun and moon, R. W.); as in *mogjiijan, mogjiiyish,* great things; cf. *mogkiyem, mogkiiyiinum,* he gathers together; *ngkuton* (Lekton, R. W.), he numbers, counts, adds up; see *mogki khotinonq,* great cities, Dent. 6, 18. The root is *k* progressive or cumulative. *mogkiyee, mogkiyee, great, powerful, mighty (of animate beings, with relation to position, importance, power, etc., but not to magnitude);* see *mogkyenq,* he (who is) great; *mogki khotinonq,* the Almighty (Peq, *mogki-khoton manu,* the greatest god, Stiles); pres. part. *mogkiyuum,* greatness, as of a king, a warrior; see plentiful. *lecho,* (old, superior in age, therefore chief), in compound words *leki,* chief or greatest, as in *lechuyonnaq* (*lechuy-esense,* the great sea; *lechuyruq,* the thumb; *lechuyewonq,* a great city; *lechuyewonq,* the great god (the Lord God, Gen. 24, 7); hence *lechuy,* the sea. See old, sea.

[Note.—This requires correction; mogke signifies great by aggregation, as its related words show: *mogee, a great house; mogke khotinonq,* a great city.]
grow—continued.
shall grow...trees', Ezek. 47, 12.
nekin, nekan; it grows; is grown; as a
plant increases by growth: nekev nekin,
it began to grow: pojih... nekik, until
... (when it was) grown; mish neke
ronche nekikish, 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 nekinwait, from the birth; see
birth; born. adsothen nekin; adthen
gel; Matt. 6, 28 = nepik, Luke 12, 27.
netu, he or it grows, as a plant or an
animal: mishay netu, the rush grows.
Job 8, 11; mey meqagy, they grow (netu,
it is born, Prov. 17, 17; Job 5, 7); vbl.
netan, netana. birth; birth. = mekewonk,
korupet, he grows, increases in stature
(grows rapidly): noikkes korupet,
the child grew. kowetu, it is grown, has
attained full growth. keskin [new],
he is growing up, is attaining full
growth; suppos. pojih... kowet, till
he... is grown up. Cf. keskinoksha,
high water. R.W.; see produce; ripe; sun.
sukite, suska, it springs forth,
shoots up, as a plant. See spring up.
guard. See watch.
guide. mesounah (he carries away, an.
obj.), he guides (him); suffix an.
mesounanth, he guided them (human-
guide—continued.
nehan-ihk, I will conduct you; mokhase,
be thou my guide; mokhaten, a guide,
R. W.). sampiannon, sampiawan,
he guides (them), conducts (them)
right; suffix an. wissampiawan, he
guides them; n. agent, sampiawan,
a guide; part. pres. nig sampiawanaweg,
they who guide, guides. leaders [samp
vi, right].
guilty, kesaton, he is guilty; meskan
namuwnaum, we are guilty. koweska
ton, he is guilty; suppos. koweshon
共青团, when he is guilty (koweshon,
guilty, Punt.; koweskonu, guilty, C.;
koweshkoonuwe, guilty, ibid.).
gul (a bird), Peq. uip wkachkip, Stiles.
gun, pisokwe, R. W. "Conceiving a
similarity between our guns and thun
der, they call a gun pisokwe, and to
discharge pisokwanen—that is, to thun
der", R. W. wimipong pisokwev, thunderbolts are shot, ibid. Abn. ne
pisokan, je tire du fusil sur quelqu'un;
swani pisokan quil tire?, Rasles. Theoot is the same as in pisokwe, it
bursts asunder with violence; through
pisokwe, it divides in two, and pisokwe,
half. Cf. Cre pisokwe-pitha, it bursts
(from within), as a gun, Howe 146;
pisokwepun, a gun, Howe 266-267.
gunpowder, wuipak, R. W.; wkack, C.

had (auxil.), wihbehe, wamehbehe, are some-
times employed to form a pluperfect
tense. See have.
haddock, pisokwéna, C. See English.
hair, wizinpaa, Ps. 78, 48; 148, 8; mis
sepo, Rev. 16, 21 "missi-ken, great
snow ".
hair, wizanuk, wissanuk, wizanumak (mi
nak, C. ; whek, R. W.), human hair
of the head, quanahqwam, he has long
hair, is long haired; pres. part. quanah
quonat, quanahquinat, having long
hair; vbl. wizanumikwénaq (wihpepewek,
R. W. ), a (long) lock of hair. wizna
wizinpaa (whekhe, hair, R. W.),
hair on the body or limbs of man or
animals, wool (wihhe shabanaq, soft
hair—continued.
wool, C. ); verb subst. wizhagnam, he
is hairy; pl. wizhagnamiksh, (his
hands) are hairy. Cf. Sax. svegpar;
Engl. sing. hair; Ethiop. shahrky, hair
cloth. Mr. Pickering, in his Index to
Elliot's Grammar, gives "wizhagam, hair
of animals". The meaning can not be
thus restricted. See beard. wizhah
wusunk (?) hair growing on the body,
Lev. 19, 20, 21, 25, etc.

half, wihbe, wihbehe, wihbehe (pepi
be, half [of an obj.], R. W. ; wihbe, some,
against to urina, all, R. W. ).
phah
sam (wahhquin, R. W.), he divides
in two, he halves (it); phahsam, it
divides asunder, cleaves in two. Cf.
hand.—continued.
Sansk. pakha, a side, a half; Ziz. pos, yekosh, one-half; Eng. piece.
hand, m'antcheh, m'antcheh (menitcheg, C.); wunnantcheg, wunnantcheg (wunnitchek, C.); his hand; wunnitchek, my hand, Exp. Mayhew; pl. wunnantche-gumish (wunnik'gumish (?), R. W.); his hands; at wunnantche-wit, in his hand. From ant, primary form of animit; pl. ny antichey, they that take hold of; suppos. part. of animit or animi, he takes hold of (him), nok-kia, the right hand; wunninokki (unninokki menitcheg, C.), his right hand; wunninokki, my right hand; see hand right hand. Perhaps for nok kimok, he who carries. wunniteha, the left hand (menidhe menitcheg, C.); wunrandekha, his left hand; at wunninitchesmostaw, in their left hands (ya wuminiteh, to the left hand (side of a path, etc.), R. W.); menalltcher, eche (wunnitchech, C.), left-handled. putukwanchi (putukwanchi, round hand), the fist; wunnmatch (wunne-match, within the hand), the hollow of the hand; woppumitch, the palm of the hand.

handful, yinlatahehe (minunum-match, he shuts the hand; suppos. wytichet, when he shuts the hand).

handle, wunnuwunmuwun, he handles (it); freq. from wassamantu, he touches (it).

handsome, wunne, winne (wassian, he makes handsome, adorns, C.; wasin, I adorn, ibid.). See good.

hang, kekcheqabain, he hangs (him); pish kukcheqabain, he will hang thee (kek-kekcheqabain, you shall be hanged (I will hang thee), R. W.; nokcheqabainesqum, I am choked with a halter, C.); suppos. part. concrete, all kekcheqabainitmak, that upon which or by which (he) is hanged, a gallows. waskuant, he hangs (him); w waskuant, hang ye (him) thereon; suffix an. wasskuanitmak, they hanged him. waskuan, he hangs or is hanging; nok waskuan, he may hang or be hanged; suppos. part. man, waskun, waskun, if it hang (upon him); waskun, he hangs. wasskuanitmak, they hang on the trees, Josh. 10, 26. ogkashcin, ogkashcin, it hangs or is suspended, he is sus-

B. A. E., Bull. 25—18
hare — continued.
bigness of a pig and rooting like a pig, was probably the woodchuck (Arctomys monax).

harlot, 
harlot, prostitute; someone, one who is a prostitute in act, who acts the harlot (in act. or verb form; someone, someone, someone, someone, someone), she commits fornication, acts the harlot. See fornication; adulttery.

harms. See hurt.

harvest, ke'pwa, he harvests or gathers the harvest (ke-pul-man, to gather corn, R. W.); ke'pwa, 'reap thou', Rev. 14, 15; vbl. n. act. ke'pwa-maak, the harvesting, harvest; suppos. impers. and part. pass. ke'pwa-maak (when it is harvested), the time of harvest (nunnowa, harvest time; aninn-un, at harvest, R. W.; from wanca, it is dry (?); nunnowa, fall, autumn, C.). See seasons.

hasten, kumphah, he makes haste; kumphah, hasten thou, make haste; suppos. part. an. kumphah, when hastening; freq. kumphah, making great haste, going very swiftly; an tsih kumphah, the swift (potentially) [kumphah, it is swift or quick, with the particle of violent action 'sh'], kumphah, he is in haste; nuni-muk, I am in haste, C.

hat. See cap.

hatch, manikuhohn, the bird hatches. See Is. 34, 15; Jer. 17, 11.

hatchet. See ax.

hate, sekwa, sekwa, he hates (it); an. sekwa, he hates (him); suffix weskwa-ni, weskwa, they hate him; vbl. n. act. sekwa-maak, a hating, hated; sekwa-maak, active hating, hating in exercise; vbl. n. pass. and repl. sekwa-taak, a being hated, reciprocity of hated, entity; vbl. n. dian. act. sekwa-maak, a hating of (man. obj.). Primarily sekwa signifies he refuses, rejects, hence manifests an aversion to, hates. Cf. suhkon, he spits (nis-suk, I am spiteful or mischievous, C.). Del. wishing, I hate you, Hkw. i-see-a-tum, he loathes, despises, hates (inat-i-see-a-tum, hate — continued.
I hate, I despise, C.); an. jishanaan, he hates (him).

haughtiness, gwaamunam, high, and usu. verb of action, he acts very high; vbl. in -an, very high acting. See proud.

have (auxil.), mathe (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 (mat, mat-omega, meh, meh, R. W.; me-mathe, I have; many-mathe, thou hast, etc., C. Cree glue, 'have'; Chip, le or ye; we mathe, that which hath been, Ecel. 3, 15; me-mathe, he hath done it, Is. 44, 23 (tah tua wii mathe) 'how much have you given? R. W.; wah me-wii me-mathe, I did not see these things; wah-wah me-wii me-mathe, I have done planting, R. W.). Cf. mathe, it decays, falls, comes to an end; wajish, amishichish, at last (wanuchahum, a dead man, R. W.); wawichum, he is sick, etc. See had.

have (v.), akun, he has, i.e. possesses or owns (mutuk, I have, I possess (it); natahun, I have; kishtooy, thou hast; awk akun, he has; awk akun, they had, C.); suppos. wakakun, he who has, the owner; awk akun, the owners or possessors; vbl. n. awkakun, awk-akun, a having, a possession; vbl. n. pass. or suppos. part. inan. awkakun, possessed, had, owned; hence a field, land cultivated, inclosed, or to which the idea of ownership attaches (akat, soil, a field, C.). See belong to.

haven, harbor, kopy, kopyuk, kopykum, kopykum, kopykum, kopykum, kopykum, etc., all derived from kopy, kopy, he shuts close, closes up, which is from kopy, kopy, it is close, thick, dense; suppos. kopy, when it incloses or closes up; act. vbl. kopyuk, a closing or making close; kopykum [kopy-kum], a closed place, a covert, etc.

hawk, squaum, Lev. 11, 16; orukshaug, Dent. 14, 15; squaum, Job 39, 26; (squawman, R. W.). Cf. quin-
hawk—continued.

**noun**: 'lion'; *quokquannawu*, 'greyhound'.

**he, she, ere, R.W.** (Muh. *nokh, Edw.); *nok*, he, she; *nigun*, him, her, El. and C. (Del. *seko, sekuau*, Hkw.). Strictly regarded, *nok* is a demonstrative and relative pronoun, corresponding to the

**en.**

**kussampskuss** in Minsi Suppos. *jiass.*

See head, headdress, heal, health.

**humber**, *puhki*, de separated words, head viittaulie, nashpe body **[m]**

**head**, *mi'own* or *tiip* to him, is stands let C. to that ma

u-nhhog, John is noun), Is. etc.; *nok*, he, *nok, nigh* hears, she; *nok*, he, *nok, nigh* he, when he hears (him); *suppos, from sokemnu, he pours (it out) when it is poured out).

**hear, watam** *(auch watam, C.)*, he hears (it), *watamna, I hear* (m-Abn., C.); *nok*, hear thou; an, *nokah* (cen watah, C.), hear thou me; *watam*, he hears (him); *suppos, nodit, when he hears; *nok, nodit, he who hears, may hear; vbl. *nokanoomok* (anukanok, C.), a hearing.

**hearken, kokkhitau, kokkhitau**, he hearkens to (him), he listens with attention to (him); suffix kokkhitau, hearken thou to me; *nok kokkhitau*, to him ye shall hearken (anup, kikkita, friend, hearken to me, R.W.; kokkhitau, he hearkens to it, inan. C.).

**heart, watah** *(ni'tah)*, a heart; *watah*, my heart; *kuttah*, thy heart; *watah*, his heart (watah, R.W.; Muh. *nok*, Edw.; Del. *n'dee*, Hkw.; Minis. aether, Barton; Alg. *butah*, McK.). Pronounced, says Duponnois, as "the German *der* or *te* (English *day* or *tay")", Notes to El. Gr. xi, xii.

**heat**, *kussittan* (it is warm), the heat of the sun, natural heat. *kussittau, kussopp* (when it is hot), great heat (by the action of fire); vbl. n. *kussoppsoon* [from kussopp, he is hot], heat, an inflammation (kussoppelahook, fervency or heat, C.). *kussoppkussau*nu, he heats (it), makes it hot; *suppos, part. inan, kussoppkussau*, when it is heated. See hot.

**heath-cocks**, *auckkuchamawu*, 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, pleasant, or ‘partridge’ of Massachusetts and Connecticut. So named for the beauty of its plumage: anna, he is painted, decorated with paint: pl. annakeak, they are painted, R. W.

heaven, kwaik (Kwauk, R. W.; Peq. kweek, Stiles; Hkw. yishech, Del.), the visible heavens, the sky: kwaik kan okk, the heaven and the earth, Gen. 1, 1. See sun.

heavy, takkepan, takkepan, (it is) heavy; takkepan, that which is heavy (takkepan, heavy, C.; kuckisqapun, kuckisp-qeek, you are heavy; yishech, heavy, R. W.).

heed, annakeow, he takes heed, acts cautiously (as if in danger); annakeow, take heed to thyself, beware; annakeowsech, let him take heed (annakeow, beware, C.; act, man. annakeowsech kelet, beware of the sea, C.; act, an, annakeowsechyan, he takes heed of man, obj.). Cf. unakpe, (it is) dangerous; unakeowmat, in peril, in danger. See dangerous.

heel, wawpayu (wawpayu, C.), a heel; wawpayu, wawpayu, his heel; pl. -aw. From wawpayu, it is enlarged, is more great, swift, protuberates. Hence, too, wawpayu, a boil or tumor (Webster suggests with a query the alliance of English heel with Greek σκύλ, a tumor).

height, sohawkpeuk, sohawkpeul, ady., in height (with measure of elevation or altitude), w sohawkpeuk, its height, w anawpqe spanapok, w anawpqe spanapok (?), its height from bottom to top, Gen. 6, 15; Ex. 25, 10 ==w sohawkpeuk, Ex. 25, 23, ==w anawpqe sjapheg, Ex. 27, 1, ==w ashpahyeg, Ex. 37, 1, ==w ashpahyeg, Ex. 37, 10, ==w kultunkpeuk, Ex. 30, 2, ==w sjophahg, Ex. 37, 25, ==w sohawkpeuk, 1 K. 6, 2. sohawkpeuskumak, height of a man or an. obj.; wsohawkpeuskumak, his height [sakak, when it shoots up, as a plant]. See high.

hell, clepeokkawok: See devil.

helmet, wqapahkakpite (on his head); wqapahkakpie (on a head).

help, annunaw, aminnaw, he helps (him); suffix wjt-annunaw, he helped them; annunaw, help thou me (table-annunaw? will you help me? accord-annunaw? I will help you, R. W.).

Primarily to give to, to bestow upon. See give.

hemp. See flax.

hen, manish, samples, a hen, a cock, C.; monok, a cock, El.

her. See he.

here, geo, want, in this place: opposed to there, in that place. See this.

hereafter, p sucik: wish wish, the things which shall be hereafter, Is. 41, 23; Rev. 1, 19; 4, 4 (p sucik, shortly, C.).

herring (?) annis, pl. amunis, herring, C.; amunis, a fish somewhat like a herring, R. W.; Peq. amunsan, alewives, Stiles. See menhaden.

hide (n.). See skin.

hide (v.), watahun, watahon, he hides (it): watahun-aa, I hide it; watahon, hide that it (watahon-ant, to hide, C.), watahon, he hides or conceals himself or another person; watahon, take, or hide them; suffix watahon, he hides them, putsappon, he hides himself, is hid; putsappon, hide thyself, vbl. n. putsapponak [=putsappon-aa], a covering or a hiding; putsappon-ak, that which serves to hide, a veil, putsappon, putsappon, he hides (it), lit. he covers it over (putsappon-ak, w putsappon, that which serves to hide, a curtain or a sheet, etc.), an. owhin, he hides or covers (him). See hide.

high, wunakke, (it is) high, tall (winaqke-aw, a high house, C., winaqke, highly, ibid.); wunakke wunakke, very high; wunakke, he is high, i. e. elevated. wunakke (wunakke, R. W.; winaqke, C.), he is high or tall. From wunakke, long.

high place, kdltuukkay, kdltuukkay, kdltuukkay, a high place, the summit of a mountain or hill; as adj. at kdltuukkay
high place—continued.

vadelha-at, on the top of the mount [kdl-ahk']. Cf. kualman, the top of the head].

kassokkoh, a high place; pl. + akh, 1 Sam. 13, 6 [supposes, resupplied of kassokkoh]. kassokkoi, kassokkoiw, a (high) peak or point of rock or earth; kassokkoinag, 'a sharp rock', 1 Sam. 14, 4; en kassokkoiw vadelha-at, into a high mountain, Is. 40, 9 [from kinis, akps, anything sharp or pointed].

hill, vadelha-eve, pl. - akh [dimin. of vadelha, mountain]; en vadelha akku, 'to the hill country'; vadelha-koun, 'in the hill country' (Del, wachischeik, on the hill, Hkw.).

himself, wakkyog; see he, watta, wallim, he himself, ilk, ipse. Though Eliot mentions tu, tuine as 'suppletive syllables of no significance, but for ornament of the word' (tr. 25), it is evident enough that they were employed to give emphasis to the pronoun when separated from the verb. From vor, the pronoun of the third pers. sing., was formed the verb vorniuinon it [vorn-awainon], to be like or such as [vorne] himself; see kind (n.), whexanwe, of himself, sun sponte.

hinder, wuttanwe, he troubles, disturbs, hinders (him); akpe wuttanweh, do not trouble me (kakukwe, I hinder you; estumane, estumae, you trouble me, R. W.; kuttanweh, I hinder you; estumane, I hinderer, C). See trouble.

hind parts, wuttanween (wuttanween, behind, as prep., C); wuttanween, his hind parts; ut wuttanween, 'into the draught', Matt. 15, 17. See behind.

hip, akpswe [a akps], a hip, upper part of the thigh, ham (deperes, a hip, C); upse, the thigh, R. W.; kapusun, kypuipin, thy thighs; akps, his thigh. Cf. akpswe, a thigh.

hike, ouk-patawe, ouk-patua, he hires (him), pays (him) wages: kal-oukpatu-wesh, 'I will give thee hire', 1 K. 5, 6 (kaltoukpatuwan, I will pay you, R. W.). ouk-patawe, he employs in service, he hires (him) (kuttanwe, I will hire you, R. W.). See recompense.

his, watta, he. See he.

his own, wakasmapache, his own, theirs, of himself, sun sponte, wakasmapache, their own, C).

hiss, wakkamwata, to hiss; awk minyomin, he hiseth, C. yekwa (wak-yow), he hisses; yekwaw, they hiss, Lam. 2, 16 [lit. they make quacking, yekwaw, onomatopoeic]; yekwam, yekwam, he hisses at (him).

hither, yeu wappwe (toward this place, in this direction); yeu wappwe in lak yel in, hither and thither (yewappwe, this way, C; Del, ye aocheqipo, this way, to this side, Hkw.).

ho! chak! interjection of calling: chak! keu, yuqish! 'ho! such a one, turn aside!' Ruth 4, 1 (chak yiwew! behold! C).

hoarse, tuun antawahk, a horse's voice, C.

hoo, amokhaw, he digs, he hoes (imd kig, pl. = amook, hoes; amokwamwatuwin, a breaking-up hoe; amokhawwin, to hoe or break up the earth); amokhawwook, they hoe, R. W. See weed.

hog, ackywechhow, pl. - wiy, 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 manic)'. Mr Judd, in Gen. Register, v, 219, identifies the 'woodchown', 'woodechuck', and 'wiseck' of the early fur traders with the 'fisher' or 'waltuwe' (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, oukitchen, ouk-chitchen, he hoists or lifts (it) up; oukitchenwqep-k III, they hoist the sail. wakpan, hoist up (the sail), R. W. See hold.

hold, kiina, he holds in the hand, carries, bears (it). See bear (v.). kiina, he holds or carries (an. obj.); wkin, sheareth them, Deut. 32, 11; supposes, part. an. kiimnoat akhunek, 'handling the bow'; kiimnoatnikop, holding the stars (in his hand, Rev. 2, 1).

kiimuniq [freq. and intens. from
hold—continued.

[remains], he holds habitually or continues to hold (it), he holds (it) strongly, lays hold of it. _mcunkám_, he holds (it) fast, takes a strong hold of (it); _wunmcunkám_, I hold fast (1 hold, C.); _menukkwak_ holds it fast [mcunkí, (it) is hard, strong, firm]. _wunmcunkáman wunmiñčech_, he holds out (stretches out) his hand; see stretch out. _wunmcunkáman wunmiñčech_, he holds up (lifts up) his hand; suppos. _aspliik wunmiñčechqamih_, when he held up his hands, Ex. 17, 11. _wunmiñčech amqamah ciwtaqamik_ (it holds a lamp in his hand. _wunmiñčech wunmiñčech_, he holds up (raises up) his hands.

hold (to take), _hdpáqam wamapok_, he catches a bear; see catch. _wamapok wamapok_, he takes hold of (catches him) by his feet; _wq wamapok wamapok orthamah_, he who takes a dog by the ears, Prov. 26, 17.

hole, _wimpog_, pl. _wamqapcoliq [wamqylv, wamqylv, he burns, he burns], wamqapcoliq, pits, holes, or dens of wild beasts; excavations. _pakvyi_ (there is) a hole, an orifice; suppos. _amqamah, amqamah_, a hole or hollow (the eye of a needle, Mark 10, 25); by reduplication _pakvyipaqiyq_. See bore.

homage. See tribute.

home, _vtvvp (at his house, to his house), at home, to home (vtvvpamak, at home, R. W.),_ _vtvvp_, he is not at home (vtvvpáy, R. W.), _vtvvpamak_, I am going home, "which is a solemn word amongst them, . . . conferring the sweetness even of these short temporal homes", R. W. (Del. _vtvvpina_, I will go home, Hkw.).

honor, _gutiinamiq, yachitiinamiq_, he honors, shows honor to; _gutiinamiq kawasamak_, honor ye the king; with an obj. _gutiinamiq_, he honors (him); _gutiinamiq kawk_, honor than thy father (cf. _qachtan_, he fears). _gutiinamiq_, he honors (it), i.e. regards it as honorable (_gutiinamiq, honorable_, C.); vbl. n. pass. _gutiinamiqamk_, the being honored, honor received.

hoof—continued.

Julg. 5, 22; _wamkqomak_, his (or its) hoofs (wamkqomak, nails, R. W.; _wamkqomak_, a hoof, C.). _wunmikqomak_, he parts the hoof _[wuncake, two-nailed;]_ part. _an wunmikqomak_, parting the hoof. _pas-sunmikqomak_, he divides the hoof (7?). Lev. 11, 7 (cf. verses 4, 5, 6); from _pasunkákon_, single nailed or having an un-divided hoof (?). See claws; nail.

hook, _nhpákon, nhpákon, nhpákon_, a hook, a fishhook ( _nhpákon, C_; _nhpákon, pl. _námkwak, R. W.; Del. _nhpákon_, a fishhook, Hkw.). _wákon, Matt. 17, 27. _sunmikqomamitam_ (it hooks or fastens), pl. _-ying, 'hooks', 'taches_, Ex. 26, 6, etc.; _sunmikqomak_, it is hooked or fastened; from _sunkwam_, he catches or claps it, hooks on to it. Cf. _skýppa_ [skýppa], he bites; _skýppamak_, a gnat. See end.

hoe, _nukamak (nukamak, C.), he hoes; nukamakamak (nukamak, C.)_. I hope; suppos. _nukamak_, when (or if) he hopes; vbl. n. act. _nukamamak, nukamamak_ (nukamamak, C.), a hoping, hope, expectation.

horn, _wakon, wakon, wakon_, his horn. Not distinguishable from (if not identical with) _ákon_ or _wakon_, a raw hide or undressed skin, as well as _wakon, nukon_?, a bone; _wakon_, his bone. Cotton gives _sókon_, a hide; _wepkon_, a horn. The latter is evidently from _wepkon_, it winds around, is curved. See bone.

horseshoe, _wunmikqomamak_, Josh. 24, 12; but bee, Ps. 118, 12. See bees.

horse, _wamqapcoliqamak_ a horse, a creature that carries, C. Eliot, for the substantive, transfers the English 'horse', 'horseshoe', but has _wamqapcoliqamak_ a horse, who rides a horse, and _wamqapcoliqamak_ a horse, who rides a horseback, R. W., from _wamqapcoliqamak_ a horse or carries it (upon his person); an, _wamqapcoliqamak_ a horse (him); pass. part. _wamqapcoliqamak, carried;_ hence, actively, riding. See bear. Del. _wamqapcoliqamak_ a horse, formed from _wamqapcoliqamak_, a beast (?), from which the last syllable is taken (?), and _wamqapcoliqamak_, to carry a burden on the back or shoulders, Hkw. Corresp. 402.
hot, kusittah (kusittah, R. W.), it is hot, with reference to the heat of the sun, the weather, or natural heat; kusittah, kusittah, kISshay (suppos. part. inan., when it is hot), the heat of the day (kusiantare, to be warm; nuk-kusamp, I am warm, C.; kusittek, hot weather, R. W.); kusoppit, when it is warm (suppos. from kusoppawan, 8hin. (?), a little hot). An. subj. kusoppawan (kusoppawan, he is hot (nuk-kusamp, I am hot, nuk-kusoppawan, I itch; kusoppawinnat, to be hot, C.); vbl. n. kusoppawinuk (a heating of the person), inflammation. kusoppawan, it is hot, by the action of fire, made hot, heated, made very hot; as subj. kusoppawan, kusoppawan, hot; suppos. inan. kusoppawan, when it is very hot (vbl. n. kusoppawan, fervency or heat, C.; this is formed from a causat. verb kusoppawinuk, he makes it to be hot). kusoppawinuk, he makes or makes hot (a furnace, oven, or the like). The root in all these words is okhus (ókhus), as in m'kusun, a burning coal, from which, too, in the suppos. an. form, many perhaps are derived kewak, the sun; see sun. Cf. Gr. καύς; καύσο; καῦσις; αὔξα, to burn; αὔξη, the empyreal region, the sky; ἁλ, ἁλη, heat of the sun; ἄλος.

house, wèth, El. Gr. 11; wèk, wèk, my house; wèc, thy house; wèk, wèk, his house; at wèkt, in his house; at wèktu- sowat or wèktusowat, in his (their) house; "hence we corrupt this word, wektusowat," El. Gr. 11, other house; vetusowat wèth, I came from the house; vetusowat, at home, kiek, my house; kik, your house, R. W.); wètha ne wètkuk, "a tent to dwell in," Is. 40, 22; pl. vetusowawat; at vetusowat, on the house, in the house or houses. wèth is evidently the 3d pers. sing. inde. of a verb which can not be accurately translated into English, but to which he makes his home approximates, and wèk (wèck) appears to be the suppositive form of the same verb. From this last comes wètkuk, he lives in or occupies a house; wèkktewan, he builds a house; an, wèkhkun, he builds (is building or constructing) a house for (any person or an obj.); vbl. n. wèkkittowat, a house—continued.

building. Nearly related are: wertusowat, he lives with (another); wertowat, a friend, kinsman; veckbtowat, a sister (wertoowath, they live together, ind. Laws); wertusowat, he takes (her) as a wife, i. e. to his house; wertoowath, they marry or are married (wertoowath, they make a match, R. W.); cf. wèth, he is born, he is produced, he or it grows; wètowat, birth; wèkt, (when he is) born, etc. kisk (an inclosed place), an English house or building other than a dwelling house, rarely employed except in compound words: woskite kisk, the top of the house, on the roof; quanwakbyu kisk (a high building), a tower; numwakbyu kisk anhveecheewakkwana (numwakbyu kisk, C.), "store house or barn." Lake 12, 24 (mawerikisk, a meeting house; chippikisk, a chamber, C.).

how, toh, tohken: tih kitiitah; ike kitesah-kisht, how many times?; tohken vehom-pun; how often?; tohktu; how long? (tou! R. W., a general interrogative, where? how? what? etc.; too nauwkipanaka; too tohkipanaka; how much?; too kytkipanaka yó wách, how far from hence? R. W.; tooth nauwkipanaka; how far?; tooth [at-tok], assis; how great?; tooth sam; what manner? C.; tokaus; tokn; how much?; pl. toobhanimsh; toktanish; toknish; how many?; an, toh-ah, how many persons?; toh, so much; we tokn, soisten; tohtokshimsh kenkibesh, how many days? C.; tohsin; how much?; tokshimsh papinawish; how many winters?; an, pl. totkshincheek; how many? R. W.; toth [to what, toth], how, as adv. of comparison: toth en𝑊ウンen WIN, how beautiful [atth misi, how great, C.]

howl, mishontowat, to roar; mishontowat, mishontowat, to howl; ná mishontowat, ná mishontowat, ná mishontowat, to howl, C. (?). an, he howls or yells; an, they howl; vbl. n. naanow, howling. See short; roar.

humble (adv.), hokyin, he is humble; hokyte (hokwn, C.), humble; n. agent. hokyinbein, one who is humble, suppos. part. pl. ng hokyinach, hokyinach, ahkolyinach, ohkolyinach, the humble; vbl. n. hokwn, humility.
humble (v.), buhpolibhcon, he makes (him) humble; he humbles (him).

hundred, an. pasokwaung, inan, pasokwaung, one hundred persons; wakat pasokwa koldunvar, for four hundred years, lit. yearly to the four-hundredth yakut pasokwa, one hundred, R. W.; uquyt pasokwo or pasokwaung, C."

hungry, koldunvar, he is hungry; akkoldunvar, I was hungry (aklitup, I am hungry, R. W.; akkoldunvar, C.); suppos. akkoldunvar, he who is hungry, ph. any koldunvarok; n. agent, koldunvar [or koldunvarok], a hungry man (from koldunvar, he desires to eat), paskakunvar, he is extremely hungry, he starves or is starving; any akkoldunvar, paskakunvar, he is like to die with hunger; vbl. n. paskakunanowan, starving, extreme hunger. See eat; starve.

hunt, akchenu, he is hunting (akchenu, he is gone to hunt or foul; n'acchenuwa, I go to hunt; wachendi, let us go a-hunting, Hkw.); vbl. n. akchenuwa, hunting (the game taken by hunting, Prov. 12, 27); n. agent, akchenu, akchen, a hunter (akchen, a fewier, C.); v. t. an. acres, he hunts animals or live game; akchenwa, they hunt; suppos. part. akchenwa, (when) hunt—continued.

hunting; akchenwa, he who hunts; with inan. obj. akchenwa wanaakhun, he hunts his prey, Job 38, 39. See strive after.

hurl, takkumak quasskwaunak, to hurl stones (from a sling, 1 Chr. 12, 2); v. i. takkumak, takki, he hurl, he strikes. See strike.

hurry. See hasten.

hurt, woskeheun, woskhen, he hurts, injures, does harm to (him); suppos. part. an. woskheun, harming, hurting (when he hurts); woskheun, he shall not hurt thee; negat. imperat. woskheuk, do he not harm (woskheun woskheun, they hurt themselves, C); woskheun, I hurt, ibid.); pass. woskheit, I am hurt; adj. woskheuniv, hurtful; vbl. n. act. woskheunnak (a hurting), hurt, violence; vbl. n. pass., woskheunnak, violence suffered (a being hurt), a wound; n. agent, woskheunnak, one who hurts or harms, 'the spoiler'. Cf. woskheun, blood.

husband, woskhi, woskhe, the husband of, (her) husband (wosik, R. W.; woskhi, woskhe, a husband, C.); wosik, my husband; wosik, thy husband; woskhe, your husbands.

husks, woskheunaninak, of woskheun, to the husk.

I, nine, nine; prefix ed n', not (nine, R. W.; nine, C); Dbl. n, Hkw.); n'wam, I am he. The characteristic u 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 u demonstrative. With the Indian all action began or centered in self. nine, the reduplicated demonstrative, was the emphatic 'this one'; hence nine, man; nine, male; nine, any (one person or thing of the kind spoken of), as well as w, this (thing); w, these; wsh, he who, that person; wsh, they; wshwe [wshwe], so

1—continued.

as, thus; nine, acuna, the same; nine, it is so, that is, etc. (cf. Eng. then, they, the, this, that, then, thus, there); nline, I myself, ego ipse. See kind (n.).

ice, kypfar, kypfar (vapat, R. W.; Pq. kypat, Stiles); vbls. from kypfar, it is closed: when it is closed up or stopped.

idie, soschewan, soschewan, he is idle (habitually), by reduplication from soschewan, he is indolent, slothful; see slothful, slow); n. agent, soschewan, an idle man; vbl. n. soschewanunak (soschewanunak, C.), habitual idleness.
idle—continued.
  *nunumisick* (pl.), idle persons, R. W.; *vbd. n. nunumisickonik;* idleness, C. [from nunumisick, he begs].

idol, *nunumaktsiunk, nunumaktsiunk (nim- waktsiunk, C.), an image, an idol.

if, *tohoy: tohoy nojag, if it b. so.

image. See idol.

imitate, *watsiwaun, 1 imitate; watsiwa- unate, to imitate, C.; cf. *chirun (watsiwaun, C.), kinds of, or of the kind of. See like; likeness.

immediately, *tunak (tunam, R. W.),
  quickly, suddenly, immediately.

immerse, *tawdaun, he puts it (it) into the water, hence he soaks, he seethes, etc. (tawoakhahauk, 'cast anchor', R. W.). Cf. *champhata regqas, he boils flesh (chooqawipshap, cast it overboard, R. W.); *repatunsh suhatep, he seethes potage.

impossible. See possible.

in. [Note.—Left unfinished. See at.]

increase, *midehcean, he increases (it),
  he makes (it) great; *pik midehcean,
  it shall be increased, made great.
  midehcehanoe, he increases (it), he has
  very much of it). More commonly in- crease is expressed by *mun, signifying 'more and more' (El. Gr. 15); *mun
  miss, it increaseth (is more and more great): *mun wawatun, he increaseth in wisdom (i: more and more wise); *mun
  mawamish (inan, pl.), they increase in number.

indolent. See slothful; idle.

infant, *peisan [for pevisin, he is] very
  small, an infant (of either sex); intens.
  *papissun (papiti, R. W.; Peq. yap-
  pusan, Stiles); suppos. pevisat, pevisat,
  when he is very small; *yob pevisat, the
  smallest child, 'he who is best',
  Matt. 11, 11; *pevisatektumos, thy
  younger sister, Ezek. 16, 46; suppos.
  part. (pl.), *noy pevisisitseey, infants,
  very small children. From *prerov, 
  prerov, it is small; *dim. pevisit, the
  smallest child, 'he who is best'.
  Matt. 20, 25, 30, 3); *pevisat, he makes it straight or right.

intend, *wawaun, *awawun, he wills,
  thinks, purposes, intends, has in mind: 
  [wawun] 'we awawun am, yat ken we
  awawunam (suppos.), 'not as I will, but
  as thou wilt', Matt. 26, 39; *wawaun,
  according to his will (what he may
  will or intend). This verb expresses
  simple mental activity—volition, pass-
  ion, thought. It is the primary and
  type of a large class of verbs (corre-
  sponding to Zeisberger's third form of
  conjugation, in the Delaware, 'in con-
  dition, indicating a disposition of the
intend—continued.

mind”) which Eliot regards as “a sort of verb substantives” formed from “adnomes of virtue and vice,” etc. (Or., p. 16), and of which he gives, as an example, a paradigm of the verb 

which is wise, regularly conjugated by affixing the verbal particles to the “adnom” 

but which is primarily a verb and not an adnom or adjective. I have called 

or 

the primary, but strictly speaking it is a derivative by reduplication from a more simple form, which expresses mental and emotional activity, as 

expresses physical activity, and is correspondingly employed in composition (see 

for composition). 

, he purposes, intends, forms a resolution or resolves. 

intends, intends.

intention—continued.

tending (”intenutumonawek, that is my thought or opinion, R. W.).

into. See put into.

investigate. See inquire.

iron, munokshng, munokshng (munokshng, R. W.), from 

black; cf. 

brass (?), from 

white; 

iron, from 

great (”mishchong, miners, C.). See steel.

is, are, is it; 

is not? See 

appa; ajen; at; nesta; oblema.

island, munokshng, munokshng (munokshng, C.). Strictly 

signifies an island; 

munokshng (munokshng-mun), any island or whatever is island (cf. 

, the sea, seas); pl. 

munokshng; 

munokshng, munokshng, on an island. For 

, a dry place (it is dry)?, 

aginlhet, aginlhet, aginlhet, (at the) island; 

aginlhet, aginlhet, near an island, 

Acts 27, 16; pl. 

aginlhet, islands, Is. 40, 16.

jaw, wutompek, wutompek, his jaws; 

wutonpekunamawash, their jaws; 

wutonpek, a jaw, anyone’s jaw.

jealous, munumunum (?), (he is) jealous; 

suppos. part. an. 

munumawash, when he is jealous; 

vbl. n. pass. 

munumawamaw, jealousy.

jerk, tradhe wuttokkon, “it jerketh or suddenly twitcheth”?, C.

join, wunopewg, they join (lit. stick, adhere) (munumawg, I join, C.); inan. 

pl. 

wunopewg, they are joined together, adhere closely. See stick (v.), 

munumawash, (it touches) it adjoins, reaches or extends to. See touch.

joint, unopewg, unopewg, pl. 

unopewg, joints.

journey. See day’s journey; go; walk.

judge, wassit, he judges, pass judgment on; with an. obj. 

wassit, he judges, condemn, sentences (him); 

suppos. part. 

wassitumawash, wassitumawash, he who judges, he (when) judging; 

suffix an. 

wassit, he judged him, 

wassitama, he judges (it); he passes judgment on (it); sometimes intrans.

judge—continued.

wassitama, I judge; suppos. part. 

wassitumawash, when he judges; 

wassitumawash, who judges, the judge of; vbl. n. act. 

wassitumawash, a judging, judgment, sentence; vbl. n. pass. 

wassitumawash, judgment, sentence (refered to the object), being judged; n. agent. 

wassitumawash-an, a judge; pl. 

wassitum, judges.

jump. See leap.

just, 

supreme, (it is) just or right; an. 

supreme, (he is) just, i. e. he does justify; 

vbl. n. act. 

supreme, just doing, justice. See right.

justify, wunopewg, he justifies (him), i. e. accounts him just; pass. (same form), he is justified, accounted just; vbl. n. pass. 

wunopewg, being accounted just, ‘justification’. 

This word, probably formed by Eliot, illustrates the copiousness of the language and its self-defining power: 

supreme, right, just; 

wassitumawash, 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 vb. n. pass. sumupwakíwánok, being made just or right, from sumupwakíw, he makes (him) to be just.

K

keep, wadchanon, he keeps (it); wadcháman-in, he keeps it; suppos. wadcháman, he who keeps (it), a keeper; wadchámanik, 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. wadchámu, he keeps (him), protects, keeps safe (him); suffix an, wadcháman, he keeps him; wadchámanik, he keeps me; wadchánu, keep thou me; wadchánnu, keep thou it for me (wadchánnu, 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, vb. n. pass. wadchámonwak, a being kept safe, 'salvation'; n. agent. wadchánnu-ni, one who keeps safe, a guardian (wadchánu, a guardian, R. W.). wadchámuwán, to keep (?), C.; na-nánuwóchto, I keep, ibid. nánuwóchto, keep thou me, C.; nánuwóchta, I am kept, ibid. See protect.

kernel, wach 'ubhñkñanwit yin wáhñwóchta, 'from the kernels even to the husk', Num. 6, 4.

kettle, okšek, okšk, okšk hoy (wáñk, R. W.; okšk, C.), an (earthen) pot or vessel, a kettle; pl. -'qog [from okš, earth], wáñkúqek, a red copper kettle, R. W. [wáqíq-škšk, red earthen]. See dish.

kick at, topkíkíwán, he kicks at or against (it); kut-topkíkíwán, thou kickest against it (contract. topkíwón); from topkíw, he strikes, with 'sh of violent action. V. i. wáñkíwán, be 'kicked', Deut. 32, 15.

kidneys, wátnówámavúsoy (pl.), the kidneys; wátnówámavúsoy, my reins, Ps. 26, 2.

kill, wáshun, he kills (him); wáshun, I kill or killed (him); suppos. wásh

kill—continued.

nut or wáshnut, he who kills; wásh (miss., R. W.), kill thou; wáshsuk (miss., R. W.), kill ye; pass. wáshin, wáshun, he is killed; pick wáshwásh, I shall be killed; any wáshwásh, the slain (Gr. pímos, pímu, Lat. nec, nevis; never, nevi). wáshunwun (he goes on killing, continues to kill), he: laughers (wásh- ñnut, to kill, 'c') [wáshun, with 'p progressive]. V. i. wásh, wáshun, wáshuan, he kills, he is a murderer (una-nishtom), I kill, C.; wáshúñnut sat unayit, they commit murder in the way, Hos. 6, 9; negat. imperat. wáshúñnut, thou shalt not kill.

kind (adj.), romanyew [romanyew-núso, he acts lovingly], he is kind to; vb. n. romanyew (love in exercise), kind acting, kindness. See love.

kind (n.), man (animal, C.; 'an, Mass. Ps.), species, of the sort or kind of; as a suffix -in, -ín, -in, etc., marking the relation of an individual to a species or of a species to genus, family, or class; as in mane, mane, such as, of this or that kind (me-wo), suppos. man. wánum (i.ding, such, C.), when it is of the kind, like; and as substantive, likeness (see like). nánum, nánum, it is such or so, it is of the kind of (man-quey), ne wánum wánuminat (infm.), 'it is good so to be'. 1 Cor. 7, 28, i.e. to be in such a state or condition (sytumak).

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 Dunwoody, and which Heckewelder concluded, after long research, must, "if it means anything, he either 'I am a man, I am a man' or 'I do so, I do so'," and which his correspondent, Denke, thought might be a new verb formed by Eliot, but "not genuine Indian" (Notes on
kind (n.)—continued.

Eliot’s Grammar, 2 M. H. C. 9, xxiv-xlv). Mr. Pickering, at the point where his investigations promised success, was misled by Cotton’s vocabulary, where the verb *nation* is given with the translation ‘to become’ and ‘natuine, I am become’. This translation was perhaps suggested to Cotton by some such use of the verb as in John 1, 12: *natuine* is [in] *na-tu-i-nam*; ‘to become the sons of God’; to be of or such as sons of God. Eliot himself contributed to the misunderstanding by stating that *tu*, *ta*; these were syllables of “no significance, but for ornament,” and only “in way of an elegance” received the affix of the verb, “as natuine, natuine, natuine.” The manner in which these augmentations are employed in Eliot’s translation makes it clear that, while the *t* may be interposed for euphony merely, the additional syllables are always significant, though not always translatable to English, and that the compound pronouns are equivalent to *natuine, cutuine, watiuine*, marking the contrast or relation of such as I, thou, or he to or with those of another kind or class. This significance attaches to the verbal forms: *natuine*, I am of the kind of, I am such as; *watiuine* (as watiuine, Mass. Ps.), I am such as that, I am of that kind or class, ‘so I am’, John 13, 13; *yanuine* (yeu-ti-niin, ‘thus I have been’, Gen. 31, 41), thus I am; *wan watiuine* wawatiuine, I am such as I myself am such as, I am of my own kind, ‘I am that [which] I am’, Ex. 3, 14. So with the pronouns of the 2d and 3d persons: *vane ma-nanoy, . . . wu watiuine*, ‘as he thinketh . . . so is he’, Prov. 23, 7; *watiuine known, whosoever, I.e. of what kind soever, he be, Matt. 16, 24, 25; *wu pish watiuine*, ‘so will be his manner’; 1 Sam. 27, 11; *wuuit watiuinein, wu watiuine wassattuannin*, ‘as with the servant so with his master’; Is. 24, 2. *neuwan* (neuheniit), “such a one”, C.), “after its kind”; supposes of *neuwan* [n-wa-uu-an], the an. form of *neuwan*; supposes, *neuwan*, of the an.

kind (n.)—continued.

kind or species of, resembling, like, *vane ciganii, all kinds of* &c. &c. &c.

See like.

king, *kranouk, pl. kranouwraa*, kings (= *tahuanouw*, Gen. 33, 11). The first syllable is *kripe*, great or chief, which is occasionally omitted, as above, and also in the verbal *kranouwramunk* (sometimes *assouwoumunk*, as in Dan. 5, 28, 31, and *tahuanoumunk*, Zeph. 3, 8; Matt. 4, 8, &c.), a kingdom. I have not met with the verbal form *assouw* or *tahaudum*, and can not with certainty determine its primary signification.

See secoh.

kinsman, *neboung, my friend, my kins-

man; pl. — *weg; neboung, his friend or kinsman; *wetoopin, a friend, a kins-

man, i.e. the kinsman of anyone, *watuinouw* a kinsman of a female, Ruth 3, 12; 4, 1: *watiuunkwuyog, my kinsman*, Acts 9, 3. *watiuonk*, his kinsman; *watiuynk*, ‘my kinswoman’, Prov. 7, 4 (outwicks, my cousin, R. W.; *watiuonkpin, my cousin, C.); *watiuynk*, kindred, C. See cousin.

kiss, *chipuattuannuynk, he kisses (him);

*vul-ki-puattuannuynk, he kisses or kissed

him; chipuattuannuynpich, kiss me (out-
chipuattuannuym, I kiss, C.); reciprocal
chipuattuannpurti, they kiss each other;
vul. n. chipuattuannuynwok (a kissing), a kiss [chipu-attuann, separa-
ted mouth].

kite, *yuwuannuynk*, Lev. 11, 14; *vuwnaut, Deut. 14, 13; but *vuwnaut, a raven, Lev. 11, 5.

knave, *nuonggoonp, a knife; pl. — *aug,

C. (?)

knee, *nukkuttu (nukkuttu, C.), a knee;

pl. — *yung (crook) kuttu, a crooked

knee, C.) [m’uittuun, that which sinks
down, from yuouthun, it sinks down,
goes down], (C. Engl. knee; AS. racor; haipg, incurve, incline, to bow, to bend, to incline.

knife, *chuhoop* (chuny[?]ok, R. W.;

“whence they call Englishmen Chou-
ghoopyok, that is, Knife-men”); see

Englishman); *kruhoop* (kruwoop, C.), a sharp knife [from kruoi, it is

sharp] *chuhoopyok, a razor, C.),

wherik, *onudir, punnuck, cunnuck,*
knife—continued.

chepwok, a knife, R.W.; dawwanukpañ (pl.), knives, C.; Peq. parwuk, 
wiganzgo, knife, Stilos; Del. pech- 
chicwin, a knife. "All words ending 
in -win, -kwin, or -chicwin denote a 
sharp instrument for cutting". Hkw.
Corresp. 415.

knock, akhechanipiittakhkam, he knocks 
(at the door); natokechanipiittakhkam, 
I knock.

know, wahcon, he knows (him); suffix 
kwahlah, I know thee; kwahchewen, 
ye know me; suppos. part. wok wah- 
ccon, he who knows; pl. way wah- 
checkwey, they who know (an. obj.); 
past. wahcon, he is known (kwahchew) 
I know thee; waywok wok, I know him; 
waywok, he knows me; kwahnik, 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 wahcon, wahcon; vbl. n. 
waywuk, knowledge (of persons). wah- 
ten, he knows, perceives, understands 
(it); with inan. obj. or intrans. wah- 
tencon, he knows it; wahcong, they 
know (it) (way wahcong, C.); nanwak- 
tencon, I know it, wahcon, I under- 
stand, R.W.; waywuk, I know, I under- 
stand, C.; suppos. part. wok wahcon, 
he when knowing, he who knows; 
vbl. n. wahcon, wahcon, knowledge 
(of things). Caus. an. wahcon, wahcon, 
he makes (him) known to (him), 
noke, I know not where (there), my 
friend, I know not, R.W.; ndi". I can 
not tell, it may not so come to pass, ibid.; 
and waywukcon, I can't tell, C.). See no.

labor. See bear children; work.
lack. See want.
ladder, akhananwuk (tahkosaorewak, C.). 
From tahkosa, he climbs upon; tah- 
koa, he climbs.
ladie. See spoof.
lake. See pond; water.
lamb, waqgonwaqgwan, kqkgwakshwa, 
he halts or is crippled, freq. from waqg- 
con, he is lame (rich), I am 
lame, R.W.), denoting temporary or 
casual lameness; suppos. part. wok 
waqgonwaqgwan, waqgonwaqgwan, he who 
is lame; pl. way waqgonwaqgwan, 
waqgonwaqgwan, he is who 
waqgonwaqgwan, kekkheki, 
where he is halts, Cen. 32, 33.; suppos. part. pl. way 
waqgonwaqgwan, waqgonwaqgwan, they who halt, 
waqgonwaqgwan, he is a lame, it is a 
cripple (from birth, Acts 3, 2; 14, 8); 
waqgonwaqgwan [an. from wachwin, it is weak], he is 
waqgonwaqgwan at wasseh, he is 'impotent 
in his feet', Acts 14, 8; he is lame, 2 Sam. 
4, 4; wok waqgonwaqgwan, he that is lame, 
Prov. 26, 7.
lampro, wawwawwog, pl. -swek, 'lam- 
pries, the first that come in the spring

lamproy—continued.

into the fresh rivers', R.W., but qua- 
wwawwog, bass, C.
land, akke; ramale, good land, Beat. 
3, 25 (ake, wamawewak, earth or land; 
aki, wamawewak, my land; 
wakawewak, new ground, R.W.). 

See earth; field.
landing-place, wawkikwhon, a landing 
place ('shore', Acts 27, 30); kikwhon 
wawkikwhon, the sea-shore, Jer. 47, 7. 
From waw, dry; akke, land; konak, 
inclosed place (?).

language, wawkonwawkon: wawkonwawkon 
Canaan wawkonwawkon, they speak the 
language of Canaan, Is. 19, 18 (Indian 
wawkonwawkon, the Indian language, C.; 
wawkonwawkon, speak (then) Eng- 
lish; wawkonwawkon (wawkonwawkon?), 
speak Indian, R.W.,). wawkonwawkon 
(wauwkonwawkon), a strange 
language (wawkonwawkon, I am of 
another language; wawkonwawkon, they 
are of a divers language, R.W.), 
wawkonwawkon, a hard language. 
Kettawkon, language—. speech peculiar 
to a nation [vbl. n. iron ketawkon, they 
talk with one another].

lasciviousness, koqkwaqkwaq (koqki, 
mad, spr, woman: 'nymphomania').
last, najish, nachish, at the last, last: najish ne kexok, in the last day; ay
yaelwanajish, 'yet a little while' (to
the end), John 13. 33; psois najish-
gyato, 'there remaineth the youngest',
1 Sam. 16, 11; from nambhe (see have,
aux.); it denotes time future, manam-
chish [redup. from manach], the very,
last; at last: we manachish, I am the
last (at manachish we kexok, at the last
day, John Cotton; manachishaw, lastly,
C: manachishaw, Dan.).

lasting, wienachaw, wenechaw (it is for ever), wienachaw, wenechaw,
everlasting [wiench, forever, and ob-
tain]; suppos. wienachawag (wiench
ohbag, Ps. 145, 13), that which is (when it is)
everlasting.
late (in the day or night), chak, chakhe
(slow). wissawon laksh, it is too late,
R. W.
lately, pewa (pawani, soon, in a short
time, C: prase, mitruk, kawam, lately,
Ind.) [pewa, pewo, it is near]; kit-
tumma, kitmatma, very lately, El. Gr.
21 (kitmatma nig wokish, ever now; kit-
tumma boksh, as soon as 1 wake, R. W.).

laugh, ahom, bahana (abana, R. W.;
abahon, C.), he laughs; ahwag, they
laugh; kawam bahanaqish, ye who
laugh (ahwakwok, they laugh; bahish
ahwam? why do you (doest thou) laugh?
R. W.); vbl. ahwtonk, bahonwaq (ababahonk, C.), laughing, laughter
(wiwa boksha or ahmahboksh, a pleas-
ant laughter, C.); ahwahon, he laughs
at (it); ahwahonaw, he laughs at
(him).

law, wawawonk, pl. ouwahp. See com-
mandment.

lazy, seyewan, intens. suseyewan, sey-
wan, he is habitually or by disposition
dull; he is slothful; seyewnawon miswa
wam, lazy folks, C.). wawawonk, lazily,
C. See slothful.

lead (n.: a metal), wawatfahaw, wawat-
fahaw. In Num. 31, 22 the same word is
used for tin, but perhaps not else-
where.

lead (v.), saykawawon, saykawawawon,
he leads them; suffix an, a swagkaws-
awish, he did lead them; above say-
kwonwawawonaw (saykawawon, Luke
11, 4; saykawawonawaw, Ind. Prim.),

lead (v.)—continued.
do not lead us, 'lead us not', Matt. 6, 13;
suppos. part. woh saykawawwom, one
who leading; n. agent. saykawawwom-
avm, a leader, saykawawwom, Is.
54, 4 (namsaykawawwom, I lead, I
rule, C.). See sameh, wogawwom, he
leads, is in advance [from newaye, first;
see run]; n. agent. wogawwomavm, a
leader (but not implying authority or
command), wogawwom, he leads
(them), shows the way as a guide,
samawwamaw, samawwam, he leads
(them), makes them go right; n. agent.
samakawsawen, a leader, a guide; sup-
pes. woh samawwam, pl. wey sam-
wawamaw, they who (may) lead or
guide, wogawwom, in compound words,
one who leads or directs; wogawwomaw
[from pame, when he prays], a leader
in prayer, a minister; wogawwom,
shorter, one who leads in music, 'chief
musician', etc.

leaf, wawawp, pl. ouwaw (wawawp,
R. W.; wawap, C.; Del. wawap,
Hkw.), from wiw, beautiful, good, and
the suffix of a verb which is nearly
together to or related with identical
with ouw, it rises up, stands erect. Cf. ouwak,
a leaf; ouw, summer.

league, wawawonk. See covenant.

lean (adj.), wawawwon, he is lean (man-
brawson, R. W.; wawawson, C.); waw-
won, Gen. 41, 3; wacwacwawwaw pch
manbawson, 'the fatness of his flesh
shall wax lean', Is. 17, 4.

lean on, owamawson, he leans on (it); pl.
owamawsonaw, they lean on; suppos.
owamawson, when he leans. wawonk,
he leans, rests, or supports (one thing
on another). See Amos 5, 19; cf.
wawawonk, a foundation.

leap, qeshaw, qeshaw, he leaps or
jumps (chawpaw qeshaw, a grass-hop-
ner jumps; swqeshesh, I leaped, C.);
freq. qeshew, he goes leaping,
continues to leap; qeshawton, qeshaw-
ton, he leaps over (it).

learn, wathatun, wathatun, he learns (it),
or v. i. nan-wathatun, I learned it
(wathatun, 1 learn, C.); vbl. n.
act. wathatawun, learning (kodatht-
un, C.).
leave (to take), wo'komvan, he embraces (him). See embrace; farewell.
leave (v. i.), amaun, he leaves, departs. See depart.
leave (v. t.), nukkomuwan, he leaves, forsakes, abandons (him); suppos. nukkowcunot, when he leaves, when leaving (not kuanitkush, i will not leave you); recipr. nukkowcunoting, they leave or forsake one another. See forsake. V. i. or inan. obj. nukkomtunam (nukkomtunam, C.), he leaves (nukkowcun, leave thou, depart; nukkotunmaink, leave ye, R. W.; ve leg yokokomitaunak, a thing left, C.). See remain.
leave off, alhq, he leaves off, desists, refrains from.
left (participle), nukkotunam; see leave. sequnan, sequnnaw, he is left, remains; suppos. part. nuksequn, he who remains; pl. seq sequnneh (seq sequnnee, Nezah., 1, 3), they who are left, 'the remnant that are left'; suppos. part. inan. seq sequnnum, seq sequnnum, that which is left; vbl. n. pass. sequittunamk, being left, a remainder, that which is left; see remain. sequittunamk, sequittunamk, sequittunamk, sequittunamk, etc., he is left or remains (with regard to others who are not left or are gone): nuksequn sequittunamk, not one is left; suppos. part. pl. seq sequittunamk (seq sequittunamk, seq sequittunamk, etc.), they who remain; suppos. part. inan. seq sequittunamk, what is left; pl. seq sequittunamk, the remainings, the leavings.
left hand, mamalchah, the left hand; unmamalchah, his left hand (unmamalchah mamalchah, the left hand, C.; unanamalchah, left-handed, C.; yo mamalchah, to the left hand, R. W.); mamalchah, his left-hand; mamalchah wunwet, his left foot; mamalchahimagun, on the left, to the left. See hand.
leg, unwikoot (unwikoot, R. W.), a leg; pl. nash; unwikoot, his leg.
leggings (?), metavunash, metavunash, 'sandals', Mark 6, 9; 'greaves', 1 Sam. 17, 6; 'hosen', Dan. 3, 21 (metavunash, stockings, C.). See stockings.
lend. See borrow.
length, ne sikhing, its length (extent of material object from end to end); nikkowcunot, 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. sikhing, (abstract) length. From nek, the particle signifying forth from: anikh, so far forth. Cf. wunadh, afar off, to a distance. See measures of length.
least, tekkoon (= sequnnum, sequnnum, there remains, is left (?); see left).
let down, nukkwan, it is let down; nukkomwuan, he let (him) down, lowered (him) as by a rope; panwianwan wntaw, he let (him) down in a basket; nukkomwuan, I would let down; suffix an. wu-nukkomwuan-ah, she let them down (by a cord), Josh. 2, 15; nukwan, he lowers (it), takes (it) down.
let me, let us "may be expressed by adding this word, pe, unto the indicative mode, as panoomantam, let me be wise", El. Gr. 25 (pl-nu-anaaw, 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 -anah or -ntah; -anah/ntah niiwam-NKim, let us make bricks, Gen. 11, 3; dah niiwamah, come, let us kill him, Matt. 21, 38; Mark 12, 7; -anah/ntah nowanikwan, let us build houses, Mark 9, 5 (= wa-nアナ Nah, Gen. 11, 4); anah, let us go to; v. i. manawtah, let us go. Roger Williams gives nearly the same form for active verbs and for subjective verbs, -stock or -stock, as coonectah, let us sleep; toktuck, let us wake; metokstuck, let us go eat; metikwah, let us go in; essesewatman, let us go forth; nikkotman, let us depart; meriontah, let us sight; agetuck, let us refrain, etc.
liberate. See deliver.
lie, yauhmayo, yauhuuy.
lack, wakuwah, wakuwah, he lacks (it); freq. wauwauwahqwaq, they lick the dust.
lie, panamwan, he lies, deceives (wah panamwan, C.); alhp panamwan, do not lie to me; wuhtah wap-wapamwan, I lie not; vbl. n. act. panamwan, lying; n. agent. panamwan-in, a liar (suppos. pl. pamaqwamwachek, liars, R. W. 115). From panamwan, he speaks wrongly.
lie down, sepsin, sepin, he lies down; nass-sepsin, I lie down; sepsih, lie down; from seps, long, extended, and nass, verb of an activity: he makes himself long. Sepsip, he lies stretched at full length, he stretches himself; freq. from seps (it is) long, extended.

lie with. See couple.

life, ketonak, living, the life principle, life; powntanwanak, living, life as a state of being; powntanonak, a lifetime, a generation. See live.

lift up, opyamaha, anywanan, he holds or lifts (it) up; see hold. Tabilshin, he lifts (it) up, he raises (it); natubishinam anywanachey, I lift up my hand; tabishinash (or tabishinash) kevanachey, lift up thy hand; suppos, tabshinak, when he lifts it up; man, subj. Kutsh tabishinaw, thy heart is lifted up. Tabilshin, he lifts (him) up, raises (him); tabshin kothay, lift up thyself; natubishinaw, I lift up myself.

light (adj.), auukinak, auukenak, he is light (kauwink, you are light, = kauwinkan, waukan, light, R. W.; waukki wivlam, a light burden, C.); auukin awukenak, they are lighter than, Ps. 62:9; waukmamp, a young man [waukmwamch], dimin. auwkmampes (waukm or waukmampes, a boy, C.).

lighting, auukenwanak (it lightens, it lights). Lighting: infin. as noun katshamwan, lighting, Zech. 9:14 (katshamwan, R. W.); Abu, m. sharbash, 19c. share, Raskel).

like, aupek, aupe, atuppe (anywe), like to, resembling; w aupek, like it or like that. See liken. Likeness, awuken, it is of the same kind as, it is of like kind (see kind, n.); suppos. anawak, davon, davon, etc., when it is of the kind (when it is) like. awuken, awuken like—continued.

(as, El. gr.), w anna, that kind of, such as that, in that manner, so, such, like; anywenen, anywenan, it is like, he is like; suppos. wewiak, w donde, (when it is) like, that in the likeness of, 'according to'; n'arj wewiak wewiakmatonak, let it be done according to the law, Ezra 10:3; wewiak yet wewiak, 'the fashion of this world', 1 Cor. 7:31; wewiak matonak, in the form of (like) a hand, Ezek. 16:8; with verb of an activity wewiak, wewiwanak, he is of the kind of or is like to, he is such as [awuken-anna]; suppos. wewiwanak, wewiwanak, (when he is) of the kind of or is like to; wewiwanak . . . inah, as is . . . so; wewiwanak wewiakmamp, 'in the likeness of man', Phil. 2:7 (wewiwanak wewiakmamp, such a man; wathenwanak, such a one, C.). See so; likeness, such; wewiakmamp, the same, that is equal to or alike (like, see, El. gr. 22); wewiwanak . . . wewiakmamp, like . . . so (when it is, it is all one, R. W.); from or and wewiwanak, it is equal; see equal, wewiakmamp, it is equal, I. e., it is equal to or the same as; pl. wewiwanay, they are alike. Wewiwanak, as, like; wewiwanak, wewiakmamp, as . . . so (used only with the suppos. mood, for wewiwanak, as though, as when, as if).

liken, auqupanak, he likens or compares (it) to (it) (auqupanak, he supposes, C.), auqupanak, he likens (him) to (him or it); auqu panak, 'count me not', do not compare me with or liken me to, 1 Sam. 1:16; horum auqupanak Godat, to whom will you liken God? Is 40, 18; sometimes in the causat. an. form not-auqupanak, I compare (them) to, make (them) like; elsewhere auqupanak, he compares or likens (him) to, vbl. n. auqupanak, likening, a likeness. Auqupanakmamp, he is like, resembles, he is made like to (by life or action [wann]), man, auqupanakmamp, (when it is) like, is likened to; sometimes as n., a likeness or comparison.

likeness, auqupanak, auqupanak, likeness, resemblance; or suppos. form auqupanakmamp, auqupanakmamp, when (it) is like. Wewiwanak (when he is like),
likeness—continued.
in the likeness of, *unnunsumnak, a likeness
of person to person; resemblance: *st ulchee poun wunitunamwongaatit, 'in
his own image', Gen. 1, 27; wunitunamwongaatit, his form, appearance, Is. 52, 14
[vbl. n. from *muni and -ass]. See like.
line. See mark.
lineage, wunitunamwongaatit. See descent.
linen, nasabiyoonak, 'linen cloth'; wun-
gik hashpoonak, 'fine linen'. See flax.
"lion", quuunowon. "For beasts, there are
some bears, and they say lions also; for
they have been seen at Cape Ann", N. X. Plantation, ch. xii. Cf. quau-
quuunow, 'a greyhound'; quuunow, a
hawk. Probably the 'catamount' or
'panther'.
lip, wississitam (wissitan, C.), pl. + ash;
wississitanamak, his lips.
liquid. See soft.
lisping, saktunamak, (C.?).
little, pwee, pwee, C., for pein, it is little
or small; more commonly (dimin.)
pwee, (it is) a little thing; suppos. inu,
pwee, pwee, pwee, (when it is) little:
anu pwee kah ne moleg, less than
nothing; double dimin, pwee, a very
little thing; otherwise papede, suppos.
papee, (when it is) a very small
thing, a very little thing; an. papede,
suppos. papede, papede, (he is) very
little; and papede, suppos. papede, by
reslap. papede. See infant, oggah, little
in quantity or amount (ogloow, C.);
pl. an. oggoomaw, low (persons); inan.
oggoom, few (things); dimin. oggo-
seven nique, a very little water. See
few.
[†Marginal note.—In the Dahomey lan-
guage, the addition of -pee-er, or small, is
sufficient to express an almost entirely dif-
erent meaning in our idiom; thus toh, a city;
tok pee-er, a village, lok, a house, lok pee-er,
a hut' (Forbes’s Dahomey, 1, 219). See Pee-ee-
er in Bartlett’s Dictionary of Americanisms].
live, ponnamtan, he lives; ponnamtan, I
live; suppos. nakh ponnatong, he who
lives; pl. n. ponnamtonkay, the living,
who they live; pres. part. ponnamto-
matee, living, alive; adj. ponnamtanosee,
living; vbl. n. ponnamtanbonk, life (aun-
ponnamtanbonk), I am very well; as-
ponnamtonkay sachim, how does the
sachem? R. W.; aun ponnamtanbonk, I am
live—continued.
yet alive (C.). The form of this verb in
*nwan, denoting mortal activity, with
the prefixed article of indefinite motion
or activity, po, seems to mark as its
primary signification the power of men-
tal action, or, rather, the continued ex-
ercise of that power, cognit, ergo est.
Heckewelder gives, from the Umani, *iili
*hekellon? are you yet alive? *iili *pa-
powaw, I am yet able to walk about;
and states that 'ponnamtonkay implies
action or motion connected with life,
which is still the principal idea' (Cor-
resp. 382).
liver, mashepu; wesehpun, wesehpun, his
liver.
living, iit, having life; vbl. iit, liv-
ong, living, the life principle, vitality,
life; uk iit, sekwon kwann ahne wus-
quehemaatit, 'the life of the flesh is in the
blood', Lev. 17, 11. iit, he is well,
he is recovered from sickness, he is in
life and health; causat. ketabheew, he
makes (him) live.
lo! behold! kwonch!
lobster, aklalut, pl. -tejiga, R. W.; Peq.
manchahubang (?pl.), Stiles; an sa haw-
ane hew, Wood.
log, quahri, a log, C.
long, quani (it is) long, quani onk, longer
than (wimquii [for wimqwun?]) longer,
largest, C., sew [seჭ] (it is extended,
stretched out), long, extended
through time or space, 'a good
while', Gen. 46, 29: sepe madheke, long
after, Josh. 23, 1: hence, sepe, up, a
river; sepe powam, he spreads or stretches
(it) out; sepahbonk, sepahbohik, R. W.
] a sail; sepe powamtan, he lives long, he
is long lived, 'stricken in years',
Gen. 24, 1; sepai [sepai], he lies
down, makes himself long, stretches
out, etc.
long as, takahikh (to ahke, C.); time fu-
ture, nai pejeh, so long as, until; wihikhe:
ash; ash powamtan, while I live.
long time ago, uudolt, woldit, it, went
(when it is far off), 'in old time', Josh.
24, 2; wudottuk, a long time, El. Gr. 21.
nowatch cheko, 'after a long time',
Matt. 25, 19. See far.
look, naapawn, he looks or directs
the eye (with reference to the act of
look—continued.
looking and without regard to the object or purpose; *nunthomaquin nogque*, I look toward (it); *unthquen, ahaunthquen*, he looks this way and that way', Ex. 2, 12; *manthquesh ketahhannag*, look thou toward the sea, 1 K. 18, 43; from *nogque*, toward (?); "*unthquen, nogque* (*nunthquaquen*), so far as; *nunthqua*, so far distant (nunthqua, so); *ahunthqua*, so, thus; *ahunthqua* (*nunthe*, R. W.), so far as, etc. The compounds are numerous; as, *ooynameauquen*, he looks backward or behind; *shahomquen, squahomquen*, he looks forth; *shahomquaquen*, squahomquaquen, he looks upward (*paukyquip*, squint-eyed, C., i.e. *pamnameauquen*, he looks wrong or astray).

*nawthowmpam, nunaowmpam*, he looks (in order to see something); *wiy nawkawmam, they look*; *nauowmpam, I looked; v. t. *manwauowmpam, he looks for (it); an* *nawuowmpamaw, he looks for (him).* The primary verb *nawqu or *nawma* is not found by itself in Eliot, but is preserved in other Algonquian dialects; cf. Chip, *owwbawden*, he seeth it, John 11, 9; *waw y wakhman, I have seen him, John 1, 31; Cree *wiykum, he sees; ne wiykum, I see him, Howe 43, 53. *wunawmpa*, he looks down; *wunawmpangan, wunawmpahan, he looks thou down. wunawmpa, wunawmp, he looks out from (a window or other opening): *wunawmp wakwakqukapum, I look out from my window (wunawmpanuiuan, to view or look about; wunawmpamaw, a prospect, R. W.).* Danawmpan, panawmp, he looks into or in; *panawmp, when he looked in (to the tomb).* Panawmpam, he looks away; an *panawmpamnun, he looks away from (him); panawmpamnach, look thou away from me, Is. 22, 4.

*munew*, he looks on or at (him); suppes. part. * munuwantima wunawmumisib, (when) looking at a woman; munew, look on me; pass. infin. *wunwata* in *munuwantima, beautiful to look upon, Gen. 26, 7; intens. *munuwanta*, he looks at with attention, he regards attentively (him); man. *munew*, he looks on or at (it); intens. *munuwanooh* (Gen. 6, 12), munuwaneen ohke* (Ps. look—continued.

104, 32), he looked on the earth; *munuwanteen, munuwantaumum* (infin. as noun), sight, appearance, looks.

*mununneum, he looks for (it); munuwaneheum, he looks for (him). See search for.


looks (appearance), *wunawquapam, appearance or looks; wunawpun, I appear, C. *awquapam, wunquapam, wunak wunqu pum, as the appearance of fire*'), Num. 9, 15; = *niiwup*, v. 16; *wunawqu wakwok, (its) outward appearance, 2 Cor. 10, 7. *wunawwaaquk wakwak wunawwaaquk, (his) outward appearance, 1 Sam. 16, 7. See look; like; likeness.

loose, *conep, capam, he is free, loose, unbound; infin. *ompun, to be free, to be unbound, 1 Cor. 7, 27; suppes. *ompentam, if thou be free; v. t. *an, oompentam, oompentam, he loses, unbinds, frees (him); vat-kompentam, he loosed him; oompentam, lose ye him; an *oompentam, oompentam, he loses, unbinds (it) (oompentammi, to untie a knot; oompentam, untie this, R. W.); oompentam, he is loosed, set free, unbound [oompentam-assu, denoting the act of loosing or unbinding]. Panunam, he lets (him) loose, sets (him) free; *pik panunam pokwok, he shall let lose the bird, Lev. 14, 7. See scatter.

lose, *wanneam, he loses (him); suppes. wak wanneam, he who loses (an. obj.), *wamam, wamam, he loses (it); suppes. *wanpak, wamamak, if he loses (it); pass. part. ne wamamak, ne wamamak, that which is lost. Caus. from *wan* (there is not), destitute of, without.

lot (hazard), *naowmuhawquapam, determination by lot, a casting of lots.

loud, *mawhamaowum, *awhamaowum*, (there is a loud noise, lit. a great voice); *mawhamaowuk, shout, cry out, speak loud
mackerel, wawwawawatéiwy (pl.), R.W. [wawwa-wawwawaw, they are finely painted, they have handsome colors].

mad, kagkeii, kogkëi, (he is) mad (kogkeren, John 10, 26; kogkeii, mad, C.); n. agent, kogkeii-m, a madman; suppos. nuk-kagkeii, who is mad; pl. mog kogkëich, kogkëich, they who are mad; vb. n. kogkëin, madness, fever. An. act. kogkeii, (he acts) mad; he is mad in action. This word is apparently derived from *k* progressive by reduplication, *k* *k* denoting rapid or forcible progression. Cf. Grü. *bea*, to move with rapid motion, to rush, to rage, or be furious; *beaa*, a raging; Lat. furor; Gr. *epódei*, fever; kogkeii-m, harlotry; lasciviousness [kagkeii-m, woman-madness]; kogkeii-s, drunkennes, drink-madness, etc.

magistrate, wawwawaw, an overseer, ruler, magistrate (pl. wawwawawéiwy, magistrates, Isa. Laws; wawwawawaw, a justice, C.; wawwawawawaw, I oversee it, R. W.). See krey; overseer; ruler.

maid, wawquéw, wakayan, a girl, puella (wawkéy, wawkéy, a girl, C.; Am. maknee, dimin. waknee, 'ill, virge', Rases); pomap (kawpom, kibuckquap, R. W.), vingo. See girl; virgin; woman.

mained, wak wakéi, who is (suppos.) maimed. See hurt.

maize. See corn.

make, agim, agim, he makes (it); aginweg, they made (antiugi, I make); aginwata, to make, C.; an. aginwa aktonye, he made a bow (but agin kódimaxe, he made arrows); wak, he who makes (it), the maker; wakñukñuk, what makes thou? kastan, kastam, he produces, perfects, makes, creates; kesetanak, nasham, he created the wind', Amos 4, 13; kastan, wame totonyaynum, thou hast created all things', Rev. 4, 11; elsewhere kósmat (kósmat), to finish, C.), to complete, to perfect; wak nákstanan, that which is created; wak kastan, he who creates, a creator (mak-kastan, I make; my kastan, they
make—continued.

make, C: *kreatin krenck, he made the heavens; wukkritislocn wiare, he made all; wukkritisn sike, he made the earth, R.W.; with an, obj. *khenun, he made (him), created (him); wuk-krekh, I recreate him; wuk-kloeh, wuk-kloehomp, I did create (him); supps, part. kre-henun, creating, when he creates. Cf. ketaun, he comes to life, lives; ketenheun, he gives life to, ‘quickens’, causes to live.

male, *nompaar, male, a male (of the human species). *nompshini, a male animal (other than man); adj. *nomposheinore, evarokshin, a male animal, R.W. “The males of quadrupeds are called akavo wicherum, by contraction kamewcherun; the females, okep wicherum, by contraction ochepcherun. With the winged tribe . . . leenu schelle for the males, and echepcherelle (with a little contraction) for the female”, Hkw., of the Delaware, Corresp. 365, 399, ninaun (he is a man), male: *akkkehun niha ninomak keh sjo, ‘he created them male and female’, Mark 10, 6 (but of animals *pink nompaigiara kah spauiyena, they shall be male and female, Gen. 6, 19). See man.

man, *ninun, (he is) a man; pl. *ninunog, men, homines (witun, ninunog, man, men, R.W.; Mus. powack wun, or cor-sketomp, one man; nemununog, he is) a man, Edw.; Narr. *nym, *nyu, i, v, genk, this one, del. leenu, Hkw. “leenu in the Delaware language signifies man, and so does leunep in a more extended [restricted] sense. In the name of the Leenu Lempe it signifies people, but the word leunu which precedes it has a different significance, and means original (?) and sometimes common, plain, pure, unmixed’. Hkw., Corresp. 412. This *leunu is the same word written *nomee by Eliot and Cotton, of the same derivation as *ninun, but with the form of the adjective [ninun-un, *nun-un], and signifies any, common, normal. See general). This word *ninun is merely the emphasized demonstrative of the third, and through it of the first, person, unh, wern, n’un, or ov’un, and with

man—continued.

the verbal form, col’-un, 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 Ninimok, Ninimiosinwolck, Eanketompatawyk, 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 (sketomp, pl. +-aog, man, men; eanketompatawyk, people, R.W.; Eliot has wosketompok kah manimomheh, ‘both high and low’, Ps. 49, 2; wosketomp, wosk, man; wunui wosne, any man; naklotog woske, another man, C). This, the tribe name of man, appears to be compounded of wosketaun, wosketchun, he does harm, hurts, destroys, spoils (see hurt) and am, 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. woske—may be nothing more than the suppositive form of woske, young; as in woskenin (wiskerin, C.; wiskin, R.W.), a young man, a youth; but this would restrict the application of wosketomp to young braves, when, as is evident, it was understood to have a more extended use by Eliot and Williams. The first-mentioned etymology gives a significance to the tribe name corresponding to that of the Pequots (Pequotomp, the destroyers) and Mohawks (Waschomag, the devourers).

The recurrence of the word am 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, *nompaars [n’omposuks, the man animal], male; wotomp [wotu-om], my friend, brother (Abn. ndaah’i, Rashes); nompomp
man—continued.

[oxou-nomp] [oxou-nomp], great man], a captain; 

[oxou-nomp] [oxou-nomp], light man], a young man, not yet a warrior; 

[oxou-nomp] [oxou-nomp], strange to man, newcomer; 

a Virgin; 

[oxou-nomp] [oxou-nomp] [oxou-nomp], belonging or appropriate to man], weapons, used in the Mass. Psalter, John 18, 3, where Eliot has 

[oxou-nomp] [oxou-nomp], a bow; 

[oxou-nomp] [oxou-nomp], [vbl. n. from oxou-nomp], it belongs to man], ‘an old Indian word’, says Cotton, ‘that signifies obedience by giving any [tribute];’ 

[oxou-nomp] [oxou-nomp], tribe of man].

The primary significance of the word 

[oxou-nomp] [oxou-nomp] is, perhaps, a freeman, independent, owing no fealty; it is allied to 

[oxou-nomp] [oxou-nomp], he is free, unbound, loose (see loose), loose ear, he loses, 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 

[oxou-nomp] [oxou-nomp], 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 

[oxou-nomp] [oxou-nomp] [oxou-nomp], he stands upright; 

[oxou-nomp] [oxou-nomp] [oxou-nomp], he stands upon (it); 

[oxou-nomp] [oxou-nomp] [oxou-nomp] [oxou-nomp] [oxou-nomp], 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, 

[oxou-nomp] [oxou-nomp] [oxou-nomp]. 

(Cf. Del. 

[oxou-nomp] [oxou-nomp], ‘I am free,’ ‘my own master,’ 

Zeish; 

[oxou-nomp] [oxou-nomp] [oxou-nomp], human; 

[oxou-nomp] [oxou-nomp] [oxou-nomp], (pl. + ak), vir, Kasles; 

[oxou-nomp] [oxou-nomp], ‘jeune homme non marié,’ ibid.; 

[oxou-nomp] [oxou-nomp], ‘les petits animaux de r. [Dictur] mepiklit, skeligrit, du mâle et femelle,’ ibid.; 

Alg. 

[oxou-nomp] [oxou-nomp] [oxou-nomp], man, Lahontan, n. 294; 

[oxou-nomp] [oxou-nomp], a married man,’ ibid.

[oxou-nomp], indep. missinah, pl. missinamini, 

[oxou-nomp], man, home, 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 

belongs; hence, used to signify captives, tributaries, etc. 

From 

[oxou-nomp] [oxou-nomp], corresponding exactly to the 

[oxou-nomp] [oxou-nomp], Roger Williams has 

[oxou-nomp] [oxou-nomp] [oxou-nomp] [oxou-nomp], common men], ‘folk or people,’ 

missinah lok pappamashin, man and beast (only in Gen. 6, 7); 

[oxou-nomp] [oxou-nomp], what of people are you? 

manifest, polynawa, polynak, open, clear.

See open.

many, 

[oxou-nomp] [oxou-nomp], (they are) many (persons); 

[oxou-nomp], many; 

[oxou-nomp], many (things) 

[oxou-nomp] [oxou-nomp], ‘they are too full of people’, there are too 

[oxou-nomp] [oxou-nomp], ‘great store,’ abundance, R. W.). 

[oxou-nomp] [oxou-nomp], how many (persons)?; 

[oxou-nomp] [oxou-nomp], tohkenak, toshinak, toshinak, how many (things)? See how, 

[oxou-nomp] [oxou-nomp], many as; 

[oxou-nomp] [oxou-nomp], many (they are counted or summed up), as many as.

[oxou-nomp] [oxou-nomp], a mariner; 

[oxou-nomp] [oxou-nomp], pl. 

[oxou-nomp] [oxou-nomp], (pamawhalomawinw). 

mariners, C.) 

[oxou-nomp] [oxou-nomp] [oxou-nomp], he goes by sea). 

[oxou-nomp] [oxou-nomp] [oxou-nomp], (pl.), mariners, 

[oxou-nomp] [oxou-nomp] [oxou-nomp], he goes by sea.

mark, 

[oxou-nomp] [oxou-nomp] [oxou-nomp], he marks, (it), 

distinguishes (it) by a mark; 

[oxou-nomp] [oxou-nomp], marking, 

[oxou-nomp] [oxou-nomp], a mark, a sign. 

[oxou-nomp] [oxou-nomp] [oxou-nomp], he marks, distinguishes, 

notes (it). 

[oxou-nomp] [oxou-nomp] [oxou-nomp], he marks (it) out; 

[oxou-nomp] [oxou-nomp] [oxou-nomp], he marks it out (cf. 

[oxou-nomp] [oxou-nomp] [oxou-nomp], a bound or landmark; 

[oxou-nomp] [oxou-nomp] [oxou-nomp], a boundary; 

[oxou-nomp] [oxou-nomp] [oxou-nomp], order, regularity.

marron, 

[oxou-nomp] [oxou-nomp] [oxou-nomp], the marron (Abn. 

[oxou-nomp] [oxou-nomp], green de noile, Kasles).

marry, 

[oxou-nomp] [oxou-nomp] [oxou-nomp], he marries, C.; 

‘he goes a wooing,’ R. W.; 

[oxou-nomp] [oxou-nomp] [oxou-nomp], I marry, C.; 

[oxou-nomp] [oxou-nomp] [oxou-nomp], ‘they make a match’, R. W.; 

[oxou-nomp] [oxou-nomp] [oxou-nomp], a wedding (a marrying); 

[oxou-nomp] [oxou-nomp] [oxou-nomp], an agent, 

[oxou-nomp] [oxou-nomp] [oxou-nomp], one who marries, a bridegroom. 

[oxou-nomp] [oxou-nomp] [oxou-nomp], she is married, 

Gen. 29, 3; she ‘who is another man’s wife’, Ind. Laws xi, p. 8. vetuwanan, 

[oxou-nomp] [oxou-nomp] [oxou-nomp], he marries (her), he takes 

[oxou-nomp] [oxou-nomp] [oxou-nomp], as a wife (vetuwaq, they live together, Ind. Laws xiv, p. 10); 

[oxou-nomp] [oxou-nomp] [oxou-nomp], who is married, a married man; 

[oxou-nomp] [oxou-nomp] [oxou-nomp], the married; 

[oxou-nomp] [oxou-nomp] [oxou-nomp], marrying,
marry—continued.

mastery,

mat,

mater,

meadw—continued.

meadow—continued.
measures of length—continued.

annamuscogli, two spans (of wampum); sullivanascogli, three spans; yowomuscogli, four spans, R.W., Cf. numskol (improper,ắnmuse, R.W.; numskol, C.), a penny (i.e., a penny's worth of wampum, a span); ucumpokol, one penny (incorrect, two pence; yeck-emseet, four pence, R.W.), quittanatu, quittanatu [quent, six], six pence (in wampum) R.W., =quittashakmust; ne'm, two quittanatues; shw'a, three quittanatues, eighteen pence; yorin, four quittanatues; quittashakmuck amuseat (sixty pence), ten quittanatues, =pi̊ekquat [pi̊ek-quatawatu], ten sixpences,=quittapemey or myichteshikone, one fathom, ibid., neencehegekmanok, twenty fathoms; uba,puyapan beshitaus, fifteen fathoms, Acts 27, 28 (equittapemey, yowomuscogli, one fathom; see-annmumruck, two fathoms; pi̊ekpumpoonpaknek, ten fathoms, =yield pi̊ewek; shke-pamank, thirty fathoms, R.W.), iskumangok, =arbit'; after numerical, iskanumokisk, an iskumangokisk, by cubits, cubits long, neph-skumangok, one cubit, Matt. 6, 27, =quitt-iskumangok, Luke 12, 25.

measures of time. See day, month, year.

meat, wegeu. See flesh.

medicine, moskita, moskita (maskit, physic, R.W.); iyomaneshkunok, 'many medicines', i.e., various kinds of medicines, Jer. 46, 11 [m'askit, grass, an herb].

meditate, misnatum [misnitsuun, he thinks much], he reflects or meditates upon (he aims at, C.); waternatum, he meditates, considers of, devises (studies, meditates, etc., C.).

meet, nokshika, nokshika, he meets (him) (nokshkatares, meet thou him; nokskanatiten, let us meet, R.W.; wamun nokshikshidtunok, well met, as a salutation, C.) See assemble; gather.

melon, monoskutany (ohhokskutany, a watermelon; monoskutumok, cucumber; qouskeshkunok, muskmelon, C.). See squash.

melt, subokteu, it melts; inan, pl., subsokteu, subsokteu, they melt, from sabde, snaper, (it is) soft; see soft.

melt—continued.

Act. intrans., sibshkien, he melts, performs the act of melting. sibshkam, sibhosam, myppesam, he melts it, makes (it) soft; n. agent, sibshkumwan-in, a melter, founder, Jer. 6, 29; suppos. part. inan. [from sabde, snaper, it melts] sabahen, sibshiy (when it softens), pavement, 1st, adj. sibshkumwan, melted. See dissolve.

melt away. See consume; dissolve.

member, pumphahci, pumphahci, a member, limb, organ; pl. +yewash; wikkose pemahani, the virile organ; n. collect, pemahahinumok, the members (collectively), 1 Cor. 12, 26.

mend. See repair.

menhaden, 'a very and numerous, a fish somewhat like a herring', R.W. (bianis, pl. binisam, herring, C.; Peq. yappauages, alewives, Stiles). The former was probably the alewife, Alosa verna's. The latter was Alosa menhaden, 'white-fish', 'bony-fish', 'hardhead', or pugilagen. It was used by the Indians as a marrow, whence perhaps its name, from manoupektoh, he marnures or enriches the soil (cf. 'Fishes called 'aboles' used for marrow', Winth., in Phil. Trans., 1678).

menstruation, pumiskumwanok; pumiskumwanok [suppos. from pumiskumus], when she is menstruous (pumiskumus and matany, 'a woman keeping alone in her monthly sickness', R.W.).

mercy, monuma'tum, he is merciful; monanekfh, he is mercurial; pl. monuma'tumok, mercy; monnemu, he shows mercy, is kind; an. suffix monanumum, be thou merciful to me. kitteanuma'tum, he shows mercy or compassion, he pities; suppos. nok kodoonmanu'mum, he who is merciful or pitiful (mok; kitteanumantum, I pity, C.).

merry, wekonatum, he is glad; howan wekonumuy! is any merry? James 5, 13; wekonatumuy, they made merry, Judg. 9, 27. See glad; mirth.

message, kutu'mok, ahuhumok; nepon taranu, he sends a message to (seen chonawat, to send, C.). See send.

messenger, amahum-in, a messenger, one who is sent; amahum amahum.
messenger—continued.

he sent a messenger to (him). See send.

metals. See gold; iron; lead; steel.

middle. midst, amidst, in the middle, in the midst; en midst, at midst, in the midst of; most, highest [mest-tak], in the middle of the river; middlefork, midstfork [mest-tip-pon], midnight.

mighty, misslge (great, powerful); suppos. miasmolk, (when he is) powerful: wane miasmolk, the Almighty, Ex. 6, 3.

milk, sogkoltak (sogkolk, C.) [suppos. part. inan. from sogkoltunam; that which is drawn forth; pl. sogkoltunnych, teats, dugs, mammary]. menstruum, woman's milk: menstruum, watch Mlkkmg, 'Milk for Babes', is the title of Cottam's catechism; and in the quotation from 1 Pet. 2, 2, menstruum is substituted for the sogkoltumpene of Eliot's version (menstruum, a woman's milk, R. W.) [from woman, he sucks; suppos. part. inan., that which is sucked].

millstone, togakwamowam, togakwam- noam. See grind; mortar.

mind (to have in), noonamam, he thinks, purposes, wills, etc. See think.

mine, nanam, it is mine (it belongs to me); pl. anan, nanah, inan. nanah-ash, they are mine; nanah-osh, it is ours. See belong to.

mingle, mix. krunsham, it is mingled or mixed with; krunsham penurakcat-er, they are mingled among the heathen. Ps. 106, 35 [mik-mikntam, I mingle or mix, C.; runwirkcam, to mingle; wamikntcm, mingled, R. W.]; from krunak, (it is) among.

minister, ahntumpanr agh (ahntumpanr agh, one who leads in prayer).

mink (Potomac vison), mihnun (?); Judd, in N. E. Gen. Reg. xi, 219 (=mi'p'ksh, =mirk, =niskaun, of Rasles?).

mire. See mud.

mirror. See looking-glass.

mirth, pamaum, he makes mirth, Ezek. 21, 10; vbl. n. pamaumam, mirth; ac pache, they who make merry, Jer. 30, 19. mish. miskatnamam, he makes great mirth, Neh. 8, 12. vikotamam, mirth—continued.

gladness, mirth [vickamam, he is glad]. See glad; merry; play.

miry, sypew, sib-em, it is soft (softened by water?); sypew, sib, soft, miry. Cf. sypew; supew.

mischief, woskhnunam, hurt, injury done; woskhnitwam, woskhunam, hurt, injury suffered. See hurt.

miserable, kimmukamwak, miserable. See pit.

mishap, miskamwak, miskam, it happens to (him); applied only to the encounter of evil or mischance. See happen.

miss. See want.

mist. See fog; vapor.

mistake, nyp-pultam, I mistake, C.; vbl. n. pultamam, mistaking, ibid.; cf. pultunam, he is caught, ensnared, trapped. muten, he error, goes wrong or astray. See astray.

mistress, making, mukwak, mukwak, mistress, queen; jchehe mukwak (great mistress), queen, Esth. 1, 9, 11, 15, = jchehe mukwak, v. 12 (Narr. sunks, the queen, or sachem's wife; pl. suncknymph, R. W.; sunck squam, queen, Stiles; sunck sm, Conn. Rec. ii, 280) [sunstunam, master-woman, or mukwak (slow), she prevails or has the mastery].

mock, moomamam, moomunam, he mocks, derides, makes a mock of (him); suppos. part. wak moomanuam, one who mocks; suffix moomunatam, they mocked him; inan. moomun- kam, moomamam, he mocks (it), he makes a mock of (it); v. i. act. moomuantam, moomunam, he mocks, is mocking; n. agent. moomunah, moomunam, a mocker. oitamkunwam, he mocks at, derides (him) (elsewhere, oitamk, oitamke, oitamke, oitamke, etc.); oitamkamokam, they mock him; kfitamkamokam, then mocks me; v. i. act. oitamkam, oitamkam, he mocks, is mocking; n. agent. oitamk- kawam, a mocker.

moldy, oppamshon, (it is) moist, wet. See wet.

moldy, oppumshen, oppumshen, it is muddy; adj. oppamshon; vbl. n. oppumshonam, mold, 'mildew'. Cf. op-
moldy—continued.
goomkug, 'rust', Matt. 6, 19; oggshki, it is wet.
mole, nowerclitnut, Lev. 11, 30.
money. "The Indians are ignorant of
Europe's coin; yet they have given a
name to ours, and call it moninish, from
the English money'", R. W. Eliot
translates money by lifmakh, branbash
(pl. of thing, thing, object), res; and
Roger Williams gives not-branbash, 'my money'. See wampum.

mouth, nepioj (the sun), a mouth (pan-
neck n'p'atun, a mouth; wad pawsie-
c'putun, one mouth; aces pawsie-
w'p'atun, two mouths, etc., R. W.).
See sun; moon.

moon, nepauzhad, nagnenpauzhad, nawn-
pauzhad (nepauzhat, the moon, the
moon god; amapauzshad, a name of the
sun or moon, R. W.; Peg. aphyun, moon,
Stiles); wakw nepauzshad, new moon (y9
werpimauk, a new moon; pawsik, a
half moon; pawsikni, a light moon,
R. W.). Infin. from nepio; the sun =
nepaunyed (?).

moose, nuus, pl. moseyn (for 'fallow
deer', 1 K. 4, 23) ('The Elk, which
the salvages call a More', Morton, N. E
Canaan. "Moon, a beast bigger than a
Stage", Smith, Deser. of N. England,
1616. mose, pl. moseyn, 'the great ox,
or rather a red deer', R. W. Abn.
mos, pl. moseth, 'original', Rasles.)

more, nuuie (the sign of the compara-
tive): dace wamoage, better; dace oke
wen, more than me; dace oke wen, more
than all. aken, aken, he is more
(than another), he is superior (awtan-
kwun, I overcome or conquer, C);
suffix an. progr. wato-wakan, he is
better than he, i. e. superior to him,
Prov. 12, 9. From the suppos, anwit
(oh anwit), he who is above or superior,
with the indefinite prefix, comes, per-
haps, monit [anwit], 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 Manitun,
that is, it is god, as thus if they see one
man excel others in wisdom, valour,
strength, activity, etc., they cry out
Manitun, a god'', R. W. 111.

more—continued.

pror. form wato-wakan, he is better
than he, is used in Prov. 12, 9, mean-
ing he is superior, is better off. Com-
pounds: avunkal [awun-wala], more
than enough, too much; danpik, over-
flowing; amunawahun, amuneh, it
overflows. amun (a sign of the compa-
rative), more and more.

moreover, wvam, again, moreover, also,
morning, wato-womine (amutobin, R. W.).
See day.
morrow, wmoj (numoj, R. W.; numj, C;
Aba. anu, Rasles), tomorrow. wam-
podut, on the morrow (i. e. early next
morning); suppes, numoj, wamosh-
hek, in wamun, (when it was) morn-
ing, next morning [from wamoj, again].
morset, chongy, ketehochki. See piece; spot.
mortar, toppahkoj, toppahwek, toppahk
(änneck or wänneck, their pounding
mortal, R. W.), a mortar or place for
pounding corn; at toppahkocin, in
a mortar, in mills, Num. 11, 8. From
taahkum, to grind corn, R. W.;
toppahj, he grinds, C. [topha, he
strikes, pounds].
mother, akatherine, his mother, the mother
of (akas and witekehwa, a mother,
R. W.; witekehwa, her mother, C);
akas, okaus, my mother (wite, nor-
bewa, R. W.); okas, okaus, thymother;
nam okenaok, she was the mother of
all (living), Gen. 3, 20; indef. watook-
shen (wato-iskhishen, C), a mother, i. e. any
mother, the mother of anyone; collect.
okainenwen, mothers, collectively or as
a class, all motherhood. From
the same root as oka, the earth,
compounded with oka, animal, animate
being, or with -aka, the verb of ani-
mate activity, the producing animal,
the animate producer; but the form is
that of the verb oken, she produces;
okash, she produces him or her; oka-
shen, she produces them. Cf. oka, he
goes or proceeds from; witekhe, he be-
gins, comes from or out of; okahe,
okoh, father, etc. witekbke is evi-
dently the same, an. (witekhe) from
witekhe, he proceeds from or originates
from.

mountain, wakhe (wakhe, C); in com-
pounds: okahe; minawke [minawake]
mountain—continued.

bubeat, 'mountain and hill', Luke 3:5; pl. wadchash; dinin, wadchams, a small mountain, a hill; wadchumka, (among the mountaineers), 'in the hill country'; Josh. 13:6 (two)watchim, I go up hill; tsapatchivash, go (than) up hill; R. W.; Del. wachtschihuk, on the hill; wachtschum a'tu, I am going up the hill, Hkw. ;
mourn, nan, he cries (nunu, to cry and bewail, R. W.; nnu wamoow, I bewail, C.); vbl. n. wamunk, wamuk, a crying (wamuk, wamounok, C.). Freq. wamunow, he mourns for (him); vbl. n. wtismond, a mourning (wtismond, weeping, C.); v. i. moamounuk, he mourns (moamounuttam, I lament, C.). See cry.

mouse (2), wishalbyshqi, wishalohogues, 'the mouse', Lev. 11:29; Is. 66:17. Cf. wattlepayques, the bat; Abn. sakhOges, 'squirres'; Ill. wamissow, rat.

mouth, wataum, a mouth; wataum, my mouth; kuttum, thy mouth (Peq. catheoogy, mouth, Stiles); wattaum, his mouth (wuttuming, R. W.).

move, wwwwauch, he moves or is in motion (denoting voluntary motion by animate agency); suppos. wwwwauchit, when he moves: wisham woss nosh wwwwauch, 'everything moves': freq. from wwwwauch, he goes. moamontuunum, he moves, i.e. imparts motion to (it), he puts (it) in motion: moamontuunum npip, he moves the waters, John 5:4; suppos. moamontuuk, when he moves (his lips), Prov. 16:30. onuhotem, onuhotem, (it) is moved (from place to place), it is removed; piuh onuhotem, it shall be removed. onataa, he moves (it) from its place, he removes (it); onataanuk, onuhotem kus- ket, remove thy foot; nosk onataanuk, he who removes (it). onuhotem, he moves (him), removes (him) from one place to another. onatunp, he is moved (from his former place to a place where he is now at rest), he remains moved: God niku onatunp, wotta piuh onatunp, 'God is in the midst of her, she shall not be moved'; onatunp, onuhotempi, he then removed. Cf. onuhotem, he puts out, extinguishes; oltohn, oltohn, it goes out.

move—continued.

See stir. popomshum, he moves about, Gen. 1:2; freq. from wwwwauch, he walks.

mow, warnnissiunum, to cut or mow grass, R. W.

much, moaheke, an intensive used to express degrees of comparison, El. Gr. 15: nine moaheke, much more; moaheke ak weu, more than I; moaheke moaheke, very much, exceedingly; nosh moaheke amamont, 'to whom much is given', Luke 12:48. moaheke, very (valde): moaheke moaheke, exceeding much; moaheke amamont, exceeding good. amamoni [amamont], too much, more than enough. See how.

mud, purnng, pissenpum, mire, mud (pis- suk of todaquap, dirt in the streets, C.); pissenpumwok, a dirty place; pissenpumwok, it is sticky, it sticketh, adhiereth. Cf. pyyapis, dust, dirt.

multitude, wuttiumaew, wuttiumawog, (they are) very many, a great many persons; vbl. n. wuttiumawok, persons collectively, the many; suppos. wuttiumawok, (when they are) very many, the multitude.

mummychog, wamuttleuag (pl.), 'a little sort of fish half as big as sprats, plentiful in winter', R. W. wobuwwuimawoog, pass. and recip. of wobuuimaweg, they gather themselves together; schoolfish. The fish described is doubtless the smelt (Oncorus operculatus), but the name, in a corrupted form, has been transferred to another species.

murder, wshchtaum, wshchtaum, he is a murderer, he commits murder; n. agent, wshchtaum-um, a murderer (shchtaum, 'bloody man', Ps. 5:6); vbl. wshchtaunum, shchtaunuk, murdering, murder (wshchtaum, I kill, C.). Intrans. subjective form of wshchtaum, he kills. shchtaunuk, murderers. R. W. [as- sessis? From kweu, in secret?]; kwek- krenuutaw, you are the murderer, ibid.

murmur, wwwwaxkwww, wwwwaxkwww, he murmurs (wwwaxkwwwakwww, to mutter; wwwaxkwwwakwww, to murmur; wwwaxkwwwakwww, I murmur, C.); an. wwwwaxkwww, he murmurs at or against (him); anan. wwwwaxkwwwutum,
murmur—continued.
he murmurs at (it); vbl. n. unuwanikewon, a murmuring; ununammanumow, muttering, murmuring.
musical instrument, puhipyes, pl. +ash; puhipywu, he makes music; munohipyes, a trumpet (puhipyes, a trumpet or music, C.). Cf. puhipy, a dance, an instrument of music, Ps. 144, 9.
From puhipiki, hollow.
must, mos, shall or must, auxil. Eliot gives “mos, pick, shall or will”, as words “signifying futurity, added to the indicative mode to express the time to come”, El. Gr. 20, but, strictly speaking, must expresses obligation or necessity, pick simple futurity: mos must, I must die, Deut. 4, 22; ne mos n’ah, it must needs be so, Mark 13, 7 (mose, mench, R. W.; mos nihoewen piyewan, I could not come; mose, instantly; misk, even now, ibid.). mache, it

N

nail, kenahoweg, pl. +ash [for kenubhey, kenithyeg, that which is sharp]. kenubheyeg, kenubheyg, sharp nail, a wooden pin. Cf. wiskiting, ‘a pin’ to hang things on. Ezek. 15, 3, but lit. a wooden hook (wiskitiway, crooked stick). See pin.

wukkos, wukkos, the nail of a man, the hoof, claw, or talon of an animal; pl. wukkisoweg, wukkisisoweg, wukkissoweg, his nails (wiskissoweg, nails, R. W.) [zilbas, the an. form of yhubush, (it) is pointed. Cf. yhugen, a hook; ubohe, extreme, etc. See end].
naked, posek, (he is) naked; v. i. an. posekus, posekus, (he is) naked, i.e., is stripped, made bare. is become naked (posekwaun, suppos. pl. posekwatcheyg, ‘naked men and women’, R. W.); noppokis (nippokis, R. W.). I am naked; posek kihkow, ‘make bare thy head’, Is. 47, 2; posekusyg, make your-
naked—continued.
selves bare; vbl. n. poskiwewok, poskiwoon, nakedness (a making bare!). poskiwun, he uncovers, makes it (it) bare; poskiwun wankip, he makes bare his arm, an. poskiwun, poskiwun, he makes (him) bare, strips (him) naked, heues, he baries (him). See bury, poskiwun, he causes (him) to be naked, makes (him) naked.

name, wiwanik (El. R. W., and C.), the name of a man; waivamowk, his name; wawisamowk, my name; kawisamowk, thy name(vbl. n. from wiwanik, heiscalled, he is named; lit. a calling, appelatio). See call by a name (nominate).
namely, vaiknow, namely, ‘viz’; new, ‘id est’, C.
narrow, pawampogk, pawamogk (of a path or way, Matt. 7, 13, 14; pemayog, a little way, R. W.), hinnchik chegmowk, ‘narrow compass’, C. (?).
nation, watohthinom (watohthinom, C.): pl. -mookiick; n. collect. watohthinom-
neen, the nations, collectively or cor-
porately.

naught. See bad; no.
navel, nennev, nenneve, his navel [m'en
n'ya, the middle or center].
near, pasuh, pâshon, (it is) near (pasuh,
'hately', El. Gr. 21; pasu:, soon, in a
short time, C.); pasoweh, a little way
off (after verb of motion) [pasoweh-]
mooke pasoweh, he went to a short
distance, a little way off. pasowehun, if
is near, it draws near; pasowehun, he is
near, i.e. he remains near; suppis, wak
pasowehun, wak pasowehun, he who is
near; pl. way pasowehun, way paso-
wehun, they who are near. pasowehun,
he comes near (quickly, suddenly, or
with violence); pasowehun, he is going
near; wak pasowehun, who is coming or
going near; pasowehun, let him come
near, let him approach. pasowehun, he
brings (him) near to; suffix -pasoweh-un,
he brought him near to him; pasoweh,
bring ye (them) near; cf. pasudan, he
brings it near.
nearly, nako, almost, nearly (nakon,
C.); nako unnop, he is 'at the point
of death'. Mark 5, 23.
necessary, needful, quanwant, it is ne-
cessary, Exp. Mayhew, MS (nunaat or
quanwant, 'to be wanting or defective',
C.; quawanwate, necessarily, ibid.).
ponk ne wak ammy, 'one thing is need-
ful', Luke 10, 42. i.e. one thing which
must be so. sawchon, 'it is needful',
Acts 15, 5. See want.

neck, wassittipik (wassittippiy, C.; Ítch-
pak, K. W.); wassittipik, his neck; pl.
+wassit.
ned. See necessary; want.

needle, abahmqiisekw, abahmqiisek (abahmqiisekw, C.; moochivehun, ne-
R. W.); adj. abahmqiiseke, made by the
needle, needle-worked.
neglect, wiskawat, he neglects, C.
See depose.

neighbor, watowatamoon, a neighbor;
watowatamoon (watowatamoon, C. Mather),
my neighbor; wettowatamoon, his neigh-
bor; pl. +og.
nest, wabuh, warch, a (bird's) nest:
watch wabuhet, from her nest. Cf.
ach, proceeding from; watche, from;
wadhu, he comes or proceeds from.

net, kashap, kashap, a net for fish, pri-
marily vegetable fiber or fibrous mat-
terial; pl. - pag (dishap, abishap, C.;
ushap, R. W.); Del. awhukenam, a
bushnet, Hkw.); quawhank (some-
thing to dip up with), a scoop net (?).

new, wok, wokke, yong, new; wokè
tong, a new thing; wokke mom (wikake-
mit, R. W.), new cloth; wokkekim, wokki-
im, a young animal; wokke katchi-
kew, in the beginning, Gen. 1. 1, i.e.
when (what is) nearly began. Related
to any, wokk, etc.

news, wamwamwekow, he tells news;
vhb. n. wamwamwekow, wamwam-
dou, news, tidings (uchwam, wamw-
damow, C.) m. wamwamkeow, he
tells (him) news (wamwamkeow, tell
me your news; wamwamkeowhittim, let
us discourse or tell news; tocttwant-
chin, what news? R. W.; wattwamakow,
I tell, C.; wattwamwamwekowmam=
wamwamwekow ufo, 'I communicat-
ed to them the gospel', i.e. I told them
a good news, Gal. 2. 2. See inform; speak.

night, wokun (wokon, C.); pl. +ash; wak-
konam, wokon, by night, in the night
(uikokos, wokonami, R. W.); w
wokon, on that night. From wuten, he
descends or goes down (;), or from
wakoon, he leaves, deserts (?). See
day.
night-hawk, pecky, Lev. 11, 16; Deut.
14, 15.
nine, parkzgan, parkzgan (+-tokii or
taksh, pl. an. takshay, man. takshion-
ash). parkzgan takshigax, ninety.

no, not, matta, not, watckw, 'adverb
of denying'; no; 'also when sometimes
signifieth no', El. Gr. 21; watckw, mat-
a, watcka lagh, mafek, watckon, nothing;
okton watckon (Prov. 13, 4), okton wat-
kay (Prov. 13, 7), he has nothing
(watckay, no or not; watckon, nothing;
not so; mafek mafek, I knew noth-
ing; mata watckaychik, I want it not; wa-
tochi winterickhikosim, I want nothing;
mata, it is not true; wat mokxag,
no, not—continued.

I have no money, R. W.; Narr. mut-
tive, no, Stiles; mutiva, no, not; mut-
cept, not at all [not one, not sept]; mut-
va verb, not only, C.; Del. mokhit,
tah, Zeich.; mutit, no; ti, no (a lazy
no); byni, no, not; atta, tu, no, no; tak-
tani, tukwan, I don't know, Hkw.).

wamne, without, desistive of: wamne
nippeno, there was no water in it;
wamne wintoshe, without a father, hav-
ing no father; wamne horvane, there was
no one (left), Num. 21, 35. abqae, 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 dipha-
thong a between the radical and the
syllable following, as wamnekanakann,
he keeps it; wamnekanakann, he does
not keep it. It is usually accompanied by
mut or mutta, forming a double nega-
tive. The 2d pers. sing. of the im-
perative negative is formed in -akhom
or -ahkom (from abqae, do not), as kwa-
marahkum, 'thou shalt not steal', etc.

Strictly this is the imperative of pro-
hibition or dehoritation rather than of
simple negation.

noise, waalumatainokameux (vbl. n., the
making of a sound, a voice), noise.
See voice.

noon, pokalosare, (it is) noon; pokalo-
quine, at noon (past passive: pokalo-
quine, R. W.; pokalosare, C.). From
pokah, half. See ‘day.

north, wakamwene, wakamwwamun, wak-
amamun, te, from, or at the north,
northward; wakammuit, the north wind
(wakamwemam and wakammm, R. W.).

northeast wind, chepewesian, R. W.; sav-
chinescheperesuun, a strong northeast
wind, ibid. Is this from chepewesian,
caused by the evil spirit, as contrasted
with sunwanche, the southwest wind,
'the pleating, warmest wind in the
climate', from sunwanchee, the south-
west, where 'the Gods chiefly dwell'
(R. W. 83)?

northwest—continued.

[wind], R. W.: chekesitch, when the
wind blows northwest, ibid.; Cheke-
swam, the Western God, ibid.; pu-
haladunamigen and manymendunamigen,
from the west, Mass. Ps.; watchekswam,
westward, to or from the west, Gen.
13, 14.

nose, mutcham, a nose, the snout of an
animal; kutchen, thy nose; watcham, his
nose; pl. =ash (Peq. wuchala, the nos-
trils; keckage, [your] nose, Stiles;
mutcham, a nose, C.).

not. See do not; no.

notwithstanding, awh, yet, notwithstanding.
See yet.

nourish, wossipam, he gives food to (him);
sockamun, he nourishes, continues to
feed (him). See feed.

now, yagen {by redup, from gen, this).

number. See count.

numerals.

[Note.—Not complete. See one, two, three,
etc.]

nurse, wamwam, a nurse (a keeper, over-
seer), R. W. [maaxndechen, he keeps
(wamwamwchemo, I keep, C.)].

nut, wamcham, pl. -imash, nut, nuts, C.;
maaxndechenimex, acorns, R. W.

Del. quim, 'a nut growing on a tree' (?);
wanachpah, an acorn, Hkw., who fanci-
culately derives it 'from wampach [wan-
pepg], a leaf, wich, a hand, and quim,
a nut growing on a tree', meaning 'the
nut of the tree the leaves of which re-
semble a hand' (Corresp. 407). pau-
tauxchinex, nuts, Gen. 43, 11. Abn. pro-
getin, pl.-mut, noax, Kades. Del. mnain,
hickory nut [wanass-nun, smooth nut];
pochimew, walnut [pakipyniun, round
nut]; wapim, chestnut [wapipyniun, white
nut]; schawamxiun, beech nut
[wahkmiun-nun, angular nut], Hkw.

Virginian wapumwamere, wapumwam,
pumwamere, 'kind of berry like unto an
acorn', used to make bread and for oil;
wapumwamere, 'kind of berry like unto an
acorn', 'of this sort they make
bread'; manyumamewake, 'the very
acorn of their kind of oak', boiled with
fish or flesh, Tracts app. to Brereton,
3 M. H. C. viii. 120.

oath, *chuchhekwaowanak* (vbl. n. from *chuchhekwayan*, he swears or vows; lit. he speaks vehemently, El. Gr. 21).

obey, *naweshtan*, he obeys (him), primarily he follows (him); *naweshtah*, obey thou (him); *naweshtok, naweblik*, obey ye (you must obey; obey thou me); *naweshtan Manit, obey God, C.); with inan. obj. *naweshtan, naweshtumak* (naweshtumak, C.), obedience, an obeying; *naweshtumak, disobedienc. From *nawsean*, he serves, he yields. *naweshtumana* (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: *coniamatsona*, I believe you or I will obey you", R. W. From *naweshtumana*, he believes.

object, *toiy* (thing, q.v.);

odor, *nawakagemat, anomalagnak*, smell, odor; *nawaniagamak*, a bad smell; *serekkanigan*, sweet smell, perfume; *nawaniagamakwak*, a bad smell proceeding from or caused by an animate being; so *nawaniyanakanaganak*, 'his smell', gen. 27, 27.

offer, *kwahman, pmawminunak*, he offers, devotes (it) to a superior; freq. *punpunman*, he offers or presents (him); suffix *apagamunwak*, he offers them. Eliot uses this word to express the offering or consecration of objects to God, not sacrificial. Cf. 'Pigumam, 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. mgm. he offers; *munmawam*, he offers it; see give. *sephaman*, he offers sacrifice (*sephaman* is offered or sacrificed); *sephamun*, he offers (it) in sacrifice, he sacrifices (it); *sephamunowak*, offer—continued.

he sacrifices (him, an. obj.) to: *ung sephamunow, wamamunowak*, . . . nat-kamink, they sacrificed their sons to devils, Ps. 106, 27; vbl. n. *sephamun*, an offering, sacrifice; n. agent, *sephamun*o, one who makes offerings, a sacrificer, a priest; *sephamunow*, he offers sacrifice to, or he sacrifices (it, inan. obj.) to. *mapamunowak moyapawak*, he sends an offering (i.e. a gift or a tribute) [mapamunowak is tributary to].

offspring, *wechowag* (pl.); n. collect. *wechowakenak*, offspring collectively, all children, Rom. 9, 8. See child.

often, *wuhamayit* [when it is repeated; suppos. from *wuhamay*], oftentimes, *wechokit wampe*, when it is many times (wechokit, wampe, often, C.; *ke-witcha, apathe* (or *ahitahse*), as often: *apathec wipawam*, I am (come) often here, R.; *ahitahse, ahhitahse, at-tahe*, attache, as often as, as many times as [salt tahse].

oil, *pumwun* (pumwun or *sumwun*, C.). From *pumwun*, the sea, i. e. *pumwun*, of the sea.

ointment, *nawequanak* (anointing; vbl. n. from *naweqan*, he anoints).

old, *kewchn, kitchisu*, (he is) old, an old man; pl. *kewchign, kitchising*, old men, elders, seniors. The maniform sometimes, though rarely, used, as *kewchin yeche, an old king; pl. kewchign* (an inactive), the old, the ancients (kitchig, R. W.; kewchign, C.; Del. kipigyi tawne, an aged man, Hkw. "Chieh is an old man, and kitchig a man that exceedeth in age", E. Winslow's Relation, 1624. kitchiwan, a middle-aged man (?), R. W.), *kewchin, kitchising*, an old woman (*wenisi*, pl. *suck, R. W.; Del. gikchechpen, an aged woman; chaychekwinn, a very old woman, Hkw.), *hwin, pl. suck, an old man, old men, R. W. *nuhkotatunam, wnhkotatunam*, (he is) old; *wuhamohkotatunam, I am old; suppos. *wuhamotatog*, when old (wahkotatunam, 'very old and decrepit', R. W. Del. *mikhisit, an old man worn out with age', Hkw.) This word has nearly
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**old—continued.**

The same relation to *kebhis* as the Latin *senectus* to *senecius* 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; *kebhis*, an. of *kebhs*, chief, superior, denotes age entitled to respect, a superior by reason of age. *sepemnonamum*; (he lives long, is long lived) he is grown old, 'stricken in years', Gen. 24, 1. *nukkukuyiga*, he is old, with reference to a measure of duration (toh *naa* *nukkukuyiga* *wok* *wokaj, how old is that girl?*). *nukkone* (=*weenauer, first*), old, ancient (of inan. obj.): *nukkOne sey*, 'ancient river'; *nukkOne wugial*, the old ways; *we weenauerwugial*, 'that which waxeth old'; *weenau* *mik* *kswenamik*, 'these (are) ancient things'. Cf. *nukkOne*, he leaves, forsakes, he is left, is forsaken. *catwau*, 'it is old' (cloth). R. W.; *catwakama*, old traps, fish.

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**old age, kebhisuqmuqum and kebhisuqmuqum*—old age; at *kebhisuqmuqum* and *kebhisuqmuqum*, in thy old age; at *wanu kebhisuqmuqum*, in a good old age, Gen. 25, 8. *woabeamunamuk* (vbl. n. from *woabeamum*), old age, decrepitude, senium, *nukkukuyiga*, old age.

**oldwife** (Anas glacia). See duck.

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**on.** See stand.

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**once, pekabut.** See one (peak).

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**one, nequf** (pek; nequf, C.; nequf, R. W.; Peq. nequf; St. Muh. *aqeitah*, Edw.; Del. *gutt*, *qutt*, *peak* [for *peak*; a diminutive?]) (pausak, R. W.; 'nequf, a thing that is past; peak, a thing in being', C.; piskok, "a true Mohican word for one, and so I suppose nequf to be, in its proper place", Hkw; Abn. *pezek*; Chip. *pezak*; Cree *peak*, one; *pek*, ten). See Heckewelder's observations on *nequf* (*gutt*), *pekak*; 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-

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**one—continued.**

...guage, yet it is not improbably well founded.

**one by one, naaawee (an.), naawee.**

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**union, wakquqekun (pl.).**

**only, weka: En weka usum, then only; wata wa weke, (not that only) not only so, *wata* (*wata* God, 'but [except] God only'); Mark 2, 7; pasak *wate* *God* 'there is but one God', one God only, Ind. Primer (*pasak wade* Man, there is only one God, R. W.), *wakquqekun*, only son, Luke 7, 12; 9, 38.

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**open (adj.), wiskwi, (it is) open; wiskwhikwik: wiskwhikwik, it is open, i. e. made or become open; open (v.), wiskwhikwik: wiskwhikwik, openmouth; supps. past, wiskwhikwik, (when it is) open: wiskwhikwik *wing*, an open vessel, i. e. a vessel when open; wiskwhikwik, opened, open, as a door or gate, Rev. 3, 8. *poquenu, (it is) open, manifest, clear; adv. openly; *poquenuchik* (pewikchik, R. W.), in the open air, out of doors. See clear.

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**open (v.), wokhishan, wokhishanum, he opens (it): wokhishanumok komonkan, open the window; wokhishanumok, open mouth: wokhishanumok *squaw*, he opens (it); wokhishanumok, he opens the door (wokhishanum, I open, C.); supps. wokhishanok, wishing, when he opens (it); caus. inan. wokhishanum, wokhishanumok, he opens (a door, gates, etc.), i. e. he makes it open: wokhishanumok or wokhishanumok, open the door; an. wokhishanumok, he opens the door to (him) (pawomwanamik, open me the door, R. W.).

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**opposite, anaquybud, (when he is) opposite; anaquybud, (when it is) opposite; see before. *pinokwe*, over against, opposite to; freq. pinokwe, reciprocally opposite, over against each other; see against. *aanip, aqenupin, aqenupin, (he is) opposite, on the other side, he opposes: human *aanip, who is my adversary?* Is. 50, 8; supps. past, pl. *aqeygabenayi, our adversaries', opponents, Neh. 4, 11; hence aqeyabenum, he opposes, goes on opposing, makes war upon, fights with; *aqeyabenumok, our enemies; see against; war: cf. wak-
opposite—continued.

quip, he looks toward, faces, = n'wah-quipen (?).
or, isub.

order (n.), kuhk'kevnonk (order of succession or position).

order (v.). See command; shape.

orderly, in order, habi'tdn, habi'tea, 'from time to time', Ezek. 4, 10, 11; 'in order', ex ordine, Acts 11, 4. kuh-k'keeann, kuhk'เคร, in order, orderly [kuhk'kennebnn, freq. from kena'hkeen, kenevkk'keen, he shapes, forms, fashions].

ordure. See dung.

orphan, tawi'is, tawu'is, tawu'is [toven'oon, he is deserted, left alone; or dimin. from toven'; pl. + ug (tov'heock), fatherless children, R. W.). See deserted.

other. See another; other side.

other side, oigk'mei, oigv'm, on the other side of (beyond); oigk'mei pass-weak'weabun, on the other side of the wall (oigk'meck n'koshen, 'I came over the water'), I came from the other side [oigkk'mme], R. W.; cowam'weok [oigk'wGk', from the land on the other side', England, ibid.], oonk'w (onkk'wee, C.), beyond, behind, on the other side of.

otter, nlek'e, pl. nlek'weeck, R. W.; nlek'-kwonkweeck, an otter-skin coat, ibid.; Alg. nii'ke, Lahontan. From nlek'kan, nrek'ibin, he tears, scratches.

ours, vatihi'ton, it is ours (partic. pl.); kuttihi'ten, it is ours (gen. pl.) (vatihi'ton, ours, C.).

out. See draw out; pour out; put forth; spread out; stretch out; wear out.

out of, wreatch. See from.

out of doors, pahqu'kahek. See clear; open.

outside, pahqu'kahekken, (it is) on the outside of, in an open place; see clear. uonk'wee, without, outside of; uonk'wee . . . uonk', yet uonk', 'the outside of the dish, but within', Matt. 23, 25, 26; and uonk'wee . . . uonk', outwardly . . . within, v. 28.
paddle (n.), wokchayma, (paddle, R. W.; 
paddle, v. wokchay, bring either my
paddle, ibid., = p't pokh wokchayma). 
paddle (v.), chéwân, he paddles or rows;
apokh chéwân, they were 'toiling in
rowing' (rowing hard), Mark 6, 48;
suppos. part. pl. wamne ndáwé chéwâ-
cheg, 'all that handle the oar' (who are
skillful rowers), Ezek. 27, 29 (imperf.
chéwân, paddle or row; pl. chémwek,
paddle, R. W.).
pain, onukquom, onukquom, vbl. n. from onukquom, he suffers or
is in pain; elsewhere ongquom, he is
in pain; ont-onqquom, I am in pain;
vbl. n. ongquom, pain, torment; from
onqke, sore, grievous, extreme.
See extreme, neqtamoom, ekónk
mútou, I am in pain, R. W. See sore;
torment.
paint (n.), wamnu, 'their red painting
which they most delights in', R. W.
From wamne, handsome.
paint (v.), wamñekhâwem, to paint,
R. W., whence 'wamñekhâwê, a let-
ter, for having no letters, their painting
comes the nearest'; wamñekhám, (he
is) painted, ibid., wamñêk, he is
painted, he paints himself (amñekóm,
he is painted; pl. amñekâm, they are
painted, R. W.; onqquonkum, I
paint, C.).
pale, wopakshomât, to be pale; wopak-
shôn, he is pale; wopakshôk wopak-
shôn, his face grows pale (wopakshô-
càw wopakshôp, a pale man; wopak-
shôn, I am pale; wopakshôk wopak-
shôn, paleness, C.). From wampi, white;
ª progressive, with -sh denoting a bad
quality. Cf. gray.
palsied, wamnakkwe, wamnakkwe, (he
is) palsied, has a palsy; suppos. wam
wamkak; pl. wem wamnakkâtheg, they
who have the palsy. From wamnak-
kwam, freq. of older form akwam, he
shakes, with an active use. Cf.
akwam, it is shaken; wamnakkwe, he
trembles, quakes.
pant, wachamurâmâw, he pants; wam-
achamurâmâw, I did pant, Ps. 119, 131.

B. A. E., Bull. 25—20

parched corn, appamianumâw (pl.), app-
pumâ (appamianumâw, R. W.; app-
manumâw, the parched meal, boiled
with water, at their houses,
which is the wholesomest diet they
have', R. W.). From awpâmén, min: he
roasts or looks corn or other fruit.
pardon. See forgive.
parents, onqquonk, onqquonk (gen.
construct), the parents of, his
parents; onqquonkumâw, your par-
tents (onqquonk, ancestor, C.).
From wahcun, wëchuyen, suppos. wë-
chit, he comes from. See come from.
part, wamñek, some, a part; opposed
to wamne, all, the whole. chipi, chippe,
a portion, part, division; suppos. imn.
chipip (when it is divided or parted);
wanchippi, waunchippe, a fourth part;
piâkippe chippe (or chipiy), a tenth
part; adv. chippe, partly, in part.
partridge, pahpakshum, pokpokkissu
(papork, pl. pahpakshum, R. W.; Peq.
papossa, quail; capoqua, partridge,
Stiles. In Ex. 16, 13, Eliot has char-
chawang, quails; but quailship (a. quail
soh) is transferred in Num. 11, 31; and
pahpakshum is used for quails, Ps.
105, 40. Muh. pahpakrosb, Jeff.; L. I.
aposs, partridge, wëchuyen, quail, Wood;
Del. pahbaccus, pleasant; pöpses, par-
tridge (i.e. quail), Hkw.).
pass away, wânakshum, wânkshum, it fails,
fades, passes away. See fade.
pass by, wànakshem, it is passed, it passes,
'sis over and gone', Cant. 2, 11; 'is
past', Jer. 8, 20. pàmshum, pàm-
shum, he passes by; pàmshâm, he
passes by him; appamianumâw, he
passes by him, he goes by him (pàm-
shâm, he walks, he goes onward). See
walk.
pasturage, tamoânâppaw, pasturage,
a pasture, vbl. n. from tamoanâppaw,
they feed or graze.
pateh, wamkachämâw, to patch, C.
pateh, way, a way, a path (wàgh, R. W.):
way way, he made a way; ween way,
I am the way: kishke way, by the
wayside (wàgh, is there a way?; wet
wamkâmâw, there is no way; tounzâk
path—continued.

mēği? where lies the way? R. W.); From au, he goes to, au, he goes, with
m’ indefinite. "From au, to go", is
derived ayani, 'whither I go' (Chip.),
Schoolcraft.

patient, mənamənésu, he is patient; vbl. n.
mənamənéwak, patient, being patient;
mənamənéwak, patience in exercise,
acting patiently. See slow.

pay, ədlətkəh'un, he pays (him); ədl-
ətkəh'un, pay thou me (ədlətkəh'en, pay
me now, C.); inan. ədlətkəh'un, ədlətkəh'un, he pays (it), as money,
tribute, a vow, etc., he makes pay-
ment of (it); ədlətkəh'un, pay thou; əšək
ədlətkəh'un, thou shalt pay (it) (vbl.
n. ədlətkəh'un, payment, C.); kən-
aməntosun, əkl-krəsəcoh'shah, I will pay
you; krəsəcoh'shah tameqe'ssin, pay me my
money, R. W. plu'ma, he pays, "a
word newly made from the English:
epay'mish, I will pay you". R. W. Eli-
lot gives a paradigm of this verb in
the suffix an. form (Gram. 28-58): kəp-
patun'sh, I pay thee; nəppay'm, I pay
him, etc.

peace, ap'yënə, R. W.
peag. See wampum.
peak, kəsa'kəi, kəsa'kəi'ya, on a high
peak or summit.
pekta. See fishe)
pen, neppa (a feather) (werk, a pen, C.);
məqun'nepyap, a penknife.
nenny, oməapkəd (vmperat, R. W.; oməapkəd,
C.); neqat-oməapkəd (vepetəməapkəd, Matt.
20, 21), one penny (eqat-oməapkt, R.
W.), i. e. one penny's worth of wampum
(= a span?). Cf. avəmnəmin, two
pence; avəmnəmənap, two spans (of
wampum), R. W.

people, vəmnəminəsəwek, 'folk or peo-
ple', R. W. See man (mo'asun). chip-
pən'g, a people, a tribe (they who
are separate or by themselves), from
chipən, separate, and act. an. mo'asun.
Cf. chipən'wak, a tribe (collectively).

perform. See do.

perhaps, pəpmənkə, pəpmənkə (pəpmə-
kə, C.), it may be; perhaps; natəmən,
"it may be that", Gen. 16, 2 (vəmnəmin,
perhaps, it may be; vəmnəmin matter,
maybe not, C.).

periwinkle, məntəθəhək, ‘the periwinkle
[Pyraula carica or P. canaliculata], of
which they make their wənomp or
white money', R. W. The wənomp
was made from "the stem or stock of
the . . . məntəθəhək, when all the shell
is broken off". Possibly from ahtem-
əg, ear, and hək, shell, ear-shaped
shell; possibly from vənte, abundant,
as distinguished from the rarer black
wənəg or məntəθəhək.

permission, vənnəmgəmənto'shək, C.

permit, vəmnəmənto, he wills, intends,
purposes (it); an, vəmnəmənto, he per-
mits (him); suppos. vənnəmənto, if he
permit (him); inan. vəmmənto, if he per-
mit (it), i. e. if he will (vəmnəmənto,
permit me, C.). See think.

person, ləmənə, anybody, any person,
somebody; see any. N. collect. wəm-
ənto'wak, persons (as distinguished
from cattle, animals, or inanimate objects)-
and pl. wəmənto'wak (they are many),
the multitude, many persons.

persuade, vəməpəshəhən, he persuades
(him); suffix vəməpəshəhən, he
persuaded him (vəməpəshəho, I per-
suade, C.); act. an. vəməpəshəshəsən,
he exercises or uses persuasion (və-
məpəshəshəsənto, to persuade, C.);
vid. n. vəməpəshəshəsənto, persuasion.

perverse, pəmun, (it is) out of the way,
contrary; suppos. wił pəmun, 'he who
is perverse', who goes out of the way,
Prov. 14, 2. See astray; different.

pestilence, vəmənsəkənto, pestilence, con-
tagious or infectious disease. vəmə-
səkənto (vəmənsəkənto, the plague,
R. W.); vid. n. from vəmənsəkənto, he
hath the plague, ibid.). vəmənsəkənto,
'fever', John 4, 52; from vəmən,
weet', yellow, i. e. of derogation or
deadly quality. See fever.

pestle, qa'ntəmən'wəhəpe qa'ntəmən'wəhən,
'with a pestle', Prov. 27, 22 [i. e. a
'long stone', qa'ntəmən'wəhən].

physic, mənəkətəhən, mənəkətəhən (məkət,
R. W.), i. e. herbs. See medicine.

physician, mənəkətəhənəcən, one who gives
medicine [from ponam, he gives, applies;
mənəkətəhə, medicine]; mənəkətəhə-
əsənto, one who is giving medicine, a
physician in practice [ponam-mənəkə-
ətəhən].
pickerel, *quaiaqng* (pl.), 'a fresh fish which the Indians break the ice in fresh ponds, when they take', R. W. (Peq. *quâdámnoq*, 'pickerel or long-nose', Stiles; Abn. *kisooq*, pl. -*sik, brochet, Rasles). From *qwâs*, he is long.

**piece**, *kotâkkâq*, a piece, portion, or fragment of (kotâkkâq *requaas*, a piece of meat, C.); kotâkkâq *ohtom*, a part of a field, Gen. 33. 19. kotâkkâkhke, Josh. 24. 32; kotâkkâkâ *pâqquonâq*; a piece of bread, Prov. 6. 26. *chagq*; a bit, a small piece or fragment, 'a farthing', Matt. 5. 26 (chokkâq, a minute of time, C.).

**pierce**. See prick.

**pigeon**, *wâkâkheânuwun* (*wâkâkheânuh*), R. W.


**pillow** (?), *apapquonanâwun*, *apâpâq*. Cf. *âhâqâsik*, *âpâpâqas*, a covering; abockyâwaunâwun, mats used for covering the wigwams, R. W.

**pin**, *kowâkheânuwun*, *kâwâkheânuh*, pl. *onâgâh*, (wooden ?) *pin*, (cf. *kowâkheâh*), a nail, from *kwaan*, it is sharp; also Abn. *kâwâsik*, *kâwâsik*, *âpiné*, Rasles. abokwâwunâwun (for abokwânu?), a pin or needle, C. *wâkâhânuwun*, a pin (to hang things on), Ezek. 15. 3; lit. a crooked stick (*wâkâkheânuh*); a wooden hook. In Num. 3. 37, and 4. 32, the English word *pin* is transferred, *apâpâqquonanâwun*.


**pit**, *wâsâhâqâwun*, *wâsâhâqâwun*, *wâsâhâqâwun*, *wâsâhâqâwun*, (pre-âkâwâng, they dig a pit); *âwâsâq*, a hole (prehaun *oppâq*, to fall into a pit, Matt. 12. 11). See hole.

**pitcher**, *pâhânuwun*, *oppâhânuwun*, 'her pitcher'. Gen. 24. 15, 20; adj. *pâhânuwun*; *âppâqquon*, a pitcher of water, Mark 14. 13. Elsewhere 'pitcher' is rendered

**pitcher**—continued.

by *vâw* (*vâw* (see vessel), and *vâkâwâhânuwun*, Eccl. 12. 6 (see draw water). See Rasles. s. v. cruche: "potâhâqâwun, espèce de cruche d'écorce, ronde en haut", etc.

**pity**, *kitkâmâwânuwun*, he pities. See mercy.

**place** (n.), *oppâmâ*, *kutâwâmâ*, thy dwelling place: *oppâmâng*, to the place. Vbl. n. from *oppâmâ*, he is located, he is in this or that place. See dwell; high place.

**place** (v.), *ponân*, *ponân*, he puts (it); *oppâmâng*, he puts it; *oppâmâwun* (*oppâmâng*, C.), I put; *ponân*, put them (it); *ponâm*, put ye (it); an. *ponân*, he puts or places (him); suffix *oppâmâ*, he puts him; *ponâm*, put thou me; *kupâm* *kâhâng*, thou placest thyself, Ps. 138. 5. Cf. oppâm, he sits, rests, is placed (?).

**plague**. See pestilence.

**plain** (adj.), *pâbâh*, clear, manifest. See clear.

**plain** (n.), *wâkâkheânuwun*, See meadow.

**plant**, *owâkâmâwun*, *akâmâwun*, he plants (v. i. and t. inan., obj.: akâmâwun akâmâwun, they plant the fields (akâmâwun, *uqâmâwun*, to plant corn; akâmâwânuwunâteh, planting time, R. W.; *uwâkâmâwunâwun*, I sow or plant, C.); *pîsh* *kowâkheânuwun*, thou shalt plant; suppos. part. pass, akâmâwunâwun, when it is planted, hence a plant; n. agent, akâmâwunâwun, a planter, one who plants, akâmâwunâwun, he plants a field. See field.

**play**, *wâsâhâg*, he plays, he is playing; *pâsâhâg*, they are playing, R. W.; *oppâmâwânuwun*, we are dancing, ibid. Cf. *oppâhâqâwun*, they who make merry, Jer. 30. 19. See merry. *pâmâ*, *pâmâ*, *pâmâ*, he plays; *pâmâ*, *pâmâ*, *pâmâ*; they play (*pâmâ*; C.; *pâmâ*, I play, ibid.); vbl. n. *pâmâ*, *pâmâ*, *pâmâ*, play, sport (*pâmâ*; recreation; *pâmâ*, playing, C.; *pâmâ*, Ind. Laws., *pâmâ*, *pâmâ*, *pâmâ*.; I play, I gamble; *âkâmâwun*, 'they are at cards, or telling of rushes'; *nâmâkâmâwun*, 'I am telling or counting; for their play is a kind of arithmetic', R. W. *wâkâmâwun* *kâmâwun*, 'to play at dice', i. e. by
play—continued.
throwing pointed plum stones (\textit{wassiw}\textit{an}) into a tray (\textit{wassiwakwu}). R. W.
please (\textit{\textdegree?}), \textit{wassikitkhiwountain}, C.; \textit{wassikitke}, I please, ibid. \textit{wokuntam}, he is pleased. See glad.
Pleianides, \textit{wassikuttawang}, Job 38, 31;
Ames 5, 8; but Roger Williams gives this, \textit{shawshedawrwaing}, as the name of 'the golden mete-wand' (i.e. the belt of Orion), and \textit{chippap\textdegree{w}}ak, 'the broad horn' (or Pleiades). The latter is more probably correct, since \textit{shawshedawrwaing} or \textit{wassikuttawang} seems to be derived from \textit{shoe}, three, and \textit{spota}, fire (\textit{shawshedawrwaing}, a wigwam with three fires, R. W. 46), and \textit{chippap\textdegree{w}}ak (\textit{=chippap\textdegree{w}}ak, Pl.) means they keep apart, are by themselves, are separate.
plenteous, \textit{moseyug}, \textit{moseyug}, (it is) plenteous; abundant: \textit{moseyeg} akke, a plentiful land; \textit{sopjega}, \textit{woseyik}, which is plenteous or abundant, abundance or plenty (as of a harvest, etc.).
plenty. See above; abundance.
plough, \textit{wuukhaw}, he diggs. See dig.
pluck, \textit{pehposi\textdegree{w}inum misonkypiwunimi\textdegree{w}ach}, he plucks ears of corn (\textit{pehposi\textdegree{w}inum}, Matt. 12, 1). \textit{ko\textdegree{tik}tik}, he plucks; \textit{nuk\textdegree{tik}tik}, I pluck, C. (\textdegree{w}). Cf. \textit{kottinum}, he draws or plucks (it) out, as a sword from the sheath, etc.; an. \textit{kottvach}, pull me out, Ps. 31, 4; \textit{kolvak wanalot}, pull ye (them) out of the fire, Jer. 23.
plunder. See rob.
point, \textit{uhp\textdegree{w}an}, \textit{uhp\textdegree{w}an}, at the point or extremity of; rad. \textit{uhk}, \textit{uhq}, a sharp extremity, a point, the point of. See end; extreme. \textit{umqy} (when it is angular or cornering), an angle, corner, or point (e.g. of land). See angle.
poison, \textit{uhposk\textdegree{w}et}, \textit{uhposk\textdegree{w}et}, \textit{uhposk\textdegree{w}et}, poison (of serpents, Ps. 140, 3; of arrows, Job 6, 4): \textit{nakqy}, \textit{uhposk\textdegree{w}et}, 'cruel venom', Deut. 32, 32. From \textit{uhp\textdegree{w}ep}, cruel, sore, grievous.
pole, \textit{gwannhteog}, \textit{[puhu-it\textdegree{w}og], a long stick}. 
polished, \textit{kus\textdegree{w}anew\textdegree{w}an}, Is. 49, 2.
pond, \textit{wippis\textdegree{w}}age, \textit{nip}, \textit{wippis\textdegree{w}}age (dimin. of \textit{nip}, water), a small body of water, a pool or pond, often compounded with 'peg, \textit{nap\textdegree{w}}age, \textit{wippis\textdegree{w}}age, \textit{wippis\textdegree{w}}age.
pour out—continued.

pour ye; suppos. sukowanak wippe, he who pours water; suppos. part.
inan, sukwan (that which is poured out), 'a heap of corn', R. W.; sukwi.
pesh (for sukwanak wippe), pour thou out water; an. sukwananin, he pours (it) upon (him). From sukwan, it pours, it rains. See rain.

poverty, matchk'wak. See poor.

powder, sokpow (suppos. inan. from sokwe), when it is made fine or like dust; sokpowe, sokpow, in powder, powdered. See fine, satch, R. W., sabak, C., gunpowder.

pxw, ammanokshamnini, he hath the (small?) powder, R. W.; ammanokshamnini, the pxw, ibid.; ammanokshamnini, the last pxw, ibid.

praise, wacwam, he praises; suffix an. wacwamwah, they praised, commended him; wacwam, he praises (him); wacwamini, wacwamwah, he praises (it). See flatter.

pray, puan (preqatuam, R. W.), he prays; yiiuantam, I pray; pandan

-wook, pray ye; an. puanantam, he prays to (him); suffix kypuantam,am, I pray (to) thee; vbl. n. puanantam, praying; prayer; suppos. part. suh puan
tow, he who prays.

precious, wosewani, wosewadlue [of great price, wosek-solun, wosek-solulue]; pl. wosewajogish, wosewajogish, precious things; wosawak, a jewel, a precious thing, a treasure; pl. -awak. See treasure.

predict, woswavau, he prophesies (v. i. or v. t. inan. obj.), he foretells or predicts, he promises; vbl. n. woswinauk, a prophecy, a promise, prediction; n. agent. woswavauin-in, one who predicts, a prophet; suppos. wos woswinauk, he who predicts. See promise.

pregnant, woswepaw, woswepam, she is pregnant; adj. woswepiw (woswepi, C.), pregnant, with child; vbl. n. woswe

paw, woswepawun, conception, pregnancy. See conceive.

prepare, woswaukwanun, he prepares (it), makes it ready; v. i. woswaukwan, he prepares, makes ready; woswauk, prepare thyself; v. t. an. and inan. woswaukwanun, he prepares (it) for (him); woswaukwan, he prepares (it) for (him).
prisoner—continued.

produce, watchken, watchken, he proceeds from, i.e., originates in or is caused by; inani. pl. wish watchkiraz per; things those are God's, i.e. belong to him; proceeds from his as their origin or source; suppose, wish watcheki, he who proceeds from (wish watchizi walltmennvissed) he that is born of a woman, Gal. 4, 4. See from: watchken he proceeds from, is the offspring of: vannen u-umt-ummeechurm'mna, it is without descent; Heb. 7, 3; vutamenu ḵh u-ma God, I proceeded forth and came from God!, John 8, 42; vbl. n. wut-onsamek, his descent or lineage. ohkoutok, he proceeds or moves onward from one thing to another: ohkoutok ey wish watchak en menchikut, they proceed from evil to evil. Cf. odakyta (odakyta), he is removed (odakyta, I move, C.); anhamaa, it is put out (as fire or a candle), it is extinguished; nadotam, he moves (it); nadahcon, he moves (him); sabotows, the matrix. kучhewi, he proceeds onward, goes forward. See begin; come from; go; move.

produce (?) natimeuachon'u, I procure; natimeuachon, we procure, C. Cf. adakuan, he hunts (natahcon, I hunt, C.)

profit, teny wachikin, what am I profited?; achiha, it profits, it is profitable. From watchken, it comes from (wami teny wachken), it profited nothing, Job 31, 9, i.e. nothing comes from it. Cf. achiha, he made from (it), Gen. 2, 22. awachina, he gains (it); supposes. part iman. awachinamok, that which is gained, profit. pl. wish awachinamok, things gained, profits; vbl. n. awachinamok, gaining, profiting, profit.

progress. See come from; go; proceed.

promise, quishowa, quishowa, he promises (kaw quishowunom, you promise well, C.); an. quishowun, suffix akushman, he promises him; kikushuwa, then promises (it); vbl. n. quishowunamok, quishowunamok, a promising, promise; quishowunamok, promising something, the subject of a promise, the matter or thing promised. From quochrome, (it) is beforehand, in advance or anticipation. So quishkina man, he foresees (it).

pronounce, matu wusamopee naschkhamaa, he does not pronounce it right, Judg. 12, 6. sumpzechquanomat, to pronounce right; wutmahquatanamomchah, their manner of pronouncing, C.

proper (?), ne inan, that is proper or right; woth et sumpwi, right, C.; but it ne inan, that which is so or such as.

property. See goods.

prostitute. See bordon; harlot.

prostrate one's self, pouwee, he falls prostrate. See fall.

protuberance. See swell.

proud, pehkaewunamok, he is proud; suppose, pehkaewunamok, who is proud; vbl. n. pehkaewunamok, pride. See haughty.

prove. See try.

provoke, masqucekun, masqucekun, freq. and intense, masqucekun, he provokes (him) to anger, causes him to be angry (num manamoaq, I provoke; num masqucekunamot, to provoke, C.); suffix. nummasqucekun, they provoked him. Caus. from masquunam, he is angry with (him)?

pudendum virile, ukkose pampukeitchewun, akkosewok. pull. See pluck.

punish, samataheraw; freq. and intense, samataheraw, he punishes or chastises (him); samataheraw, I pun-
punish—continued.

ish him (munotamahok, I chastise; muknoarntumah, I punish, C.); vbl. n. pass. muknoatunak, punishment received, chastisement, being punished; n. agent. muknoatunareen, one who punishes or inflicts punishment.

pure, pohke, pahke (it) is clear, open, pure; an. act. pahkeen, he is pure. See clear.

purify, pakkeenau, he purifies (him), makes him pure; pakkeeten, he purifies (it) [cans. from pakke].

purple, seehi, black, R. W.; Peq. 'supp', dark or black, Stiles; but the wickuckork, 'black money' was in fact 'black inclined to blue', R. W. ('of a violet colour', Morton, N. E. Cinaaam), made from the purple margin of Venus mercenaria, the round clam.

purpose, kesseonan, kesoatun, he purposes, intends; nukkesonatun, I purpose; vbl. n.

quaken—continued.

kewantan, purpose, xenuantum, he intends, thinks, purposes, wills. See think. pahkkan, he purposes (resolves, determines); vbl. n. pahkkanar, purpose, determination.

pursue. See follow.

put. See place (v.).

put away. See cast away.

put forth, soahwamn, wintunachey, he put forth his hand; an. sohwoom, he puts (him) forth, thrusts (him) out (kos-wok, do you put me out of doors? tahtuk, 'kugahokini, why do you put me out? R. W.). sokehko, it puts forth, springs out, as buds or leaves from a plant.

put into, petan, he puts (it) in or into; suppos. inan, petak (when it is put into), a bag.

put to flight. See prevail over.

quahaug. See clam.

quail, Peq. paueuw, meadow quails (meadow larks), Stiles. See partridge.

quarrel, mkeuwo, he quarrels with (him); recipr. mkeuwo, they strive together, they quarrel; suppos. part. nuk mkeuwo, he who strives or quarrels (merewaiten, a fighter; epé kenandcuh, you are a quarreler, R. W.). See fight. mkeuwo, a quarrelsome fellow, R. W.

queen, sawki, sawkq (sawks, R. W.), kehe sawkq, keheewakqing. See mistresses.

quench, authum wetun, he quenches, extinguishes, puts out the fire; authum, it is quenched, extinguished. Cf. waknon ahm, the fire goes out, Prov. 26, 20. See extinguish. authumwam, it is quenched, extinguished; pass. part. nez. authum wok authumwam, (the fire) shall not be quenched, Mark 9, 46, 48; matna watu ahpattowam, the fire is not quenched, v. 44 (tahpattowam, to quench; natahpattow, I quench, C.; cf. tahpattow um, he cools my tongue, Luke 16, 24).

question, wutamwetun, he questions (him), asks him a question; wutamwetan, he continues to question, makes inquiries ('it progresses'); vbl. n. wutamwetun, a question (wutamwetun, C.). See ask.

quickly, tóon, see immediately; presently.

quiet, cheyanappe, he is silent, he is still (not cheyanap, I am silent, C.). wámanap, he is quiet, gentle, patient, still, etc. See silent; slow.

quiver, petan; kypetan, thy quiver; uppetanaw, in his quiver. From petan, he puts it into; cf. petan, a bag.
raccoon, ąwyp (awypo), Wood, pl. ąwany (for awany?), R. W.; nəbə- wənk, a raccoon-skin coat, ibid.
rage, namikipspat, I rage, C. Cf. mish- qattin, mishqat, a tempest, violent storm.
rain, sokman (səkman, moundat, R. W.; sokman, C.; onkhipat, raining, ibid. Peg. səkū焖at, Stiles; Abn. ssq liftain; ʃd. sokkum, Hkw.; məxkímişə, much rain; məxkímişə, a great rain (məxkímişə sokman, a shower of rain, C.); nəxkən- nəxkən, vaper, fog, mist (səkman; it rains; C: sən sokman? does it rain? ibid.). Lit. sokman, sokman, impers. verb, it rains, it pours out (act. sokman, he pours (it) out; sokman ssq̲̂, he rained first. Gen. 19, 24; ans- sokom ... məxkímişə, I cause it to rain hard, Ex. 9, 18. See pour out). N. collect, sokman, rain; nəxkənənək, 'small rain', mirt, Dent. 32, 2.
rainbow, okyamppqəm, Rev. 4, 4; 10, 1: raise, wəppəwən, wəppə, he raises (it) up, he lifts (it) up; suppos, wəppə- nək wəppənətəchəq, when he raised up his hand; an, wəppəwən, he raises (him), lifts (him) up [from əwəpə, əwəpə, it rises, goes up]. takshimən, he raises (it), lifts (it) up; takshiməni kətətəchəq, lift up thy hand; suppos, takshimən, when he raises (it) up; an, takshimən, he raises or lifts (him) up, and pass, he is raised or lifted up; nətəhətən, I lift up myself; takshin ḳaməg, lift up thyself, suppos, takshimən, lifting or raising (him) up; pass, part, suppos, takshimənək, when lifted up. The radical or primitive form takshen, taksh, he lifts up, is employed in forming the numerals from five to nine and their derivatives, denoting the number of fingers 'held up'. takshimən, he raises (him) up, causes (him) to rise. See rise.
ransom, namawam, he redeems or ransom (it); namawam ubikə, if he redeem the field, Lev. 27, 19 (communishhawin? have you bought it? communishhanolish, I will buy it of you, R. W.); an, namawam, he ransom (him); suffix ransom—continued.
un-mumawamhənək, he ransoms him; vbl. n- mumawamhənək, a ransom. Cf. un- mumawamhənək, he values (him), fixes a value on (him); mumawamhənək, he makes an agreement with, he covenants with.
rap, chokhinhinkeləbtnənək, he raps or knocks (at the door). Rev. 3, 20 (nun- chokhinhinkeləbtnənək, I knock, C.).
rather, tonqat, 'rather, unfinished,' El. Gr. 21.
raven. See crow.
raw, unke (askem), it is raw, not ready for use, immature (askem, R. W., askem, C., it is raw; Abn. sθi, crumant, giant ear, non eit, Raskes; related to askm, nəgqq, not yet, before; wəskə, new, young; askel, grass; askəpgə, green). askem (askəməqə), raw flesh; wikkiləwənənənən, he eats it raw. Cf. Ex. 12, 9. -okshenənən, in compound words, 'a raw thing' (i.e. to be eaten raw). C.; mumawamhənən, cucumbers, 'or a raw thing', etc., C. See squash.
read, okkəmən, he reads, i.e. he counts (the letters); suppos, nəh əkəqəqəqə, he who reads (nəkkəqəqəqəqə, I read; son nək Ləttəkəqəqəqə, can you read? C.).
ready, quəshkəpə, he is ready [quəshkəppə]; quəshkəpənən, it is ready [quəshkəppənən]; quəshkəpənən, he makes (it) ready, prepares (it);Guess, an, quəshkəpənən, and freq. quəshkəpənənək, he makes (him) ready, puts him in readiness, prepares him; an, quəshkəpənən, quəshkəpənən, he makes (it) ready, mumawamhənən, he makes ready, prepares; nənawamhənən, he makes (it) ready. See prepare; wait.
reason, namawam, namawam (nəmənanən, nəmənanənək, C.); nəmənanək, reasonable, ibid.], a reason.
rebellion, chokhinhinkelətətnənək, rebelling, C.)
receive, attunamman, attunamman, he receives (it); suppos, part. limn. attunammanək, a bandi attunammanək, 'time for receiving', 2 K. 5, 26.
recompense, repay. nakpatatam, nakpatatam, he recompenses or rewards (it); an. nakpatatam, nakpatatam, he recompenses, rewards (him); he pays (him) wages or hire; kummequatou, I will give you hire; kummequotanik, I will render to you double (katamnekquatam, I will pay you, R.W.); vbl. n. nquaatou (ngquatou, C.), a recompense, a reward, wages.

recover (from sickness), kotre (he recovers, repairs) is, made to live); he recovers: sun woh suk-kotre? (pitch u'kotre? R.W.), shall I recover? asp kongkotre? is he (yet) well? asp kotre, he is well, Gen. 20, 6 (nichkotre, I am recovered; kongkotaying, they are well, R.W.). See live; well.

red, musqi, mishque, naspi, (it is) red; suppos. musqaq, mishqaq, mishqaq, when it is red (musqi, n. mishque, C.; Peq. wopchoar, Stiles). From maacon, form, w'pipehoun, it makes red, comes the verbal noun muspqheconk, w'spqhecok, blood.

refrain, akquéton (akquéton, C.), he refrains, leaves off, desists. See do not (akpit).

refuge, espbanconk, uskbanconk, spikbanconk, etc., a refuge (vbl. n. from uspkbanconak, he flies to for refuge); adj. uspkbanconak, a place of refuge. See fly (v.).

refuse, sekana, sekana, (1) he refuses, rejects; (2) he hates, jishatam, (1) he despises, abhors; (2) he rejects, refuses. See hate.

reins, muttanawusog (pl.), the kidneys, the reins, the kidneys. See kidneys.

rejoice, sektonam, he is pleased, he rejoices. See glad, muskonatam, muskonatam (muskonatam, C.), (1) he rejoices greatly, is very glad; (2) he boasts, makes his boast of (intrans, muskam, he boasts; vbl. n. muskamok, boasting); muskonatamek, rejoice thou; sektonaman kah okhce muskonatamek, 'rejoice ye, and be exceeding glad', Matt. 5, 12.

relation. See cousin; kinsman; uncle.

release, onpweu, onpweu, he releases (him), looses (him). See loose.

remain, appu, he remains or rests in a place. See sit. sequam, sequam, he remain—continued.

remains, he is left. sequan, he leaves remaining: sequan sequatamak, he leaves a remnant; sequatamak, sequatamak, he remains (is a remainder or remnant) of; suppos. part. pi. an sequatatamk eby, esquatatamk, they who remain, they who are left (others being gone); se sequatatamk, that which remains, the remnant or remainder. See left. mussequanam, mussequanam (vbl. sequan), he remains alone; tvvavavasequap, I only remain, 1 K. 18, 22.

remember, akquitamak, he remembers; akquitamak, remember thou; vbl. n. akquitamak, akquitamak, remembrance of him, objects; an. akquitamamak, he remembers (him); suffix kwakquitamak, I remember thee; numquitamak, remember thou me (nwakquitamak, C.; nwakquitamamak, R.W.; kwakquitamamak, you remember me? do you remember me? ibid.); vbl. n. akquitamak, akquitamak, remembrance of persons, a memorial.

remnant. See remain.

removed, onqu, he is moved (from his former place to one where he now remains); onqui, it is moved; onqui, he removes (it) from its place. See move.

read. See tear.

repair, ochtonam, ochtonam, he mends, repairs (it); ochtonamkw itk, to repair his house; suppos. part. nok ochtonamk, he who repairs or mends; vbl. n. ochtonamk, a repairing. In the title of Lawson's revision of Eliot's translation of The Sincere Convert, ochtonamk is used for corrected or revised.

repeatably. noun, again, after a numerical, serves to express repetition, as wishonwul noun, three times, i.e. to the third time; so mawitek noun, often-times. The primary meaning of noun appears to be he repeats, it repeats: noh nounpjay wek (suppos.), 'he who repented a matter', Prov. 17, 9. Secondarily, it means he is in the place of, substituted for: enu eni wiwipim God? 'am I in the place of God?' Gen. 30, 2; 50, 18.
repent, aviskomowau, he repents; натаниско, I repent; aviskonawak, repent them, El. and C.
reply, wamapahowau, he answers, he replies; an, wamapahowau, he replies to (him) (wamapahowatun, I answer, C.); suffix wam-wamapahowau-an-ah, he replied to him.
reprove, aviskomowau, he reproves (it); an, aviskomowau, he reproves (him), he chides (him); vbl. н, aviskomowau, reproves, correction, aviskomowau, aviskowenauwak, reproving, reproof administered; n. agent aviskomowau, aviskonawak-in, reprove, one who gives reproof.
request, wehpiwaun, he requests (it); vbl. н. wehpiwatoonauwak (asking for), a request, a supplication. See ask for.
rescue, toמחוun, he rescues (him). See deliver.
resemblance, oppenewauk, oppenewauk; an, oppenewauk-hiss, he is made like to; vbl. н. oppenewauk-wonauwak (the making a resemblance or likeness), a similitude, a parable.
rest, avowin, he rests, takes his rest (kuntanowinawunawunwhog, I case myself, C.); avowinun, rest ye; vbl. н. avowinuninun, a resting, rest. See remain; sit.
restore, sampumun, he restores (it), renders it back [sampa, it is in the place of].
return, yoshkun, he goes back, he returns, turns back; yoshpokun, I turn back (yoshpokum, I return, C.); vbl. н. yoshkunak, a turning back, return (Cree kwin-apos, he returns, House 81), ниппакинунануа, I must go back; питикекун, go (thou) back; питикекунак, let us go back, R. W.
revenge, annonan, he revenge, takes revenge (wintanowunawun, I revenge, C. корандоун, I will revenge you, R. W.); an, annonawun, he takes vengeance on (him); vbl. н. annonak (annonak, C.), revenge.
revive. See recover.
reward. See recompense.
rib, wakpetog, wakpetog, a rib (petegun, R. W.; wakpetog, C.); wakpetog, his rib; pl. wakpetogash, wakpetogash, his ribs. See side.

rich, wincnuwetu, (he is) rich (wincnuwetu, C.; "a Winnipeg, that is a rich man, or man of estimation, next in degree to a Sachem or Sagamore", Morton, N. E. Camaan, book i, xix); vbl. н. wincnuwetuak, riches, wealth. Cf. wunnetu, (he is) good, excellent; wamunewuk, goodness; wincnuwetu, for wam-wic-cetu, well honest (?).

riddle, sampweionak (sampweinawak, a proverb, C.). singamunak, a riddle, a proverb, from single, it is hard or difficult.
rise, i. e. be born or carried. See bear (v.); horse.

right (rectus), sampwi, (it is) straight, right, just (sampwi, R. W.; sampwi, C.); an, sampweionak wamun, make straight the paths; sampweoq wamun, 'a just path', Ezek. 45, 11; act. an. sampweion, (he is) straight, upright, right-doing (sampweionau); vbl. н. sampweionauwak, right doing, uprightness, righteousness; n. agent sampweionawun, a right doer, one who acts justly or uprightly; caus. imper. sampweion, he makes (it) straight or right; caus. an. sampweionenun, he makes (him) right, causes (him) to be just or right, justifies him; suppos. woh sampweiochun, he who makes right or justifies; woh sampwech, he who is justified; vbl. н. pass. sampwechililuwak, the being made right, justification; caus. act. an. sampweionewun, he causes (him) to do right, makes him righteous; sampweionenun, he accounts (him) right or just, i. e. he justifies (him), from sampweion, he counts orreckons.

right hand, wittaminoakun, (his) right hand; wittaminoakun, my right hand (пд сюанкок, to the right, R. W.); китиминоакун пшуккигкимакун, (freq.) 'thy right hand shall hold me'. Ps. 139, 10; wittaminoakunewun, from the right side of (it), 2 Chr. 23, 10. From könun, he carries; нон кунук, he who carries; ш кунук, that which carries (but kön belongs to an earlier intransitive form of this verb).

ring, petchkechikwachob, petchkemitchob, pl. + ash. From petun, petunun, (it is) put into, and wach, hand, wayög, wayheceng, pl. + ash, rings. Cf. wocanuwunshun, it winds about. See bracelets.
ripe, kramuhtau (krami'awta, C.), it is ripe (??); suppos. inan. kramau'tsh, kra-
maw'tou, when it is ripe; pl. muk ugone
kramuhtagh, those which are first ripe,
annay [suppos. inan. from a'noh-
tou?], when it is ripe; itisus'is uk
annayow, when figs are first ripe, Nah.
3, 12. adva'tou: ugonwe adva'tou hena-
mawntou, when first two was the season of
ripe grapes; kewlhtkawsh, ripe (grapes).
Gen. 40, 10, kikumama'ne meckhaun-
monk, ripe fruit, Mic. 7, 1; kikome-
mondou, the first-ripe fruits, Num. 18,
3 (cf. kramuhtau, first fruits, Rev. 2,
12, 14). kemama'mouk kena'mou, the
harvest is ripe, Rev. 14, 15, i. e. is fully
grown, mature. See Grow. umu-
mawntou, the harvest is ripe, Joel 3, 13;
cf. annawen, harvest time, R. W., from
annaw, it is dry (??).
rise, sepe'tou, edheb, he rises, goes upward (without regard to the mode or act of rising); inan. subj. wampepa, it rises; nippe'sh wampe'shawsh, the waters rise up (wambeha, I rise, C.). annkeki, he rises, gets up (mutamaweke, I arise, C.); suppos. rob, annkik comp, who rises early; inan. subj. annkkena, it arises. wampe, he rises to an erect position, stands up. See Stand.
rising sun. See sunrise.
river, se'p, sepe', s'e', sepa', pl. s'paus [se-
pa', it is long, extended] (se'p, R. W.;
pej, sepe', se'he, Siles); at sepa', at, to,
or by the river; nashane sepaus'tan, in
the midst of the rivers; s'pe'ppa', a river
of water, Ps. 119, 136; Rev. 22, 1.
tukko, tek (not found in Eliot except in compand words), a broad river, as distinguished from a long river (se'p).
Its primary signification nearly corre-
sponds to the Latin fluctuus, rising in
waves, and the pl. tukka'sh, is used by Eliot for waves. The radical verb tukko may be translated by fluctuat, it flows in waves (so Raschies has tejg, pl. tejg'ak, lot, for the Abamki). Heckewelder says that the Del. kit-
tuk, "when placed at the end of a word and used as a compound", means "a rapid stream", as in Lenawesehtuck, the river of the Lenape (Delaware river), and Mohicanmtuck, river of the Mohicans (Hudson river). Hist. Ac-
river—continued.
count 33. nöish'tou, nöish'tou [a'oon-tou], in the middle of the river; at kishk'tou, at the bank of [Kiski, by the side of] the river; kehlohtkou (kehloht-tou), to the great river.
roar, cheppunnum, they roar (as lions). Jer. 51, 38, amplewaway, apponaway, he roars (as a wild beast); maw, he howls or yells (as a beast).
roast. See bake.
rob, mukkunikam, he robs, spoils, plunder,
ab gau mukkukin, do not rob (them); suppos. wuk mukkukam, one who robs; pl. neg mukko'kikoom, neg-
guknoonche, they who rob, "spoilers"; u.
agent, mukkunikamaw-ine, a robber (suppos. mukkukamawin, 'if he rob', i.e. if he be a robber, Ind. Laws, xvi). From mukkukki, he is bare, stripped bare; cf. mukkakik, strip yourself, Is. 32, 11. cheke'heu, he uses force to (him), he compels (him) by violence (freq. impers. cheke'heiqu, there is a robbery committed; an, aqii cheke'hequwawsh, do not rob me; che-
chequwun'kik (neg cheke'kikoonche), the robbers, R. W.); neg chechequwun'kik
muk 'hequwun'g, 'they that prey upon will I give for a prey' (they shall be preyed upon or despooled), Jer. 30, 16. From chiker, by force, violently; cf. chichigun, a hatchet, R. W.
robin, Peq. yawmamitch, Siles.
rock. See stone.
rod, pepeho'muk, a rod, a stick [suppos.
inan. from pepeghebo, pepe'un, he beats
or thresholds (?); cf. porhe'he'm, to
thresh or beat out corn, R. W.]
roll. nume'oon, he rolls (it), moves (it) by rolling; nume'oon and yoo'kik nume'
nume'oon, roll ye great stones, toto'
nume'oon, he rolls (it); pass. part.
totopa'oon (that which is rolled), a wagon or cart, ompe'ch'oun, to roll, C.
room, tuhupa'min, there is room enough, R. W. [tupi, tapii, there is enough]. mohehoi week, is there room in the house? Gen. 24, 23 [uwehyoon, it is empty].
root, nachahbak, witchchaubak [witch'apw']
(witch'apw'k or wet'apw', C.; wut'ip, R. W.). In composition -achabak, -achahbak, nachahbak, they take
rump, wudan, wudan.
run, quopar, he runs; quoparsh (quaparsh, R. W.; Peq. kepish, Stiles), run thou; quoparit, let me run (quaparan, I run, C.); adj. or adv. quoparce (quoparce, C.), running.
saunchem, he runs to, hastens to or toward a place or persons, he goes swiftly or in haste to (it or him). The primary significations is to make violent exertion, from *saun, he acts, with 'eh of violent or rapid motion: wi assiswaak, wi whan, fly thou thither, escape thither, Gen. 19, 22; Num. 24, 11; uhajiptkah alshipaako, 'they run to and fro', Joel 2, 9; assishaak (assina-assihaak*), he runs alone or by himself; makwaanuy (mowna-assihaak*), they run together; mownaassina (mowna-assihaak*), he runs first or in advance; n. agent, mowna-wa-ni-a-wa, a leader. These two verbs, quoparce and assishaak, 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 us, he goes to, with 'eh of swift or violent motion prefixed: naneseih-an, etc.)
run (as water). See flow.
rushes. See flags.

sachem, sagamore, sicheim, a king; pl. -shon, R. W.; sachimdawac, a kingly, lbld.; Narr. sawnechem, Stiles; Peq. sikelim, Stiles; Del. sakinam, he is a chief, Hkw. Related to shiknow, he has the mastery; sikhon, sikhdon, he prevails over or has the mastery of (them); or to sikhonmoon, he leads (them); n. agent, sikhonmonaron, a leader. Cf. sikhqu, a queen, sachem and sikhdon are easily corrupted to sagamore and to sawnechem.
sacrifice, siphonam, he offers sacrifice; siphonawen, he sacrifices (it); sachem, sagamore, sicheim, a king; pl. -shon, R. W.; sachimdawac, a kingly, lbld.; Narr. sawnechem, Stiles; Peq. sikelim, Stiles; Del. sakinam, he is a chief, Hkw. Related to shiknow, he has the mastery; sikhon, sikhdon, he prevails over or has the mastery of (them); or to sikhonmoon, he leads (them); n. agent, sikhonmonaron, a leader. Cf. sikhqu, a queen, sachem and sikhdon are easily corrupted to sagamore and to sawnechem.
sacrifice—continued.
siphonawen, he sacrifices (him) to; siphonanam, he sacrifices (it) to; n. agent, siphonawen, one who sacrifices, a priest. See offer.
safe, wamawichem, in safety [wanucen, he is safe?] (wamawichem, safely, C.); cf. wamawic, careful, C; wanucen, he oversees, keeps, rules over, etc. paman, safely (?), Prov. 31, 11 (perman, wholesome, C.). wamawich, safely, Acts 27, 44.
sail (n.), sepayanuk (sepaynik, C.; sepa-khey, R. W.), a sail; suppos. part. man.
sail (n.)—continued.
from seepanh, he sails, lit. he goes by spreading out, from sepe, suppos. seph; when it is spread out or extended (seepanhkoomratta, let us sail, R. W.; seepaghkamndat, to sail, C.).
sail (v.), punamdhham, he goes by sea, as distinguished from going in a boat or by oars or paddles; hence n. agent, pl. punamkhamawmau, mariners, Jonah 1, 5, those who go on the sea (punamkham).
salmon, mishkumpaaspock (pl.), redfish, salmon, R. W. [nasupp; red; anwannang]; Aban. mokshsuangy, pl. +ek.
Rastas.
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 n'pogey, i.e. sour water [n'pog].
same, now; inan, nuna, ne wun, that same; pi. ne nawoodz, an, in. wun, the same (person); newu, so, in the same manner as (neini, nah, wun ne, the same; not wahuine, not the same, C.). See as; like; such.
samp. See soft.
sand, woguts, wogout, sand, a sandy place; mognu, in the sand.
sasafra's tree, susamagpaimack, R. W.
satisfy, tupa, taapi, there is sufficient, enough; tapawad, tapawan [tapian-tataun], he is satisfied, is satisfied with (it); tapewaata, he satisfies (him) with (it); tapewnang, he satisfies (him), makes (him) satisfied; suppo, wak tapewata, he who satisfies; tapewa, he is satisfied with (him). See accept; comfort; enough. Tupaun, he is satisfied with food, he eats enough. See eat.
saucy, numpakwe, saucily, C.; not quaquaqithamau, (he is) saucy, ibid. (?)
save, tanheun, he saves (him); tonweteun, he saves, rescues, or delivers (it) [caus. an, and inan, from bonet, he saves himself, escapes]. See deliver.
watchana, he keeps (it) safe, he saves (it); an. wakheun, he keeps or saves (him), pass. he is saved; n. agent, watchmanum-un, one who saves, a savior.
saw (n.), pokwankwunk, tawwankwunk.
say, wassiu, he says, he speaks; wassiu, I say; kusiu, thou sayest; wassiu, if I say, when I say; atoth asiu, whatever thou mayest say (tegwon kisium, what do you say); inisiiu, we say, C.; wug ne, say thou to them, tell them; wosoup, I said, I did say. See think.
withish, he says to him; wassiu, I say to (him); suffix katthuik, I say to thee, I tell thee; wassiuish, they said to him (wassiuwarp, I said, C.; wassiu, wassiuvarn or wassium? what shall I speak? R.W.). wussiw, he says; wassiw, they say; wassiwish, say thou; wassiwak, say ye; wassiu, if he say; wassiw, he did say; vbl. wassiwark, a saying, wassiw introduces a quotation or has regard to the thing said (wassiu, 'Sibboleth', Judg. 12, 6); wassiw and wassiuik to the speaker or the person spoken to: he says, he says it to him, wassiuun, wassiu, he says with authority to (him), he commands, directs, or speaks as a superior to an inferior. wassiu . . . Jehovmah thon n'kungr, we wassiu, 'he said . . . what the Lord saith to me that will I speak' (or tell), 1 K. 22, 14. See command; send; speak.
scab, nasthe. Cf. numpun, a swelling; mogki, (it is) relatively great.
scabard. See sheath.
scales (of a fish), wuhluqkitcheg, these (fish) which have scales (wuhluq, it covers the body or it is covered, from hog, body; hogka, it is clothed; cf. shell).
scare, kusnaaikai, then scarest me (with dreams), Job 7, 14.
skatter, seilhan, he scatters (it); caus. an. seilhan, he scatters (them); suffix was-skahiek, he scatters them; pass. wug seilhango, they are scattered; caus. inan. waskahiek, he scatters (it), i.e. he causes it to scatter; suppos. part. inan. seilheunak, (when it is) scattered, sprinkled; an. progr. seilheun, he scatters (them) in flight or disperses them (seilheunak, to scatter; seilheunak, to sprinkle; waskawremaun, I sprinkle, I scatter, C.), seilhagi, (they are) scattered (seilhagi, seilhank, loose beads (wampan unstrung), R.W.; elsewhere collect. searu, sevar, loose
scatter—continued.

beads. natouw, natouwag scattered
[no sêchêkan, or nê sêchêkan].

scold, wasskwamok, he reproves (him);
see reprove. naniskwamok, I chide or
scold; naniskwamok, I rage, C.

scornful, wamamwëcâmam, he is scorn-
ful, a scorners [wamamwëcâmam, he mocks
him].

scratch, wâcêkam, he tears or scratches
(an. obj.) as a wild beast; suffix wam-
wâcêkam-ah, he tears him (wâcêkam-
nanâm, to scratch; wamamwëcâmam, I teas,
C.). oâkêkôkâmam, I scratch, C. (?).

scum, pêhâm. See foam.

scuppaug, mishkâm, pl. -pihâm. See por-
gy.

sea, kehâh, kehôh, kehoh (kêhâm and
wêchêkâm, R. W.; Peq. kehâhâmok, Sti.
Deb. Kel. Kêhâmâm, Hk.). pl. keh-
kahâmamok; woh kehkahâmamok in the
midst of the sea; këkkë kehkahâmamok,by
the sea; këkkëpâm kehkahâmâm, on the
sea-shore (=at ohâgamâm); kehka-
hamâmâm, the water of the sea [keh-
âm, it is very great]. See chief;
pâmâmok, pâmâmok, pâmâm, a name of
the sea which is not found except in
compound words. It is probably de-

erived from pêi, the particle of indefinite,
undirected, or variable motion or activ-
ity. From it are derived pâmâmokâm, he
goes on the sea; pâmâmôhkâmâm, a
mariner; wâshêkâmâm (wâshêkâm, Is.
18, 2), the surface of the sea (cf. wos-
kôhe mâm, Gen. 1, 2); ohâmâm, the
shore or border of the sea [ühâm, on
the edge or margin of); kehkahâmâm, ke-
hêkâmâm, on the shore [kêhêkâm, where
the sea begins], John 21, 4; Gen.
22, 17; wâmâmôhâm, 'the Sea God,'
R. W.; pâmâm, oil [pâmâm, of or
from the sea]; pâmâmâh, pâmâmâh, a
rock in the sea, a sunken rock, etc.
wâchêkâm (R. W.) was perhaps a name
given by the Indians of the sea coast
to the ocean as the great 'producer'
wâchêkâm, it yields, producers of their
staple food, fish.

search for, wîmâmâm, he seeks (it),
searches for (it); natamâmâmâmok, search
ye for (it) (natamâmâm, search thou;
ôpiw euamâw? what do you look
for?; wâmâmâmâmâmâmâmâmâmâmâm, I can
search for—continued.

not look or search, R. W.; wâmâm-
tâmâmâmâmâmâmâm, I search, C.); an, wâm-
tâmâmâmâmâmâmâm, he seeks (for him); vbl.
wâmâmâmâmâmâmâm, search (for inan. obj.). See
look.

season. See time.

seasonably, attâkâm, akhkattâkâm [at-
âkâm], in due season, seasonably; attâ-
khâm, there is a season, time, or op-
portunity.

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 ar-

rangement as probably correct: See-
time, akxonkâmâm, spring, R. W. [im-
perat. of akxonkâm, R. W., gâtâmâm-
amok, akxnâmâm, El.; let him plant].

Early summer, ojâmâm, spring, R. W.
and C.; summer, El. Summer, ojâmam,
(W. Lehm.); El., C., and R. W.; xawn-
âmâm, R. W. Harvest time, wêmâmâm,
and wâmâmâmât, R. W.; 'xêmâmâmât, fall,
C. [from wâmâm, it is dry]. Fall of the
lea, tâpiwâmâm, R. W. Winter, xipâm,
El.; pâmâm, R. W.; xipâmâm, C.

seat, oppamâmok, vbl. n. from appâm, he sits.
See sit.

seawall. See scatter.

second, xokhâm (next after, next in
order, ne kehôhâ) [wilokhâm, C.]; xôk
ækëkët, the second (son or daughter)
in order of age, the next to the eldest
or first born.

secret, kêmâm, (it) is secret, private;
kräm, secret (kêmâm, secretly, C.);

supposes inan. akêmâmâm, akêmâm, that
which is secret, a secret; xôk krâ-
êmâm, secret things.

see, xômâm, he sees, he see (it); xan-
îmâm, I see (sun kêmâm) dost thou
see? C.); supposes. xôk, xôk, when he
saw; xânâm, if we see; xâmâm, if ye
see; xôk, see thou; xâmâmok, behold
ye (eh àâmâm, behold! C.); an, xômâm,
he sees (him) (kâmâmâm, have you
seen me?; xêmâmâm, I have seen you,
R. W.); xôk, see ye (him); vbl. n.
xâmâm, a seeing, sight.

seed, wâmâmâm, (its) seed; wâmâmâmâm, a
mustard; a mustard seed; pl. wâmà-

The servant of (him), who belongs to him; wauitunwi, constr. wauitunmanok, his servant, the servant of (him), who serves him (wauitunmanok, his servant, C.); wauitunmananok, a hired servant; n. collect. wauitunmananok, the servants, collectively, Ex. 21, 7; wauitunmanamok, owned servants, collectively, Eph. 6, 5.

serve, annman [pass. of annman, he sends or commands or employs], he is employed, he is hired; n. agent. annman-in, one who serves for hire, norurten, norunchu, he-scribes or serves, primarily, he follows (him); nosrekiit, serve thou (him); nosrekiit, obey, serve ye. See obey. wauitunm, he-serves, he is a servant; wauitunmanwunin, infin. to be a servant; v. i. act. pror. wauitunmanwunin (he continues to act a servant), he does service habitually (wauitunmanwunin, to serve, C.); vbl. n. wauitunmanwunok, his service, a serving (him); wauitunmanwunok, service performed, the doing of service. From wauitun (his servant, he serves (him).

set free. See deliver; lose.


saw, wauipun, wauipumun, he sews; wauipum, wauipun, he sews (it); kauishqum, thou sewest (it) (wauipumul manuyum, to sew one's clothes, C.); v. i. an. act. wauipun, he is sewing; pass. auquipun, it is sewed; auquipunum, (it) was without seam, not sewed, John 19, 23. Cf. unquap, sown, a door.

shad. Abl. unuulakap, pl. -pak, 'lar'; katitungs, pl. -yibik, 'grow'. Brulks. Cf. unuulakap, a scale, 'écarille'.

shadow, aubunkanok, aubunkuk, aubunok, aubunok, aubunkooh, aubunkuk, shady trees (aubunkuk, it covers, and aubunok, it
shadow—continued,
is a covering or it is covered]. Cf. on-geyaqtoheh, a veil; onkehwey, a cover.
shake, wakkwakwan, freq. wakwakwan, he shakes (it), causes it to shake or tremble; inan. subj. wakkwaw, wakwakwan, it shakes, it is shaken; derog. wakwakwan, wakwakwan, he shakes, trembles: vbl. wakkwaw, shaking. See tremble, wakwakwan, he shakes (him); pick, kawtawwakhiinick, I will shake you. C. tatamunam, he shakes (it): tatamunam wakwakkoowk, he shakes his garment; caus. inan. tat-

wakkochoon, tatwakkoow, etc., he shakes (it), makes it shake; tatamunawhtakah kaw-
kow, shake thyself; tatamunawhtak pup-
pisi, shake off the dust, Mark 6, 11 (=
=papamukwakwak, Matt. 10, 14; Luke 9, 5) (wakwakkoow, shake this, R. W.).
shall, aux. mes. See must.
shallop, wakwakwaalaak, dimin. wak-

wakwakwakpice, a skiff, R. W. "Although they themselves have neither, yet they give them such names, which in their language signifies carrying ves-
sels."
shallow. See ford.
shape, kawwakwaashtow, he shapes, fashions, forms (it); kawwakwaashtow, he forms (him). Caus. inan. and inan from kawwakw, he marks it out, or kawwak-

was, placed in order: he causes (it or him) to be made in order or by rule. wawas, wawas, he is shaped or formed. See form.
sharp, kowma, kowik, (it is) sharp; suppos.

kowma, (when it is) sharp, that which is sharp: wawoowk ... kowma, the haft ... the blade (of a knife), Judg. 3, 22; kawwawh (kawwawh, C.), a sharp knife; kowmaap (kowmaap), a sharp stone. See edge: point.

sharpen, kawwakwani, kawkwani, he sharp-
en; kawkwani, it is sharpened; pass. part. kawwakwani, (it is) sharpened (kawwakwani, to whet or make sharp, C.).
shave, mawasun (the smooths (it), makes (it) smooth), he cuts or shaves the hair; mawasun wawasunak, he shaves off his hair; mawasun, when he shaves his head (maw-

awasun, to shear, C.); an. mawasun

shave—continued,

wakkogh, he shaves himself. From mawasun, it is smooth. poyllwaatun, to

shave; wakpakwak, I shave; see why kawpakwakwah? will you be shaved? C. chequodtewkwaan (caus. an., che-
quodtewkenaw), he shaves (him); che-
quodtewkwan, he shaves (his head, his face, etc.) inan. obj.; suppos. inan. chequodtewkwa, that which shaves, a razor, Is. 7, 20 (=chequodtewkenaw, Ezek. 5, 1; chequodtewkwa, C.).
she. See he.

sheath, scabbard, pecheqnaugkuk, pe-

cheqwaugkuk.
shell (?), wakkoghi [it covers; or is it
casualistic, makes a covering? From hag-

ka, it clothes, covers), a shell (wakko-

he, a shell, C.); pl. -mus, scales (of fish, mookoowk, R. W. [aekki-wakkohe, black shell], 'black money'; pequa-

nhek [kappokki-wakkohe, thick shell?], 'a little thick shellfish', R. W. (the round clam); mookoowk [wakkohe], 'the periwinkle', R. W. (Pyralia).

anna, a shell; C. uawoow, shells; su-

wakkaunawak, the black shells, R. W. (bivalves?).

shield, opquaq [when it covers; suppos.

inan, from agka, hagka, it covers, clothes, is worn on the person]. mut-

lakkit (moutukk, on the shoulders), a shield or 'target' hung on the shoulders.
shin, nisisuusissi, C.

shine, rokha, he shines, emits light

(wepaus rokha, the sun shines, C.); wakwamun, wakwamun, it shines; wakkwamun, wakwamun, the light shines; suppos. inan. veppawmawak wakwam-

unawak, a candle when it shines; adj. and adv. wakwamun, wakwamun, shining, light-giving (wakwamun, C.); vbl. n. wak-

wawmawak, wakwmunak, a shining forth, light emitted; wakwmunawak wakwmun-

awy, the light of a candle. wakwamun, it shines, emits light about it. wakwamun, it shines, is bright: wakwamun wakwamun, 'the fire is bright', Ezek. 1, 13. wak-

wiykwaan, it shines, glitters, reflects light: adj. wakwiyk, wakwiyk, bright, glistering, as a sword. Nah., 3, 3; a stone, 1 Chr. 29, 2, etc.; inan.

caus. wakwiykwaan, he makes (it) shine, he furnishes or polishes (it).
ship, kêhtaweg, kêhtaweg (kítowek, R. W.;
dimun. kítowekpeoce, a little ship, ibid.).
From kribhok-ouw, kékhabam, he goes by
sea; kêhtaham-rag, when he goes by
sea (2). But see shallap. Is kêhtaham
a great 'carrying vessel'?

shoe, mokus, mokus, mokkisum; pl. mok-
kissiun, mokkissiun (mokkissississ and
mokkississiass), shoes 'made of their
deer skins worn out', R. W.; Peq micka-
sous, Indian shoes, Sèler; mahanok, his
shoe; kanmokos, thy shoe.

shout (with a bow or gun), pama, he
shoots; freq. pepamam, he shoots
often or repeatedly (pêpa- ouk, 'he is
gone to fond'); he is shooting, R. W.;
pamman, freq. pepamamam, pemamam,
they shoot; pouns (points, R. W.),
shoot thou; pamnak (pamnak, R.
W.), shoot ye; pad pêpa, one who
shoots; pepeparapay, they who
shoot; n. agent, pepumpanam, pepum-
panam, a shooter, an archer; an. pepe-
mam, pepamam, he shoots at (him);
suffix up-pepampanam, they shoot at him.
See fly (v.); gun.

shore, kêsahpuwou, kêsahpuwou (kêt-
puwou), where the sea begins, the sea
shore. oqampanam[olqampan-qanam],
the sea margin, the edge of the sea;
oqampan kêsahbant, on the sea shore.
Mark 2, 13. See bank; haven.

short, tiôge, tiôge, (it is) short (toh-
kisose, the is short, C.; tiôquakwa, low and short, R. W.).

shorten tiôquiâw, tiôquiâw, he
makes (it) short, he shortens (it) (caus.
inan. from tiôge, short).

shortly, bamok, soon, quickly.

shoulder, mepêq, mepêq, the shoul-
der; uppeq, uppeq, his shoulder (up-
pêk; pl. uppeqew, R. W.); uppequam,
Gen. 49, 15: mânamèw uppequam, be-
tween his shoulders, Lev. 33, 12.
wa'tqik, m'tik, the shoulders, i.e. the up-
per part of the back; ña'tqitik, ña'
wa'tqikgt, on my shoulders; wa'tqiget, wa'tqitik, on his shoulders (m'tik, a
shoulder, C.).

shoulder-blade, tiapiam (2): catch
at-tipiawam, from my shoulder-blade.
Job 31, 22.

shout, mokkissisi, mokkissiunam, he
shouts, cries out with a loud voice; vbl. n.
shout—continued.

mokkissiunam, a shouting, a loud
noise (mokkissisunam, speak (shout) out,
R. W.; mokkissiunam, to roar, C.). See
bowl.

show, wêntam, he shows (it) to (him);
suffix wammankitam, wammankitam,
he showed (it) to them; knobcity-
wash, I show it to you; nôtam, show
thou; nâmwas, show to me (nâmwasin,
I show; nâmwasik, show me your
house, C.). Caus. from wâmwa, he
sees, adan, he sees him; wêntam, he
causes him to see it; so, mûntam, show thy-
self to (him), 1 K. 18, 1. See inform;
teach.

shower, nêpham, C. wântâmâm, 'there
comes a shower', Luke 12, 54. pepi-
diwas, showers, rain in showers (n.
collect. droppings). See rain.

shril, mokkisatwok, a shrill tone or
voice, C.

shut, sêkîtam, he shuts (it), as a
doors, gate, or the like, to or together;
often, he shuts the door (without open-
expressed): yîntamamam, they shut
the gate, Josh. 2, 7 (yînâm, shut the
door after you, R. W.). pëâmwa
shuts (it, as the hand, the eye, etc.);
âmpan kêsahkân (wêntam, shut
thou their eyes; hence, wêntamwik, a
veil.

shut up. See close.

sick, mâchikoum, he is sick (mâm-
khoon, mâmâchikoum, I am sick;
mâmâchikoum mâchikoum, my wife is
sick, C.; mâmâchikoum, I am sick
mâmâchikoum, we mâchikoum, I am sick;
subj. mag mâchikoum, the sick; vbl.
na mâchikoum, sickness. See fade;
have (auxil.); oh! pass away.

side, mepêtoy, rib, side; mepoteyam,
mepoteyam, to his side. susipow, sus-
syee, (it is) on the side of; susiyyam
washko, on the side of the mountain;
epu susiyyam, on one side; kususip-
pogowam, on thy side; susiyyamkôwam,
susipogowamkôwam [susiyamkoum],
the side of the house. wêntâmâm . .
onkone, on this side . . beyond or on
the other side of; wêntâmâm sepiam,
on this side of the river (wêntâmâm-
em, on this side, C.). yâwe, yâw, wëw,
side—continued.
on one side of: *pauk ęgənə* . . . *mak-tek ogniäwem*, one on the other side; another on the other. Ex. 17, 12. *acw- nomäkwä", 'from the land on the other side'; *acw-nomäk sidedoam*, 'I came over the water'. R. W. *[ogkmumäwokke]*. See other side. *mochure, ochure, idik*,
on both sides of: *ifhikmorng*, two-edged, sharp on both sides; *mochure seeg*, on both sides of the river.
sight, *možamamok*, a seeing, sight; vbl. n. from *saw*, he sees.
silent, *choquonnapi* (he remains quiet); he is silent, he stands still; *choquipñash*, he then quiet, he is silent (mochquipñash, I am silent, C.).
*sin, matchok (evil); matchowom (evil doing);* See had.
since, *wahtox* (match, lately. C.); *mol- teém we kesok*, since that day.
since, *wahtochi, matchochi, a sinew; pl. ush*.
sing, *naumahom, naumah*, he sings (songs, etc.); *naumahomok, sing ye; supposes part.
*nok naumahom*, he who sings, he is singing; vbl. n. *naumahomok*, a song.
takthaumom, he sings; takkakthaumom (nakkakthaumom, C.), I sing; taktho- monak, sing ye (na kwan naavakta- homumorä? can you sing? C.); vbl. n. takto- homunok, a singing; n. agent; takthaum- marin, a singer.
sink, *guttumok*, he sinks, it sinks, as in water, in mud, etc.; *kthinamopnumok kal guttanþerog*, the vessels were ready to sink (on the point of sinking), Luke 5, 7; *guttomok piisserompiq*, he sinks in the nire, Jer. 34, 6. Cf. *guttokhomin*, he weighs (it). With particle of derogation or disaster, *guttumomak*, *guttakha- shwa; guttokhomin mactik yosok*, they sink to the bottom like a stone, Ex. 15, 5. See dip.
sip. See sup.
sister, *seichtoóok*, her brother or sister; *rectompan, rectompanit*, his or her brother or sister. See brother. *rectokimp*, *rectokkimp*, her sister; *m- takkaung*, my sister (recticks, a sister, R. W.); *nummisës, nummisës*, his or her sister; *nummisësok, the sister of (him or her); nummisës, my sister, nummisës thysister, nummisësin (the sister of any one); a sister; *wesumamiskok*, his/her younger sister. Judg. 15, 2 (wesi- amiss, a sister, R. W.; Muh. *wemecer, my elder sister, Edw.). Alm. *níjënuus*, ma sèurt; sit miltur; *nekismamë (Sa- s. v. parentièr), ait vir, Rashe. See younger brother or sister.
sit, *aypp*, he sits, primarily he abides, remains in a place, is at rest, he is or remains inactive; hence with an subj. often used to express passive existence, 'he is', as *wus* (agit) expresses active existence or animate being with potential or implied activity, and *ahere* (it has itself), inanimate passive existence, 'it is'; *watopp*; I sit; *wopppi*, I sit here or there, I am sitting; *wetoppa*, he sits here or there, he is sitting; *appayog*, they sit; *aypp*, sit thou; *yepp aypp*, yepp, sit ye here, abide in this place, suppos. *wok aypp*, he who sits (go ñppëk cèc), let him sit here; *wat opp*, he is not at home, R. W.; *wp appppent, to tarry; *aypp*, he sit- teth, C.); vbl. n. *appppon*, a seat; *num- wopppi*, he seats himself, he sits down; *numwopppon*, sit down (numnumwopppièr, I sit; *numwopppon*, to sit, C.; *wépp- tappa*, sit thou down; *wetopp yifé*, sit by the fire, R. W.; *pëw woptappag*, they shall sit, he seated, Ind. Laws xii). *wectapp*, he sits down with (him); without object expressed, *wectoppo*, Luke 22, 55 (*wectappoamu*, 'sit down and talk with us', R. W.). *kikhoppu* ([kikh-apppu], he sits near or by the side of (him). *quoppa*, they sit on or upon (it), he rests on (it) (vbl. n. quopp- appon, a chair or stool, C.).
skin, *wañtiyaxquab[e* vell-sheepskin-appu, that which is on the outside or the extreme exterior], the skin of man; *wañtiyaxub*, his skin. *wokon, iškon, iškon, iškon, a raw hide or undressed skin (of an animal); wokon, his skin (oskım, a hide, C.); n. collect. *oskon, skins shëpsokon, (undressed) sheepskins*, Heb. 11, 37. From *wokon, new, or *oskon, it is raw, un- prepared for use; see raw. *oskon, a skin dressed or prepared for use as clothing (wës, a deer skin worn as clothing, R. W.), adj. ohkonaw, made of skins vt. *oškon, he covers or hides; oy-
skin—continued.

_kumor_, to be clothed; _osko, he is
clothed; vbl. n. _oskonuk, bokkonuk,
clothing_. N. _collect. okkonuqak,
skins._

skull. See head.

skunk. Psq. _annowkeh, o'sowowih, Siles;
syack, Josselyn. Chip. _ski-kung, sge
gg, _ske-gung, polecat [related to _hokkay,
sploted?]. Ahn. _sge-ki, Rasles [re-
related to _sgeki, piser, and _sugt, El.].

sky, _kesak_, the visible heavens, the sky.

See sun. _pohok_, the clear sky (lit.
when it is clear), suppos. _iman. from
pohki, it is clear: _pohok uspi_, the sky
is red. Matt. 16. 2. 3. See weather.

slander. _kkekonuqak_, he slanders (him),
lit. he talks about (him); n. _agent.
kkekonuqak_, a telebearer, a slanderer.

slaughter, _woskonek_, a killing, from
_woskon_, he kills.

sleep, _konuq, konwa_, he sleeps; _nak-
konek (nakkonuk, C.), I sleep; infin.
_konuqat (konuqat, C.; Del. _yonuq, Zebi.);
suppos. _nak kul, kowit (Del. _guwik, Zebi.),
he who sleeps; pl. _ng kuwik (Del. _kwitikhi, Zebi._);_konuq,
when thou sleepest (u'女 cowish, sleep
thou here), 'do lodge here': _kukkoni-
tona, I will lodge with you', R.W.;
vbl. n. _konuqak (konuqat, C.), sleep; n.
agent. _koniqat-in, a sleeper; _konuq-
konek_, he sleeps soundly, he is fast
asleep _[pasuk-konek (?), he sleeps like
a stone_. See soul.

sleepy, _koltukkomusat_, to be sleepy.
C. (Del. _squatagawa, I am sleepy.
Hkw.; cf. _manukkomusat_, to dream.

slide. slip, _towegpak, towegpakken_, he
slips: _suewt towegpakken, my foot slips;
suppos. _iman. towegpaksh, when it slips.
From _towegpak_, it is slippery, with 'sh of
derection. _ossephon, he slips or slides
backward; adj. _ossephon, ossephon,
backsiding. (C. _ossephon, he goes
backward.

slip, _sowogpuyamuchey_, pl. _ask; sowog-
puyamuchak, he slings (it); n. _agent.
sowogpuyamuchakenekonuk, a slinger.

slip. See slide.

slippery, _towega_, (it is) slippery; _tow-
egpakshak, (it) is slippery.

slothful, _sugoniqam, sugoniqam_, more
rarely _sugoniqam, he is slothful, sluggish,
imbolent: _abpeg sugoniqamak, sugoniq-
konuqamak, he is not slothful: _abpeg su-
goniqamak, he not remain or idle (in
a particular matter); the freq. _sosn-
or _sonw_ denotes general or habitual slo-
thfulness; vbl. n. _sugoniqamak, sugo-
agikenak (sukkonuqak, C.), slothfulness,
indolence; n. agent. _sugoniqamak_, an
indolent or slothful person. See slow.

slow, _skeki, chekeki: chekeki kwe-kwe-
quumak, thou art slow to anger; _cheke
kkonuq, you sit up late', Ps. 127. 2,
i. e. you are slow to sleep. _manuqam,
manuqonam, (he is) slow, moderate;
patien, quiet, gentle (iminuk, gently, (C.);
manuqunam, he is (and remains) quiet,
slow, etc.; _manuqatam, he acts
slowly, he is slow (in action) (_tow-
nekinsh, go slowly, R. W.); n. _agent.
manuqunamak, one who is slow, patie-
tent, gentle. etc. (cf. _manuqonat, _slow
of (my) speech', Ex. 4. 10, and
cheke kettoukkeh, 'let him be slow to
speak', James 1. 19). _manuqunamuq, they
are slow; _casuqunamuq, you are slow,
R. W.

small, _plekonam, plekonam, he makes
(him) small; pass, he is made small; _pukh,
'bring thou him low', make him small, Job
40. 12 [caus. an. from _pewem, _pewen, it is
small]. See little.

smell, _manuqatam, manuqatam, he smells
(it) (_manuqatam, I smell, C.; _quet-
matukbesh, smell thou, R.W.); vbl. n.
manuqitetunamak, smell. _manuqunamak,
manuqunamak, he smells of, has the odor of;
manuqunamak toqer, they (inan,
pl.) smell of myrrh, Ps. 45. 8: _manuq-
quaq (when it smells of), smell, odor,
of _iman_. _manuqunamak, he smells
of, emits an odor of; vbl. n. _manuqun-
unamak, smell, odor, of an _wn_. _match-
unamak, it smells badly; _matchun-
quaq, a bad smell (manuqunamak, a
stink, C.). _swetunamak, it smells
sweetly; _swetunamak, a sweet smell
(ordinamak or _wetunamak, C.).

smelt, _wamamenti: 'a little sort of fish,
half as big as eels, plentiful in win-
ter'. R. W. This was probably the
smelt (_Osmerus eperlanus_); but the
corrupted name 'mannuycoh' has
smelt—continued.
been transferred to another species.
From wakíchik, pass. and recipr. wakíchik'ayog, they are gathered together.

smoke, pokit, pokit (pick, R.W.); pokit'ina, (it) smokes; pokit'ina'awak, they (inam. pl.) smoke (kik pokit'ina'awak, your house smokes, C.); adj and adv, pokit'ine, smoking, of smoke; dimin, pokit'ina'awaken, vapor, fog. Cf. pokwce, ashes, mire, pokwcope, a clod of earth.

smooth, masi, muss, miskum, amoo, (it) is smooth, bare (waki, bald, C.); pl. miskum, they are smooth; but mooi miskum' awoh, smooth small stones, Isam. 17, 40; miskumpok, a smooth stone [mooi-ample]. See bald. masu, he smooths, hence he shaves his head, cuts his hair. See shave. mossu [for miskum, may an.], he makes smooth, an. okj, hence he shears or shaves. miskum awoh pok, that which makes smooth, which makes a razor.

smail, okeppan, Lev. II, 30.

snake, askok (sking, R.W.; asarkw, Morton, N. E. Canam; Peq. skoggs, Stiles; askok, C.; Del. askok, Hkw.; miskum [masi, black], a black snake, R.W.; Del. askok aposk, Hkw.); pl. -og; dimin, askoke, a small snake, a worm, sisk, serg, pl. sersging, a poisonous snake, 'adder', 'viper' (sisk, ratlesnake, R.W.) [sikko], he rattles, makes a noise (?), 'he peeped', Is. 10, 14; sersong, when it tinkles, 'tinkling', I Cor. 13, 1. Cf. akhi, a Big (siki, C.), a worm.

snare, appik, appik, appelhan, a snare, gin, or trap. See catch; trap (n.).

sneeze, musik, he sneezes (mooi'kwaik, sneezing, C.); moomuk, sneezing, ibid.; pappamun' uik, sneezing (violent blowing, blast of air).

snow, ian (vin, R.W.; Del. sin, gohn, Hkw.), siqende, R.W.; Peq. meech'pan, Stiles; sichepantch, when it snows, R.W. nakpawik, it snows; suq nakpaw, does it snow?, suqta suqta'pak, it does not snow, C.; nakpaw kiwak, a snowy day, E1. 1 Chr. 11, 22 (cf. takp, frost). Cree nipoon.

so. See as; like; such.

sob, wahwahin' wav, to sob or sigh; namwahwah, I sob or sigh, C.

so far as, wahwawen, mahyq, namahqwew.

See far.

soft, muski, muskum (muskir, C.), it is soft; an. muskaw, he is soft or tender; caus. inam. muskum, he softens (it), makes it soft. muspi, muskel, it is soft, i.e., it is made soft, perhaps primarily softened by water; muspi sawumak, softened clay, 'mortar', Gen. 11, 3, etc.; hence, supps, inam. muski, solaki, solakiy, pottage, that which is soft or thinned, and namwawp, R.W., 'a kind of meal pottage, unparceled. From this the English call their samp.' Dutch sappen (seperen, separn, repun, Webster), 'the crushed corn, boiled to a pap', Deser. of N. Netherl., 1671; further corrupted to pone (Abn. atsahbain, saganite, Rasdes). See drink (v.).

softly, moomum. See slow.

soldier, watram, an enemy (in arms), a soldier (mutuwang, soldiers, R.W.; cf. mutawaknek, a battle, ibid.). See enemy.

solitary, tonwawhina, tonwihin, it is solitary, desolate, deserted: ohke pish tonwihin, the land shall be desolate; suppes. nek ne tonwahkil, my house that is waste, Hagg. 1, 9; as adj, tonwahshiné, solitaire, desolate. See alone.

so long as, miskik, ne mohke, tolakhe, so long as, while. Cf. weslabyo, the length of.

some, mutwahchik, mutwahche, mutwahchik, C., a part of, some of (it) [mut wate, therefrom, as a less taken from or out of a greater]. polake, R.W. See half.

somebody, houwan; pl. houwayng. See any.

sometimes, wamowah, wamowakh (wamow- amwish, C.), sometimes, now and then, at times.

son, wamowam, his son, the son of; wamowam, my son; pl. wamowam, my sons; wamowam wamowam, my son's son; kwemow (kwamow, C.), thy son; wamowam' am, a son, i.e., the son of any, any son; n. collect, wawammonak, sons; waw amwammonak, all my sons, wamowam' am, wamowam' am, wamowam' am, my son, R.W. See boy: younger son.

son-in-law, wamowam, he is the son-in-law (daughter's husband) of: pish ken
son-in-law—continued.

sorrecnnguykoch, then shalt be my son-
in-law. I Sam. 18, 21; suppos. part.
nunenamuykachke, a son-in-law (and re-
muck, he is my son-in-law, R. W.).

soon, tomak, sorry, speak, as soon as
(kittunmi, kittunyog, R. W.). See im-
mediately.

sout, peonok, C. (2).

sore, kkhekeki (it is sore), a sore; an. kkhckeket (he is) sore; vbl. n. kkhe-
kechkevak, kkhechewak, soreness, a sore
(n'khekomau, n'khecomamau, I am in
pain; achkomamau n'khe, my foot is
sore, R. W.).

sorrowful, neatam, he is sorrowful, he
grieves; v. i. and v. t. he grieves,
he grieves for (it); vbl. n. neaniamau-
ok, sorrowing, sorrow. See grieve.

sorry, aukkomamau, he is sorry; v. t. he
is sorry for (it). See repent.

so soon as, quena, qucde, as soon as,
scarcely.

soul, ketuinquukh, (he is or it is) a living
creature, a living self [ketunokjok].
This word is used by Eliot for 'soul',
(living) 'creature'; a human being,
etc. It is doubtful if it was known to
the language before he employed it.
Cotton, however, has ketiavin, keti-
vi, a spirit; this may be etymologically
related to the Algonquian word for 'soul'.

sound. See voice.

sour, së', it is sour; suppos. soq (when
it is sour), that which is sour: së pemik-
quuauk, beefed or hams; së yine,
'vinegar'; adj. sole, sëne [sënum, sour-
like], sour; same wamau, sour (unripe)
grape, Is. 18, 5. (C. single, hard, diffi-
cult.

south, sorrauyk, ñorayk, southward,
to or at the south, but (sorrawk) ac-
cording to R. Williams, 'the South-
west', where 'the Gods chiefly dwell'.
sorrawk, the south country.

south wind, sorrawk, sorrawk, there is
a south wind, the south wind blows
(sorrawkshor, the southwest wind; taw-
ritta, the south wind, R. W.).

sow, oketo, he sows or plants. See
plant.

span, ñauknikau. See measures of
length.

sparrow. mane-tsah-puqek is used for
'swallow' and 'sparrow'; nanwahs-
quish, Ps. 102, 7 (nanwahquish, Mass.
Pa.).

speak, kutta, he speaks, he utters
speech; vbl. n. kuttunok, kutkaranok,
speech (a word, C.; the Word, ókóyov);
with & progressive ketaks (ketakw, R. W.),
speak thou (neh utu kettamk,
he speaks well or is fair-spoken;
nekatatamk, I speak, C.). ammanu;
manaman, manaman, manemen, he speaks to (as
a superior to an inferior), he tells or
commands (him); manik, speak ye to
(them); neh amo, he who speaks to
or commands; ani, when I speak to
(them) (not-manamk, he commands
me; amman, to say, C.). See say.

think. kemanu, he speaks to (him),
he talks with (him); kemanok, speak
ye to (them); kenaus, speak thou to
(them); suffix kai-kemanu, I talk with
you, I speak to you as a superior to an
inferior; n. agent, kemanamoun, avan-
selor.

spear, quanbly, pl. -yau (quan-
bluug, long stick); munayokok, a fish
spear; Job 41, 7 (Del. natabakau, Hkw.)

species. See kind (n.).

speckled, manawine, 'freckled'. Lev. 13,
30; manawais, theoran, daj is speckled
(manawais, Gen. 30, 33); suppos. part.
pl. ugy manawinedek, they which are
speckled. See spot.

speech, kettunok, speech, utterance;
vbl. n. from kett, he speaks; kettun-
okwak, continued speech, talk; vbl. n.
from kettuk, he goes on speaking;
ketukwak, manvamukwak, speech, lan-
guage. See language.

spider, manunapit, monunapptl.

spill, ganbshau, gogashau, it is spilled,
Lake 5, 37; Mark 2, 22; m gomshau-
auk, that which is spilled, 2 Sam. 14, 14.
spins, _spinemoides_, _tenepodnoides_, the) spins, twists. See string, twist.

spirit, _mohkauk_, breath, the spirit of man (πνεύμα, _spiritum_). Apparently a verbal from _mohka_, 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, _wom-wahekumokamokah God_, Gen. 1, 1 (cf. Dan. 4, 8; 9; 15, 18); _wom-mom, Matt. 4, 1 (cf. mattatul, the devil, ibid.).

spit, _suhkau_, he spits (eskimomiamangt, to spit, to spitful, C.; _nattekimas_, I spit; _misakwe_, I am spitful, C._; _sokkii_, _sokhii_, spittle.

spoil (un., _booty_), _sopattahamukan_ [vbl. n. from _sopattahom_, he leaves it behind].

spoil (v.). See hurt, rob.

spontaneously, _achewoheh_ of himself, of itself, by its own.

spoon, _wattatamaretch_, pl. - _osk_ (but _nattatamawatch_, my cup, C.). From _wattatamarencehaw_, _serhow_ [cats, from _wattatam_], it makes him drink, enables him to drink (?). _kuwmi_, pl. _woimi_, R. W.; _kawmoi_, _quawmoi_, and _kakohlahook_, spoon or ladle, C.

spot, _cbokkii_, chopy, a small bit, a tribe, a spot, a jot; _wampi cbokkii_, a white spot; freq. _cbokkiiwopp_, suppos. inan., when it is spotted or has many spots), that which is spotted; _an cbokkii_, _chosobokkii_, the i spotted; suppos. _chosobokkiiit_, when he is spotted; pl. _ony chosobokkiw(DbContext), the spotted animals, _manoowechokkii_, _i_ is spotted; _ony _manoowechokkiw DbContext), they animals whicharespotted [mano-chookka, having dark or black spots_?]. See speckled.

spread about, _prunkimooi_, it spreads about (as it vine), Ezek. 17, 6. From _pumoo_, it goes astray.

spread out, _sepangyooi_, _sepvikomooi_, he spreads (it) out; suppos. inan, part. _sepangyomooak_, spread out; inan, subj. _sepangyooi_, _sepvikomooi_, it is spread out, it spreads itself; v. i. _mepviki_ they spread themselves. See sail (m.).

spring (a season). See seasons.

spring (of water), _tohkekau_, a spring, a fountain, pl. _awom_; _tohkekuanyp_., springs of running water. Num. 19, 17; Josh. 15, 19.

spring up (as a plant), _sohkii_, _so 한국人_, it springs up; _tomik sohkanwah_, (these) spring up quickly, Matt. 13, 5; suppos. part. _sohku_, 'kuthe _suhkii_, 'in the beginning of the shooting up', Amos 7, 1; cats, inan. _sohkanwah_, he makes it spring up, _sohkekon _, it springs forth, puts out (as a bud from a plant).

sprinkle. See scatter.

square, _guw mi_ (four-cornered), square. See angle; corner.

squash, " _askalanspak_" their vine-apple, which the English from them call "squashes", R. W. " _Taqanterspakush_" is their best bread in summer when their corn is spent", Wood, N. E. Prospect " _Squashes, but more truly _squak_ squashes", Josselyn, N. E. rar. 57. Eliot gives _askatgeagh_, pl. _askalanspaksh_, cucumbers, Num. 11, 5; _manoowakwa-paht_, melon, _qumooqoog_, a gourd, etc. Cotton derives this _ask_ from _uieh, raw; _manoowakwahok_, 'cucumbers or a raw thing', and this etymology is established by Rasles' Abn. _eskitunak_kitt's, pl. _eskitumepaih, 'melon d'eau, i.e. qu'on me fait pas cire'; _skii_, raw. See raw. It was probably a general name for the Cucurbitaceae or melon-like plants, derived either from _uieh, raw, i.e. which may be eaten uncooked, or from the kindred word _askbt, askbt_, that which is green. Of same _askalaspsk_, all the green grass", Rev. 8, 7. _asktivash_ pl. _askalanspaksh_ is perhaps compounded from _askk, snake, and _any, snake-like plant; perhaps from _askbt-askt, green melon-like plant. The English adopted the plural _auskush_ as a singular and formed a new plural _squashes._

squateague (Labrus squateague 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 _chevrot_ or _chevot._

squint-eyed, _pinikyi_. C. ( _pu machequa_, he looks astray or wrong).

squirrel, _anepys_, a little colored squirrel, pl. _anepyomack_, R. W.; the chipunmuk or striped squirrel, Scirrums striatus _inay-kums, he is painted_, _mk'ke, .coeuruf; _nokhesses, suisse, Rasles. " The Suisse
squirrel—continued.

squirrels are little animals resembling rats. The epithet of Suisse is bestow'd upon 'em in regard that the hair which covers their body is streak'd with black and white and resembles a Suisse's doublet, and that these streaks make a ring on each thigh which bears a great deal of resemblance to a Suisse's cuir.

—Lahontan, 1, 255-256 (ed. 1763). miskiunk, R.W.; miskiunk, pl. -wag, C; mi'shi-da-nege and shenmengew, a squirrel, Stiles [miski-un-ge, great squirrel].

staff. mawikun (west-ab, R.W.), a walking staff (cf. awasskin, he rests). qusnohtug, an upright staff, stick, or pole ['jiiiiii-tifk, let, covers

stagger. chanskom, he staggers, as a drunken man, C; vbl. n. chanskomishkan and chanskomishkanak, staggering or reeling, Ibid. kykkobouan, quqquchchou, he staggers.

stand, wpeequa, he stands, he rises up (erect); وضع, I stand; نیپاوش, stand then ('up' Julg. 8, 30); نیپالت, let him stand; يکن نیپاوش, who stands (وضع, I stand, C; یکن نیپاوش, stay or stand here, R.W.); inan. subj. neyeprom, neyepwam, it stands; نیک نیپاماناش, these things stand; inan. caus. nepadan, neppatan, he makes (it) stand, he stands (it) up, and with inan. subj. it stands (i. e. it is made to stand up): میتا پیک نیپادتاناااه, they (inan.) shall not stand up, Is. 27, 9; hence neppadehtanak, a post, a stake.

kompan, he stands erect, as a man stands. This verb, related to ompp, man, is not found except in compounds, of which there are a considerable number. Heckewelder observes that in the Delaware 'up or ape, for walking in an erect posture', is one of the regular terminations of the names of animals; 'hence kompa, man'. Corresp. 411. wprojkompan [wompp, straight, upright], he stands upright. qeunikom-

pan, quqikompan, he stands upon (it); پیک کوکبوکوکیو یپسک, then shall stand upon a rock, Ex. 33, 21. olyokkompan wawosbek, he stands upon his feet, Dan. 7, 4; cf. apkattu, he walks or treads upon, Job 9, 8. cheqwikom-

stand—continued.

pan, he stands still, Josh. 10, 13. qe-

qikompan they stand like or in the

manner of, Job 38, 11. qawiskompan, -یه (they stand in a row), a row of men or animals; cf. qeunikom (they are in a row), a row of man, objects, waweikompan, wawisikompan [wampan, napeikan, he bends or stoops], he stands bent or stooping. waweikompan, they stood round about (it); wime-

kompan, Gen. 37, 7 [aresuu, it is round about, around]. qawisppkom-

pan [wapeuk, he turns about], he

stands turned about; hence he is con-

verted', and qawisppkompan, 'a conver-

t'. qawiskom, it stands (ie supported) on; suppes. inan. qeswohtug a foundation.

star, awisqua (miski, pl. awiswaark, R.W.; miski, C); pl. awisqopp; wish-

ömayna (miskiunk, R.W.), the

morning star [wiski-ompp].

starve, paskdauwun, he suffers extreme hunger, he starves; return he

wopp, paskdauwun, he is like to die with hunger. Jer. 38, 9; vbl. n. paskdauw-

unak, starvation, extreme hunger.

stay, yppa, he stays or remains. See sit.

togwogho, togwophun, it is stayed, it is stopped: يکن ووک نیپاماناش, he is like to die with hunger. Num. 16, 48, 50, =togwophun, Num. 25, 8.

steal, kommata, kommaot, he steals; suppess. part. pass. kommatoomak, (that which is) stolen; neg. imperat. kom-

matohkan, then shall not steal (pak-

matohn, I steal, C; پیک کوکبوکیو یپسک, you have stole, R.W.); vbl. n. kom-

matomak, stealing, their; n. agent. kom-

matowak-in, a thief.

steel, menikkeppyuq, misedcbeuyq. See

iron.

sterile, werheun, wercheiwe, (it is) sterile, barren, empty. See empty.

stick (n.). See reed; wood.

stick (v.), pioswopshon, pisowopshon, it cleaveth, sticketh, it is adhesive or

sticky; adj. pisowopshon, nasty, sticky, neowopshon, it adheres, sticks close; nesowop-

qudalun, it adheres to (it), sticks close

to (it); inan. pl. neowopshondas, they stick together, adhere (wampanwopsh-
stone.—continued.

pipek, in compound words, a rock [a detached, separate (chippi) rock?]; woskechepik, the top of a rock, 2 Chr. 25, 12; Ezek. 24, 7; at chippiqut, 'on the rocks' (on a rock), Acts 27, 29 (machipent, a stony path, R.W. = mng-

chippyadskut?). pumpuk, pumpqe, pl. puniqpunis, a rock, rocks; mawieq puniqpunis, among the rocks, Job 28, 10; pl. puniqpunisuttash (?), 1 K. 19, 11.

stooq, wokshkelil, wokshkuttunun uwata tuwana, 'he stooped down, he crouched as a lion', Gen. 49, 9; wikk-

punisa, he crouched (as a lion), Num. 24, 9. See bend one's self; bow down.

storm, wiskhishadun, in storms, a storm of wind, a tempest (wiskhish, there is a storm, a storm; R.W.; wiskhishatini, winds, C); wotlan, wiskhishatshin, there arose a tempestuous wind, Acts 27, 14; suppes, wiskhishadun, when it storms; wotlan akidabshadun, from the storm, Is. 25, 4 (wiskhishatini, it is greatly lifted up, there is a great uplifting). mawisqita (it destroys, it rages with violence), a violent and destructive tempest (mawisqita, inquishe, a northly storm or a tempest, C); sup-

pes, mawisqita; mawisqita, fire; squita, R.W.

story, wunktunutput, a story; pl. ask, C.

straight, stampe. See right.

strange, pansne, different, unlike, for-

eign; pansnokmt, a strange place. See different; foreign.

stranger, pansnokmt, he is strange or a stranger, he is different, unlike; con-

tract. pansne, pansne, a stranger (pansnoktunun, C}; pl. pansnokmok, strangers, 'the heathen'. Ezek. 36, 3, 4 (pansnokmt, I am of another language; pansnokmt, a wall; pansnokmt, a wall; pansne, pansne, in compound words, an upright rock, a stone not found separately in Eliph's Bible; but mishelhe umpuk, 'a great rock', occurs in Samp. Quineup, p. 156); kwampeq, a sharp stone [kwampeq]; wampeq, the top of a rock [wampeq, a sharp stone]; napsk, napsk, a mill stone, etc. chipepi, chip-

stick (v. —continued.

Tan, I cleave to or stick to, C.); from missausan, he touches (it).

still (adj.), cheqpunput, he is still, he remains quiet. See silent. cheqpun, he is still (in action), he does or acts quietly, abobapqaludu (?), 'beside the still waters', Ps. 23, 2, = wamunwech

nippe, Mass. Ps.

still (adv.). See yet.

sting, vbl. n. chokwawooki, a stinging [chip, a spot, a very small thing, and ki, sharp?] (chokwikhen, a stinging, C).

stir, wamunwech, he stirs, moves, causes motion in (it); wamunwechick unkippe, he troubled the waters, John 5, 4; wamunwechick wamunwechick, when he moved his lips, Prov. 16, 30; wamunwechick, he stirs, he moves; wamunwechick, it stirs, it stirs up, it stirs, it stirs motions from its place, wogkwawo, he stirred up, incites, sets in motion (him); wogkwawo, he stirs (it up), sets (it in) motion; imm. subj. wamunwechick, the city was moved (excited), Acts 21, 28; wogkwawo, when the water is troubled, stirred, John 5, 7; vbl. n. wogkwaw-

ockick, stir, commotion. See move.

stockings, wogkounush, R.W.; Peq. cum-

gywokotib, a stocking, Stiles. See leg-

gings.

stomach, woppechionun, C. See bosen.

stone, wassak, a rock, pl. wassakwamunwam wassak, a stone, R.W.; wassak, rock, C.); bosen, a stone, pl. ask; dimin. bosenmin (so El. Gr. 10, 12; but the distinction is not uniformly observed in his translation), wassakwamunwam, among the rocks; wassakwamunwam, a wall (Del. wesech, wesech, at the big rock, Hkw.; wassak, it is heavy, R.W.), bouseweq, a cave; wouseweq, a stone wall, umpuk, umpuk, in compound words, an upright rock, a stone not found separately in Eliph's Bible; but mishelhe umpuk, 'a great rock', occurs in Samp. Quineup, p. 156); kwampeq, a sharp stone [kwampeq]; wampeq, the top of a rock [wampeq, a sharp stone]; napsk, napsk, a mill stone, etc. chipepi, chip-

strength. See strong.

stretch out, summagunum, sumagkin- num (summagunun, C.), he stretches
stretch out—continued.
out (his hand, a staff, etc.); suppos. wamunupun wumutepkey, when he stretched out his hand; we wamugkiumakt, that which is stretched out; samu megutyemu, it stretches out or is stretched out, extended (samu megultyumant, to lie along. C., i. e. to stretch one's self; samu megutypassin, I lie along, ibid.) [suh-magun, he offers or presents it forth]. wokon (?), he stretches himself. scare, he stretches himself, lies at full length; suppos. part. pl. ne sene retepkey, they who stretch themselves, Num. 6,7 [from sa, see-sppun, extended, at length]. See spread out.

strike, wamunuttuonk, contention, strike; vbl. n. recipr. from samunntunu, he has a difference with (him). See contention.

strike, tukun, he strikes. This, the primary intransitive verb, is rarely found in use. The infinitive tukuni, 'to hurt' (stones), occurs in 1 Chr. 12, 2, i. e. to strike with, whence the suppos. iman. tukunu, an ax, an instrument to strike with (or to be hurt??), and vbl. n. tuku nk, tuku onk (=tukunu), 2 mortar for pounding corn, lit. a striking tukonu, he strikes him); wamutokun, I strike, El. and C.; suppos. part. wob tukoni, he who strikes; intrans. woh tukonid, he who strikes at stones (with a rod, etc.), Is. 59, 31; freq. tukenkan, he strikes him) repeatedly, he beats him); suffix wamuttokun, they beat him) wamuttokum, I beat, C.; vbl. n. act. tukononk, a blow; pass. tukononk, a blow received. tukonid, he strikes it); suppos. part. wob tukonid, he who strikes; freq. wob tukonidh, he who strikes often, who beats; suppos. man. tukonidh, that which strikes, when it strikes a sword; vbl. n. tukonidh, a blow; a stroke; tukonidh, a beating (tukonidh, stripes. Ind. Laws). tukonidh = mun retchey, to strike with the hand; fish tail, he will smite with it), Is. 3, 17. See shake.

string, p maunot, provument, a cord, a string (provument one, a fishing line; pezmunghdt, a cable, C.); pl. -ash,

string—continued.
aun, tattypun, tattypin, a span or twisted thread; wospi tattypin, a scarlet thread, Josh. 2, 21; adj. tattypumah, twined or span.

strip, pokon, he strips (him), uncovers (him). See naked. mukkakium, he strips, plunders, robs (him). See rob.

strike, mukon, he strikes, contends, quarrels with (him) {not-echoonruum, I strike, C.}; reciproc. from chekeh, he uses force. See fight; quarrel.

strike after, akhe, he strikes, exerts himself, is diligent: akhe, 'do thy diligence', exert thyself, 2 Tim. 4, 9; akhe, topokun, 'labor not to comfort me', Is. 22, 4. See hunt.

strong, wamunhki, wamukun (wamunhki, Exp. Mayhew), it is strong, firm, hard; an wamunhki (wamunhki, R.W.), he is strong; n. agent. wamunhkena, a strong man, 'mighty man of valor', 2 Chr. 32, 21; vbl. n. wamunhku, animal, he strikes, they who strike themselves, lbamun 6,7 [from sa, see-tpun, extended, at length]. See spread out.

stronghold. See fort.

stuff, chatham-ana, to stuff, C.; cf. chatma, he compels (him).

stumble, tugkistunna, he stumbles (tugkistunnnin, I stumble, C.); tugkistunnn, when they stumble (tugkistunnn, he strikes with his feet). Cf. tugkiskun, he kicks at.

stump, eppun, the stump of a tree); cf. eque, as far as; ephish, the end of.

sturgeon, kiwpo, pl. -wig, R.W.; kirpo and kirpok. C.; Abn. kirbo, pl. -ak, R&W.

substitute, nomputon, he substitutes (it), puts it in the place of something else. From nompy, again, instead of.

succotash, wickuptuunk, R.W., who translates it 'boiled corn whole'. Its etymology, however, proves that the Indian wickuptuunk, like the modern, was made from shelled corn or corn separated from the cob: wickuptuunk, the beaten-to-pieces (corn), inan. pl. from sukuptukun, he beats it to pieces or beats it small).
such, so.

[Note.—Definition not completed. See also:

summer, suffice, suffer, suck, sunder, susquehanna, sunset, sup, suspect, swank, sway, swayback, wampum, wampum, wapato, wape, weep, weep, weep, weep.

suck, sunder, he sucks (it), he takes by sucking, he sucks up. mannikins, nanook, a child sucks, C; nanook, to suck, ibid.; man, man, he sucks; pass, she is sucked, she suckles or nurses at the breast; pick brazam sog, koldunik, that shaft suck the milk; part.

suckling, one who sucks, a sucking child; pass, sunder, suck, she suckled him, gave him suck, 1 Sam. 1, 23; suppose, sunder, when he sucks or is sucked, a suckling; adj. sunder, sunder (nanny, noon, a sucking child; man, man, milk; mannikin, breast, R.W.; Narr. man, a baby, stiles; Peq. man, sunder, sucklings of men and beast, ibid.]

duately, swank. See immediately.

bide, bide, unexpectedly [nether, adinh, not sought for].

suffer, sunder, sunder, weight. sunder, I suffer affliction, C; sunder, sunder, I suffer, ibid. sunder, sunder, sunder, he suffers pain, sunder, sunder, I suffer pain, I am in pain. See pain.

suffice, sufficient. See enough.

summer, sunder, sunder. See seasons.

sun, sunder. (1) the sun, (2) a month; pl. swing, sunder, sunder, sunder, sunder, R.W. (sunder, he rises up). Kiowaya, the sun as a god, R.W. (kisak, the god of day), mannikin, a name of the sun and moon. R.W. Peq. nec, sun, wapata, wapata, moon, stiles. See day.

surreise, sunder, pospsieten, the sun rises (poshikan, it is sunrise, R.W.); suppos, pospsieten, pospsieten (when he rises), surising; rap pospsieten ask yer pejick wapata from sunrise to sunset, Ps. 10, 1 (rappospsieten weper; surising, C). From poshikan, frq. poshikan, he bursts forth, he blooms; pospsieten, it blossoms, Ps. 27, 6, 35, 1.

sunset, sunder [ae wapata, when he goes out of the way or is lost, suppos, from wapata, sunder], rap, it is sunset (wop wapata; the sun is set, R.W.; wapata, sunset—continued, oak weper, sunsetting, C; ask wapatakup, before it was sunset, Judg. 14, 18. sup, wapatakeks, he sups it up (wop wapatakeks, to sup up potage, etc. C).]

superior. See chid; more.

supplicate, sunder, he asks (him) for (it). See ask. wapatakup, wapa- tane, he entreats, supplicate (him); wapatakeks supextracomment, I will pray to the Father, John 14, 16; suffix wapatakeksat, they entreated him (wapatakeksat, I pray or entreat you, C). convivial and rockpityakwah, I pray your favor, my service to you, R.W.

suppose, sunder, he wills, thinks, supposes. See think.

surface, sunder, on the top, on the surface, on the face of (wapatakeks, R.W.); at wapatakeks ak, the face of the earth; suppos, wapatakeks, wapatakeks obey, that which was uppermost, Gen. 40, 17; wapatakeks ak, on the face of the earth. From wapatakeks, new, at beginning; cf. wapatakeks, face. See outside; without.

surrea, wapata, (it is) round about, it surrounds; wapata, to encamp round about (them), Ps. 34, 7; wapatakeks, he encamps around (it), besieges, surrounds it.

swallow (n. a bird), wapatakeks, a swallow, a sparrow; wapatakeks, swallow, Ps. 84, 3, elsewhere partridge (wapatakeks, wapatakeks, swallow, Mass, Ps.). See sparrow.

swallow (v.), wapatakeks, wapatakeks, wapatakeks, wapatakeks, you swallow; wapatakeks, wapatakeks, he swallows it up, it swallows (it) completely or entirely; supposes in wapatakeks, that which is swallowed.

swan, wapatakeks (wapatakeks, ph. ailing, and wapatakeks, ph. ailing, R.W.; wapatakeks, a goose, C). From wapatakeks, light, bright; wapatakeks, wapatakeks, bright creature.

sweat, wapatakeks, in the sweat of the face, Gen. 3, 19; ak-kiasson, his sweat, Luke, 22, 44; wapatakeks, it is hot (wapatakeks, to sweat; wapatakeks- tasrikwah, I sweat, C.). pesupapa, they
swell—continued.
R. W., i. e. they are taking a sweat in the 'hot house' for vapor baths.

swEEP, cholkham, he sweeps (it); an. act, chokhamn, cholkham, he sweeps, is sweeping, and passes; it is swept; suppos. iman. cholkhamon (when it sweeps), a broom.

sweeT, v'k'kum, v'k'kum, (it) is sweet; pl. v'k'kumew.

swELL, moq'yq'en, moq'yq'en, it swells, rises up, prostrates, i. e. it becomes relatively great, from moq'y, it is relatively great; moq'yq'en, it became a boil, Ex. 9, 10 (an. moq'yq'en, he is swelled; v'mu ruhki, moq'yq'en, all his body is swelled; nanninm'k'kwe, I have a swelling. R. W.; nanninm'k'kwe, 1

swell—continued.

swell, C. adj. potë-wus, it swells. See built, head.

swift, krompu, intense, krompu, he makes great haste, goes very swiftly; adj. man. krompuke, krompu, swift; suppos. part. nih krompu, krompu, one who goes swiftly; pl. wug krompu, krompu, the swift (now k'ppu); swift; kumumunuk, you are swift, R. W.). See hasten.

swim, wug wuh manm'k'kwe, they who can swim, Acts 27, 43. paimnawen, paimnawen, paimnawen, paimnawen, etc., he swims (wug-paimnawen, I swim; wug wuh kum-panmawen, can you swim? C.). Lit. he swims in the sea (panmawen)?

sword, tok'kodt'ex. See strike.

tail, wus'sk'knum, (his or its) tail, El. and R. W. [asw'k'knum, it follows after].

take, namanon, he takes (it); nemen, take it; wunan'k'k, let him take it (wan tranm'k'kun-ka? did you take it?), C.; suppos. namanon, when or if he takes, attamannon, attamannon, he takes (it), i. e. he receives (supposed to namanon, he gives presents, bestows, and namanon, he takes, i. e. performs an act of taking, takes up, takes hold of; namanon, he takes it away; an. attamannon, he takes (it) away from (him); namanon, take it away, El. and R. W.; attamanon, he takes it away [mačë, it goes away]. Amanon, attamanon, he takes hold and holds an an. obj.: witanmanon wassqtoch, she held him by the feet. 2 K. 4, 27; suppos. wak wanninm namanon wahan witanmanon wassqtoch, he who takes a dog by the ears, Prov. 26, 17; mutual wanninmanon, he takes hold of one another. wanan, he takes hold of violently, seizes, catches. See catch, wanninm, he takes (it) down [unakon, it goes down]; kudinn, he takes (it) off or out; kudinn wanninm, he drew off his shoe. Ruth 4, 8. See draw out.

talebearer, kek'k'kmaon-in, n. agent.

from kek'k'kmaon, he talks of, he slanders.

talk, kek'k'kma, he talks, he goes on speaking; freq. kek'tak'kma (nib wannik), he speaks well or is fair-spoken, C.; kektak'kmain, let us speak together, R. W.); n. agent. kek'tak'kmain, a talker; vbl. n. kektak'kma, kektak'knoon, talk, much speaking; pl. angapok, 'babblings', 1 Tim. 6, 20. See speak.

tall, qumn'k'knum, (he is) tall (qumn'k'knum, R. W.); suppos. wak wannanqumqum, one who is tall (pl. wannanqumqum, the tall, R. W.).

tailons. See claws.

taste (n.), spish'k'kun, the taste or flavor of anything; suppos. dsh'k'kun, spish'k'kun, when it tastes of anything (töqua wapi'k'kun? what does it taste of? R. W.).

taste (v.), qutelch'taan, qutel'ch'taan, he tastes (it), lit. he tries it, makes trial of it; suppos. qutelch'a'tanaw petok'k'kunay, if I taste bread, quteljag, quteljag, if or when he tastes (it); vbl. n. kutelechta'man, tasting, taste, C. See try.

tatugas, taste, pl. tantagu, 'sheep-heads'. R. W. (Peq. tantagu, black fish, Stiles); the name of a fish the plural of which.
tanto — continued.

has been retained for the singular and has been given a name to the species Labrus tanto. Mitchell (Labrus americanus Bloch). Dr. J. V. C. Smith says "tanto is a Mohegan word meaning black." (Fishes of Mass. 255.)

**teach.** kikukamun, he shows (it), makes (it) known; an. kikudamaun, he makes (it) known (to him) (caus. an. kikudamaun, he teaches, C. nak-kikudamaunetstau, I teach, ibid.); n. agent. kikudamaunetcit, a teacher; vbl. n. kikudamaunetcawuk, teaching, instruction. See inform; show.

tear (n., kerrinal secretion), nusippequash, nusippequash (pl.): nusippequash, his tears [m'simuk, that which flows or drops down (?)]. See water.

tear (v.), whukkikumun, whukkikumun he tears (it) (numun, I tear, C.); whukkikumun, it is torn; as n. a rent; with "k progressive whukkikumun, he tears (it) in pieces, i.e. goes on tearing it; v. i. an. subj. whukkikumun, he tears to pieces (as a wild beast, etc.), and pass. it is torn in pieces: suppos. m whukkikumun, that which is torn (whukkikumun, cutting, cut, C.); an. suffix wawwhukkikumun, he tears him in pieces; whukkikumun, whukkikumun, he tears (it) in pieces, violently or as a wild beast tears its prey; suppos. whukkikumun, when he tears: v. i. an. whukkikumun, whukkikumun, he tears: past it is torn whukkumun, it is torn, 1 K. 15, 5); suppos. m whukkikumun, that which is torn in pieces (by wild beasts). Lev. 17, 15; 22, 8; v. t. an. whukkumun, whukkumun, he tears (him); an. progr. whukkumun, whukkumun, he goes on tearing (him). The root is whuk-

quash, whukquash, it is in small pieces. See fine. tumayquash, he tears (a garment, a skin, cloth, etc.) (tumayki, tumayksha, it is torn or rent, R. W.; tumaykha-tumayki, I have torn it off for you, ibid.); tumayquash, tumay-
kumun, it is torn (by violence or by mischance).

tents (ubera), sogkattungan. See milk.

tell. See command; inform; news; speak.

tempet. See storm.
think—continued.

press mental states, conditions, and operations, the passions, emotions, etc., and denotes mental activity, as nosa denotes physical activity. The animate active form of nosa or nosa would be nosan, he wills (him), nearly corresponding with mānu, mānu, he commands (him); and a corresponding relationship appears to exist between nosa, he acts, nosa, he does it, and wosam, he says, mānunam, mānunam (mīsa-antu), he thinks much or habitually, he is minded or disposed (missaiatu, he aims at, C.).

third. See three.

thirst, kokkata, kikhkata, he is thirsty; wokkakataan, I thirst (niesar-katan, I am thirsty, R. W.; wokkakatfan, C.); suppos. kokkataan, when he thirsts; nōh kikhkataan, one who thirsts; pl. ney kikkataan, they who thirst, the thirsty; vbl. n. kikhkataanuk, kikhkataanuk, thirst. From kikhkan, būkkan, (it) is dry, and ten, month.

thirty, ishīnačo, ishīnečo (ishīnečer, R. W.; ishīnečer, pl. -sosq; Peq. nismin, nismin; nismin, twenty-to) and wemnang, Siles; an. pl. + kelty; iam. pl. + kelτiš.

this, yeu, this (this); an. yeuβ, this (man); pl. iman. yeus, an. yeu (gyh, R. W.); yeu nepus, this month; yeu kisn, this day, to-day; yeu nane, yeu in (gy mano, C.); thus, in this manner; yeu en, for this cause; yeu or yene, at this time, now; yeu, at this place, here; yeu wospiq (toward this), hither (gy wiq, thus far; yow, thus; gy wokkias, I dwell here; gy wata, from hence, R. W.). Cf. nr, that.

thistle, kāγtānuoγqattun. Cf. koγt, koγt, he pricks or pierces.

thither, yeu, yeu [gy eu, to yonder]; yeu wospiq in leh gy in, hither and thither, wospiq yeu wing, yeuwing, go hence [gy] to yonderplace, Matt. 17, 20. See yonder.

thorn, kōm, a thorn, brier, bramble; assim, assim, assim, assim, assim, (housen-kūn), stony (very hard) brier; a thorn, thorn bush. Cf. mōkem, an awl; mōmēk, a nail; kōkquat, an arrow.
thoroughly, punepe, papanpe, wholly, thoroughly. See through, pakla-
cha, papanaka, pavanaka, pantecha, R.W.; completely, to the full, entirely,
throughly, papanpanu, utterly, thor-
oughly, completely.
thou, kwa (kwa; [inseparable] k'; ke-
hlog, thyself: kattuna, thou thyself, tu-
ips, such as thou: see kind, n.; kutt-
ahe, it is thine, it belongs to thee.
thousands, cunthong, cunthunuk; pl.
au, cunthananggan-kholangi, s-kwong, inan.
kubsh, kowsok: script mat-
tunanga, cunthanangangkwoom, a thou-
sand thousand (men) (opposite mat-
tunang, R.W.; Peq. pungdaypungwage, ten hundred, Stiles). For 
cunthananga, a very great number, very many. See multitude.
thread, tuttaypan. See string.
threaten, quongotu, quongotu, he 
threatens; suppos. as quongototu, 
he who threatens (aus-quongototu), I threaten; quongototu, "if he make 
threatening speeches" Ind. Laws; vbl.
au, quongotunwana, a threat.
three, nishe, nishena (nisk, El. Gr.; nish,
pl. an. shiheg, inan, shihega, R.W.; 
nish, nishen, three; nishen, third, C; 
Peq. shish, Stiles; Del. naka, Zeish;)
pl. an. nishang, inan, nishivash, shi-
shak: nishitunanga, mawheenang, maw-
shunang, the third (when it is third, 
suppos. inan.: ) nishont, nishesh, nish-
shadi, the third (when he is third, sup-
pos. an).
thresh, pungghan, papan, he 
threshes (corn or grain), he beats (it)
out (porkhanna), to thresh or beat out 
corn, R.W. [p=polحضهانح] he 
brakes it in pieces ?
threshing-floor. tawangpugghanwanaok 
(?).
throat, makatou, wotk transactions (yittack,
R.W.), akytack, his throat {from yit-
kae, it sinks down): manawonok, mar-
dook, a throat, C (?).
through, panauppe, panauppe, (it is)
through, throughout, panauppe wana, 
the) is through all, Eph. 4, 6; panaup-
pe wana wattaok, throughout all the 
world, Rom. 1, 8; panauppe, pana-
pupapalena, he goes through or through-
through—continued.
out; panauppekollen okassa, they went 
through the cities (panauppekollen khol 
okha, to compass sea and land, C.).
throw, paklon, he throws away; np-
pakton, I throw away; ahe npaktonh, 
don't throw, C. See cast away.
thrust through, papanapaktonwana, ... 
at muthillak, he thrust (it) through 
(them) to the heart, 2 Sam. 18, 14.
thumb, kholgiparat, kholgiparat, pl.
val[keholgiparat, great fingers],
thunder, pahapabukka, (it thunders)
pahapabukka, thunders; pahapabukka-
vi, it thunders, C; Eth. pahabukka;
Muh. pahapabukka; L. 1 pahapabukka,
Wood, Del. pahabukka, it thunders, 
Hkw.; Abu. pahabang bang, it thonna, 
Kases; nisk pahapabukka, great 
thunder, 1 Sam. 7, 10, waimping,
thunders; waimping pahukon, thun-
derbolts are shot, R.W.; nihau, 
thunder, C; nihaukibukka, the 
place of thunder cleats", Exp. Mathew,
thus, yu mut sun, yu sun, C.), in this 
maner. See this.
thy. See then.
tide, tawangk, tawangkau, (there is) a 
tide toonve, flood tide; tannauk, upon 
the flood tide; kawagwen, high 
water, i.e. it has reached its full height,
is full grown (kawaguen); nanawor 
tuvewen, half flood, R.W.; Abu 
trawen, elle monte, Kases); skat and mai-
chen, ebb tide; wathkook, a low ebb, 
R.W. (Abu. So'kkat, it falls, Kases; 
iskoot, low tide).
tie, kishpanna, he ties (it); v. i. act. 
kispea, he ties, is tying, and pass. it is 
tied. See bind; fasten.
time, nyppaope, (it is) time, period, sea-
son; waiwka, how often ak aibpapa, for 
a season and a time", Dan. 7, 12; pl.
-waaph (kawapppa, aibpapa, day-
time, C; supppabapppa, aibpapa, aib-
papa, a little time, C, 292); suppos. 
apppapapa, when it is time, at the time 
when, w aibpapa, at that time. See 
long time ago.
tire, muhauwana, he is tired, weary, faint: 
muta muhauwana, he is not wearied 
muwana, wassabánh kuna, muw- 
awkibwana, I am weary, R.W.; poy-
tire—continued.

{kodke wamsowte}, I am very weary.
(C.): suppos. woh wamsow; he who is weary; an. wamsow, he tires (him);
cans. wamsowamwiskwan, he causes (him) to be weary, makes (him) tired.

to, after verbs of motion, is expressed by the directive and locative suffix 'at,-an,-it' when the object is inanimate, and by 'ah,-ah when it is animate, though -at sometimes takes the place of -ah. en is used after a verb of motion or an active verb the activity of which is directed toward, and not immediately, the object: wamsow en Joppa, send to Joppa, Acts 10. 5. your (pi en, to yonder), to, as far as: watch . . . your, from . . . to.

toad, thoungkothas, C.; Abn. muskeki; cf. Chip. awiski, 'he has the smallpox', Bar. See frg.

tobacco, wawamahkaging, R. W.; wawam-


mawin; give me tobacco; wawamowasuhun, a pipe; ibid.; Peq. wawamawin, a pipe, Stiles; wawamowamawomish, tobacco, C. (cf. wawamawpen, he draws water); Abn. &many, Micmac wawamahkik and sixakun, a pipe. See pipe.

toe, polahawes (cf. polahawenteek, finger): kehtoom, the great toe.

together, wawas, wawas, wique, na (mayer, C.), lit. there is a gathering or assembling. See gather; assemble.

tomorrow, supe (supeq, R. W.; a mor


uyq, Wood). See morrow.

tongue, miwun, El. and C.; pl. +ah;


miwun, his tongue (viwut, R. W.; Del.


too, too much, wausowan (wausaam, C.), very greatly, extremely: too: wusuwaam nisk, 'if the way be too long', if the place be too far off, Deut. 14. 24; wusa-
wam prain, it is too small (wusuwam kaisipita, too hot; wusuwa okwamis, you have poured out too much, R. W.).

tooth, wapit, El. and C.; wapit, my
tooth (Peq. wechut, Stiles); wapit, his
tooth (napit, R. W.); pl. +atosh. From
appo, he eats; mutual inan. uppatosh, they eat together. See eat.

toothache, pamawamikwakw, 'which
is the onely paine will force their stout


hearts to cry', R. W.; Del. ip'apitoh, I have the toothache, Hkw.

top, wawoshg, on the top; vbi. n. wawoshgoun, the top or summit; wawoshg wawoshg, on the top of his staff; wawoshg wawoshg wawoshg, upon the top of the mountain, Ezek. 6. 13; wawoshgoun [wawoshg.ounak], the chimney. Lit. at the end of; see end, wawkeche, on the surface of: waw-
kechepek, on the top of a rock, Ezek. 24. 7; see surface. koldtikik [koldtik-
koeel], in a high place, on the summit of (a mountain or hill): at koldtikik wad-
chant, on the top of the mountain; sup-
pos. koldtikik, koldtikik, koldtikik, (when it is at) the top, a high place; see high place. koldtikik, koldtikik [supp. iam. from koldtikik, he goes up], the top or summit, also, a heap.

torrent, okakpamatun, he torments
(him): akep akepamach, do not torment me, Luke 18. 28; pass. okakpa-
amatic, they were tortured, Heb. 11. 35; vbi. n act. okakpamato, tormenting, torment inflicted; pass. okakpamanita-
onak, being tormented, torment endured. arekamitamin, he suffers torment, is tormented; act he torments (him); vbi. n. arekamamio, torment, vbi. i. act. arekamamio, he inflicts torture, tortures.

torn. See tear.

tortoise, tamarpag, Lev. 11. 29. See
turtle.

torture. See torment.

totem. This word is a corruption from kwotoka, watokta. See wat.

touch, wissowam, wissowam, wissowam


(missowam, C.), he touches (it); wiss-


wissowam, I touch; akep wissowam, do not touch (it), touch ye (it) not; suppos. woh wissow; he who touches (it); an. wissowam, he touches (him); suppos. woh wissow, he who touches (him) (vbi. n. wissowamont, touch, C.).

tow, hahshay (ashpay, R. W.). See
flax.

toward, sovereign, in government, 'toward that way', El. Gr. 21; you sovereign, heither; wamawamamow sovereign, I looked toward
toward—continued.

(11). From akhopaka, he looks or turns his face to. See look.
towel, chitkhonukhshon. From chitkhonuk, jokh: he wipes, and wash, hand.
town, amin, pl. aimk (aim, R. W.); amin-tek, to the town, ibid. Del. aimtuk, to the town, Hkw.; dimin. oonmin, a small town, a village.
trade, kohomwanum, kohomwan, he sells, barters, trades. See sml. akhop-ka, he trades, uses, chitkhonukhshon, let them trade (chitkhonuka, let us trade); chitkhonukhshon (they trade), traders, kohomwanum (they trade, chitkhonuk, a town). R. W.; cf. anau, it is joined, he makes a joint. nuttsam-matim, we bargain; nun-nuttsam-matim, we have bargained, C.; for nuttihon, I buy, ibid.; aditmu, he buys of (them), El.
trap (n.), appeh, aphe, appmek, a snare, a trap (apmeke, traps); wapukameke, new traps; catterahom, old traps, R. W.; pl. appekamek, appekame, From pakhkum, up-peek, he waits for (him); suppes, noh pahit, who he waits for; appekame, I wait for (him). nunmekkip, a falling trap for wolves, R. W. 143.
trap (v.), pakhkake, he is taken in a snare or trap [pakh-ke, he puts in, he is put in, and -am, he goes (verb of motion)]; pakhkam, they are ensared or caught, Job 34. 30; an. pakhkam, he traps (him), ensares (him), and pass, he is entrapped; pakhkam, they are caught in snares are entrapped; noh pakhkamek, he who is ensared, trapped; vbl. n. pakhkam, entrapping, catching in a trap.
travail. See bear children.
travel. See walk.
tray, wamnan, a dish, 'platter' (wamnan, tray; pl. -amnak, R. W.); wamnan, in the dish. Cf. minon, a hole; famnag, he digs a hole (hollows out?).
treachery. See betray.
tread on, taskukh, freq. tataskukh, he treads on (by); suppos, taskukh, tataskukh, when he treads on (it); an. taskukh, he treads on (him (noh wuttukhtaskukh), he treads on
tride, chopp. See spot.

trouble, wvatamutam, he is troubled, disturbed, he has care or trouble; wvata-
mutam, I am troubled (aby, about, 
about, friend, I am busy, R. W.); 
caus. an. wvatamwheen, he troubles, disturbs (him), he gives him trouble, makes him trouble (wvatachhavam, I hinder, C.); kotumwok, I hinder you: 
cotumwe, cotumwok, you trouble me, 
R. W.; caus. inan. wvatamwcheen, he troubles (it), makes (it) trouble or disturbance; wvatachhavamwok, trouble.

trount, wishqulakun, C.

treue, truth, wwatamwew, he speaks truth; wwatamwew, I speak truth, I Tim. 
2,7; suppos. wwatamwquiw, if I speak truth (wwatamwew, if he say true; 
wwatamwew, speak thou the truth; wwatamwew aviu, he speaks true, R. W.); vbl. n. wwatamwgeenwok, a truth; 
wwatamwgeenwook, truthfulness (when it is true); adv. wwatamwgeet, truly, 
verily; wwatamwgeenwok, (it) is true; 
pl. wwatamwge(q), (they) are true; vbl. n. wwatamwgeenwok, truth (abstract).

trust, pahbatamun, pahbatamun, he 
trusts, he trusts in (it); yapahbatam-
munu, he trusts in it (pahbatamun, to 
trust, C.); an. pahbatamwun, he 
trusts in (him).

try, qutchekan, he tries, he tastes (it); 
caus. an. qutchekan, he makes trial of 
(him), he tempts or proves him; 
caus. inan. qutchekan, he makes trial of 
(it), he proves it; vbl. n. qutchek-
kanwok (qutchekhan, pl. -vog, trials 
or attempts, C.); See prove. 

kodass, he tries, makes an attempt.

tumult, roqonwok, tumult, stir, con-
motion. See stir.

ture, wqewom, pl. wqewamwew, R. W.; 
N. E. wakwun, L. I., wakwun, Wood; 
Abn. wakwun; Del. shikwun.

turn aside or about, wqwuquwu, he 
turns; wqewom noru, ... wqwuquwu, the 
wind turns about, changes its direc-
tion, Eccl. 1, 6 (wqewomwok, I turn, 
C.); suppos. wqwuquwu, he who 
turns; quinquopp, when it turns (as a 
door on its hinges, Prov. 26, 14); v. t. 
quinwoppum, he turns (it); suppos.
unable, nōwm, nōnām, I am unable. I can not, and he is unable, he can not; nōnām, nōnām, we are not able (nōmēn, nōmēn, I can not, R.W.; nōmē, to be wanting or defective, C.). Cf. nāhkum, weak; nālhāmn, he is unworthy; Mark 1:7. nāhēa, he could not, Judg. 1:19. nāhēa (nē DNA), he is not able, he can not; nāhēn nēnaqnu, it can not, it is unable: from ṭū, (nēpī, enough; sufficient; tapēnu, he suffices for, can.

unbind, nēmpéu, he unbinds (him).

See loose.

clean, wāssīs, wāssas, his uncle (wāshēa, an uncle, C.; wāss, R.W.); wāssas, my uncle; wānēnūmūnakwāshēa, the wife of his uncle (Māk. wās, (my) uncle by the father’s side; wāshēq, (my) uncle by the mother’s side, Edw.).

unclean, nīshēnkwakuq, suppos. nīshēnkwakwād, when it is unclean; n. nīshēnkwakwāna, (he is) unclean; vbl. n. nīshēnkwakwās, (the doing of) uncleanliness; can. inan. nēshētna, he makes (it) unclean, defiles it.

uncover, nūshēkwā, he uncovers (opens). pōtsēnun, he lays bare.

under, aqē, aqē, it is below, underneath. See below.

understand, cēhētnan, he understands.

See know.

undesignedly, pēkhēna ('mawares'). Num. 35:11; Gal. 2:4.

unexpectedly, tāwē. See suddenly.

unless, kūttāmu (kūttāmā, C.; kūttam, kūttāmu, C. Mather).

until, pējē; gē pējē, until now; gō pējē, (go) pējē, (nō pējē, rēpēj, C.), until that, until.

unto (as far as), wēgha (yō xēgā, thus far, R.W.) [wēghēnā, at the end of]. See end.

up. See go; lift up; spring up.

upper, kūbhēkn, above, upper. See ascend; go.

upper part, mōkhēhe. See surface; top.

upright, sumpre. Secret; right; stand.

upward, pānnun, upward, more than (in time): mēkō ... kō māwā, from (one month old) and upward, Num. 26, 2, 4. See above; go.

urge, cēhētnan, he urges: cēhētna, to urge, C. See compel.

urinate, suppos. nōh sōkētna, nūh sōkētn, he who urinates. Cf. nōhētna, he pours out.

urine, nīpē, nūnwēn; nūnwēn, their urine, Is. 36, 12.

use, amaaqtnu, amaaqtna, he uses (it), makes use of (it) (amaaqtna, I use, C.); amaaqtna (mauvtānqtonk, they use the right hand; amaaqtna (sīnkōwtk, they use this proverb, Ezek. 18, 2; suppos. nōh amaaqtna, he who uses; vbl. n. pl. amaaqtna, weapons, John 18, 3 (utensils?); amaaqtna, it is used, habitually made use of (amaaqtna, amaaqtna, to wear clothes out, C.). nōhētna, nēhētna, he makes habitual use of, knows how to use, is skilled in the use of; suppos. nāh nōhētna, he who uses; pl. n. amaaqtna (mauvtānqtonk, they who handle or are accustomed to the use of (spears, shields, etc.), 1 Chr. 12, 8; 2 Chr. 25, 5.

uselessly, tāhētāhē, in vain, causelessly (mauvtānqtehē). Usually, tāhētāhē, always (usually, C., and nēwēn; usually, ibid.).

utterly, pāpāqkēn. See thoroughly.
vainly, tahanche.
valiant, kwonpâr, valiant, va- liantly; kewonpâr, value, kwonpârakpâsâmpâ, boldness. C. Cf. kewnomp, a captain, John 18, 12; kewnomp and mâykomp, a captain or valiant man, R. W. See captain, wânwëkgwa, wânwëkg waxw, he does valiantly (he is strong, powerful, in action); wânwëkgwâ, a 'mighty man of valor,' 2 Chr. 32, 21. waatowatawomk, 'valor,' Matt. Pan. 86.

valley, amâwâkwi, amâwâk, wãnâkwi, (amâwâkwi, pl. -jemâk, C.): wãnâkwi, into the valley, into the low country (amâwâk, deep or low land).
value, wâmâhâmâ, he values, fixes the value of (it); wâmâhâwâmâ, he values it; an, wâmâhâmâ, he values him, estimates his value (for ransom); vbl. n. wâmâhâwâmân, a valuing, valuation, estimated value. See ransom.
vanish, mëhtympântum, mëhty-pân-um, it vanishes, passes away. See consume, fade; pass away.
vapor, amân, mist, vapor. wâmâkwa, collect, wâmâkwa, mist, fog, fine rain. mëhtympântówm [dimin. from pëkkut, smoke], vapor, mist.
vast. See great.

veil, awâpexpâhion, shë for a veil (awâpex-kë, a hat, C.): vbl. n. cans from awâpex-kë, he covers (him), he is covered; awâpexpâhion, 'he covered his face' (with it), Is. 6, 2. puttawápexpâhion, vbl. n. cans from puttawápex-kë, he hides or covers over, yinwâpêhion, vbl. n. cans from gmâwâmâ, he shuts up, makes close.

venereal disease (?), wamâkwâkwâmâ, they hath the pox; wamâkwâkwâmâwâmâ, the last pox, R. W.

very, akëk, very much, exceedingly; numâ, mëkëk, much, very much; wâmâwâm, too much, too very (numâpëg, very; wâmâwâpëg, least, very small; akëk and pëkkut, very, C.).
vessel, wîskik, wîng, wîskik (weskik, C.), a dish, pot, or vessel: wîskikpëwâgâ, a pot of oil; mâtâmâkâpâ, 'in old bottles' (when the vessel is old). Cf. ohkâk, earthen pot; quâmâwâmâ [wâmâ-wîskik, long vessel], bottle. wîskik or wîng was the name for any dish or vessel made from a gourd or other of the Cucurbitaceae, avg. wâskâp. See gourd; squash.

vessel (boat). See boat; shallop; ship.
vex, wâmâwâma, wâmâwa, he vexes him. Can. an. from waamâwâmâ, he is angry with (him) (?). See provoke.
victory, wâmâhâwêmân, he prevails over (him), he obtains the victory; v. i. an, wâmâwêmân, he conquers, he has the victory, suppos. wâmâhâwêmân, he who is victorious; vbl. n. wâmâhâwêmân, wâmâhâwêmân, victory. See prevail over.

view, kîhkîkîmâw, kîhkimâw, he observes, notices, marks (it); kîhkîmâw, he marks it (kîhkîkîmâw, I view; kîhkîkîmâw, to take a view, C.). See mark, waamâwâmâmân, to view or look about; wâmâwâmâwâmâ, a prospect, R. W.
village, otoqwâm, small town; dimin. from oto.
vine, wâmâwâmâ, wâmâwâmâwâmâ, wêmâmâwâmâ, a grape; pl. wêmâmâwâmâ (boat).
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voice, vettawataqwequon, wettawataqwequon (the making a sound), a voice, noise, sound; vettawataqvequon, his voice, put for the noise of the sea, Is. 17, 12; the sound of wheels, Ezek. 3, 13, etc. itshoutawen, he makes a loud noise, lifts up his voice, shouts; adj. and adv. wettawataqwequon, with a loud voice, loud-sounding (nishtoota, there is a loud noise). pventawam, he makes a

voice—continued.
small noise, is a low voice; vettawonc pventawun, there was a still, small voice, 1 K. 19, 12 (man . . . autowis, a hoarse voice, C).

vomit, wewenham (meatkan, C.), he vomits (n'wewenhammin, I vomit, R. W.); vbl. n. meatwanowon, vomiting.

voyage, pumukhawon, Acts 27, 10; vbl. n. from pumukkham, he goes by sea.

W

wade, taikhpen, he walks into the water; suppos. tenahnip, when he walked into the water (torkejik, let us wade; un-torkejik, to wade, R. W.).

wagon, tatpeyquonwun [suppos. part. inan. from tatpeyquonwun, he rolls (it); when it is rolled], a wagon, 'chariot'.

wait for, pahkoon, he waits for (him); suppos. nh pahknot, he who waits for; inan. pahkun-an, he waits for it: wesse jah pahken, he waits long, 'has long patience', James 5, 7; pahk, he waits for (it), ibid.; v. i. an. act. pahkun-an, he waits, is waiting; suppos. nh pahknot, he who waits (pahknot, they wait; pahknot wamnochtunath, ready to do good; wappunhtis wonehewat, I am ready to go, C.); vbl. n. pahkun, waiting, for clearance, Rom. 2, 4.

wake, takro, he wakes; natokoy, I did wake: takish, wake thou (tokish, R. W.); an. takon, he wakes (him); suffix natokunwun, he wakes me; taktunwun, wake ye (him) (tokish, wake him, R. W.); with 'of sudden or violent activity, takshon, he wakes suddenly.

walk, pomukkham, pomukkham. (1) he walks; (2) he goes a journey, he travels; (3) with inan subj. pomukkham, pomukkham, it passes, goes by; freq. pumukkham, pumukkham, he walks much, continues to walk, travels (npumukkham), I walk; mokkhamton pumukkham, I have a mind to travel; rattimaykpequonhsonh? will you pass by?, npumunimwii, he is not gone by; npumunimwok, they are not gone by, R. W.); suppos. nh pomukkham, pomukkham, he who walks;

walk—continued.

inan. subj. kemkiil pomukkhamam, 'day goeth away', is passing, Jer. 6, 4; vbl. n. pomukkham (walking), a journey; n. agent. pomukkham, a walker, a traveler; pl. —weg. The primary signification, or rather that of the radical, appears to be to pass, to go by. Cf. amuk, it passed away), Ps. 18, 12; ash pomuk, 'while he was yet speaking' (going on, before he had passed by or gone), Job 1, 16, 17; ash yu pomuygo, 'if ye will still abide here', Jer. 42, 10; at pomukhik squonkawat, 'on the threshold' (where it goes by or passes the door), Judg. 19, 27; ash poine (and askpummin) komakok, while day lasteth, while it is yet day, 2 Sam. 3, 35; pomuk, he shoots; pumukkham, he flies; pumukkhamen, he creeps; pomukkham, pomukkham, he lives; ash pomuktham, neg pumk-kompuy, they are in a row; pomuweche moyth, in a cross way, Obad. 14; pumukhawon, a wall; pumukkham, a dance, etc. See sea (pomuk).

wall. See fence.

walnut tree, wosgoquat, R. W. (wosgo-quatomning, walnuts; "of these they make an excellent oil . . . for their anointing of their heads"), ibid.: wos-guquattunmin and -qisum, C.; Peq. wishquats, walnut tree, Stiles). Cf. wosgocon, he anoints.

wampum, wompam, 'which signifies white' (R. W.), from wampi, was the collective name of the white beads or pega used as currency, as wamshoom [sneek-hug, black or dark shell] was of the dark-colored and more precious kind. Both kinds were known to the
wampum, wompam—continued.

English by the name wampum or wam-pan-pan-page. wampum, the white beads

which they make of the stem . . .

or stock of the periwinkle [Pyrrula carlica or P. calcanulata Say] which they call mertalhaok when all the shell is broken off, R. W. 128:

wamoney or wamempikchick-mesa, give me white (money), ibid. “A kind of beads . . . . which they call wampanpowk . . .

. . . . of two sorts . . .

white and . . . . of a violet colour”, Morton, N. E. Camaan. Abn. suih-

ikbi, pi. Jack; white beads; segu-

i, -hink; black beads; siichikina, nuk; ‘canon de porcelaine’, Rasles. The primitive wampany or wampak, ‘that which pays tribute’, may be traced in Eliot’s translation in such compounds as in-

mompli [swenam-monplat], ‘he hath taken a bag of money’, Prov. 7, 20; osomampawkhey, ‘money changers’, Matt. 21, 12, etc. sukihaok (mon-

hauk, Wood), ‘their black [money], siki signifying black’, R. W.; suki-haok, sukihaukisichek, ‘the black money’; sukiwamnak, the black shells; suki-

wamkisquaok [souki-monkebnaok], ‘the black eyes or that part of the shell-

fish called peskauhok (or ken)’ wam-

hong, round clam, Veniss mercenario, broken out near the eyes, of which they make the black [or rather dark-colored, purple, ‘black inclining to blue” money], ibid. untrtempek, ‘one fathom of their stringed money’; untrtemwamnagokeck, two fathoms, etc.; untrtemti, ‘to thread or string’, untrtemti, ‘thread or string these’; untrtempile, ‘a coiner of minter’ (a maker of wamp-

um); untrtempile, ‘make money or coin’, R.W. See scatter.

wander, warwigan, he wanders, goes astray (nuk warwiganok, he wanders, C.), i.e. he goes at large (cf. navir, general, any, common), he loses him-

self, naviram, adham, wama, he goes astray; ney warwiganok, they who go astray (siwichichek, wandering; C.; wam-

woning, they wander, ibid.). Cf. war-

wak, round about.

want, quenawat or quawat, ‘to be wanting or defective’; quenawat, necessarily

want—continued.

(suppos., when it is wanting; C.; quen-

awat, ‘impers. verb, it is necessary’, Exp. Mayhew. An. quenawat is want, one (man) is lacking; quenawat is lack, not one (man) is lacking. Num. 31, 49; quenawatik, quenawatikquenawatik, quenawatok, quenawatik; he lacks, is in need or want of (it); quenanuwarwaq, he had no lack, 2 Cor. 8, 15: pamk kupnumekwik, one thing thou lackest, Mark 10, 21; Luke 18, 22; kupnumekwik, ye lack (it), Phil. 4, 10 (kup-

numekwik, I want, C.; ’nuttu warwigan-

ok, I want it not, R. W.; suppos. quenanikquatok, if he lack (it) quenanikquetatit, when they were in want of, when they lacked (it), John 2, 3; vbl. n. quenanikquawoom, quenanikquawoom, a lack-

ing, wanting, lack of (cf. natta tent nkanawatwamaw, we missed nothing. 1 Sam. 23, 15: nanaa qewmatam, nothing was missed, 1 Sam. 23, 21; quennawat, he denies (him); quennawatam, he denies (it) quenanikquetatit, they complain, R.W.; tudiutk quenanikquetatit, why com-

plain you? ibid.) Freq. quenanuwarwam-

an, he is in great want, need, or difficulty; quenanuwarwam, they were in a strait, ‘were distressed’, 1 Sam. 13, 6; vbl. n. quenanuwarwam, quenanuwarwam, difficulty, ‘distress’, Neh. 2, 17.

war, aqwahtok, aywahtuk, he makes war, engages in war, fights; pisb tum-

ayahtok, thou shalt make war; aqwahtakwaw, make thou war, Prov. 20, 18 ‘sahtok, fight ye; sahtok, let us fight, R. W.+ n. agent, aqwahtuk-in, one who makes war, a fighter, a ‘man of war’, Josh. 17, 1; vbl. n. aqwahtum, aqwahtum, warring, fighting, war.

See fight. aqwahtumon, he wars against, makes war on (him); mut. aqwahtum, they (are mutually op-

posed), they make war on each other; suppos. ney aqwahtuk, they who are opposed, adversaries. See opposite. aqwahtumon [noise of war, aqwaht-

wik-on], an alarm of war, Jer. 4, 19 (suvewahtumon, ’tis an alarm’, R. W.),

warm. See hot.

wash, kutikhasin, he washes (it);

kutikhasinok, kuwesihok, wash thy feet;
wash—continued.

vbl. n. *kitchisatook*, washing (of man. obj.); an. *kitchisamau* (—au), he washes (himself or another person); onk-*kitchisamau*, I wash myself (*onkikitsisamau*, I wash, C.); *kitchisamawesh* (*kit-itsamawesh*, C.), wash thyself; vbl. n. *kitchisamau*ndak, washing (of an obj.).

waste. See barren; empty; fade.

watch, *askubhua*, he watches or waits for (it); *askubhayweg*, they watch or wait for (it); v. i. *askubhuchten, askubhetchen*, he watches, waits; *askubhetchtok*, watch ye; *unaskubhetchen*, i watch, Ps. 102, 7; n. agent, *askubhetchen-in*, a watchman; vbl. n. *askubhetchronak*, watching, a watch; adj. and adv. *askubhetchetore kowak*, watch tower. Caus. from *askun*, it is not yet. See raw.

water, *niippe, niype; pl. niippeash* (*niipe*), R. W.; *niippe, niypuh*, Stiles; *nuapipe*? have you no water? R. W.; Muh. *nibey*, Edw.; Chip. *nubii*, Edw.; *nebi*, Sch.; *niipe*, Keating; *niapipe*, Muh. *niippe, ravame niippe*, there is no water; *ne niype, there is water*, Acts 8, 36; *niype watch nippeokta*, 'water from [among the] water', Gen. 1, 6; *dimin. nippe, niipe* (*niipeewe, R. W.; nippis, Mass. Ps.*), a small quantity or body of water, a pond or small lake; *niippe* (*niippe, Mass. Ps.*), water of the pool', Ps. 22, 11; pl. *niippeash, ponds; double dimin. *niippeewe, nippeewe*, a little water (as for drinking). The radical is *'pe* or *'pi*, to which is prefixed the n' demonstrative, *'pe*, or, as Edwards gives it for the Mohican, *'piy*. This root is identical with or related to *niipe*, he site, stays, remains, and distinguishes water at rest, standing water, or placed water, *'pe*, *niipe*, *niype* (See pag. below), from *nawakwan* (water when poured), rain; *knawakwan* (water when proceeding onward), a stream; *tokekeen* (when it comes forth continuously), a spring; *tok* (when it beats absent or is disturbed), a wave or rough-watered river, etc. *Suppost. pag* (*'pepag*), water when at rest, standing water, and in some compounds not distinguishable in significance from the absolute (indicative) *'pe* (the prefixed n' is discarded in all comp-

water—continued.

pounds): *kibahawappeg*, the waters of the sea, Ex. 14, 21; *mikhippeg*, much water, John 3, 25; *tokkekonpepg*, 'running water', spring water (i.e. water after it is taken from a spring), Num. 19, 17; *wakibewe wappeg-run*, on the surface of the water of the river, Dan. 12, 6 (⇒*nippeseg, v. 7); *nippisegpepg*, *nippisappepg*, *(the water of) a pond or small lake; pl. *-wash, sukippeg, sukippeg*, cold water (*sunqui* is the water cool); *sunkippeg*, cool water, R. W.) *nokkini*, it is cold); *sunnippeg*, fresh water, James 3, 12; *sipeg*, salt water, James 3, 12 [see, bitter]. See cast into the water; draw water.


we, *wennaw", we (exclusive of the persons addressed, we and not you)_; *kenaw", we (inclusive of the persons addressed, we all, we and you)_; *wennaw", weni", wemann, we, us, C.; Muh. *wenaw", Edw.; *Del. valima, kilim, Hkw.; Chip. *wenawhia, kenawhia*, Sch.; *nawashane wemawun kukkan", between us and thee, Luke 16, 26; *nawawkenaw", between us, i.e. between you and ourselves, Judg. 11, 10; *kenaw", wawan, all of us, 2 Cor. 3, 18; James 5, 17.

weak, *nomawat, nomawonew", it is weak, feeble, tender (primarily weak, because in its beginning [nomaw] or early growth): *nomawan wappeg*, the tender leaf (nomawat, mained; nomawut, tender; nomawan, weak, C.); an. *nomawan", he is weak, he is tender; *suppos* noh *nomawonat*, he who is weak (nomawonew, weakly, C.); vbl. n. *nomawanewonat*, tenderness, weakness. See wounded.


wear clothes, *bugla, sibun*, he is clothed, he wears clothes. See cloth.

wear out, *ompatkonawat*, to wear clothes out; *wamawenhe ompatton*, I did wear; *nahit-hashatkonawat*, to wear out, C.
weary, saunhun, he is weary, tired. Sec. tire.

weasel, Peq.'anarksh, Stiles. See fisher; martens.

weather, wunanquok, (when it is) fair weather (wunanquok, pleasant weather, C.) [seam, god]. wakinaaqp, fair weather; wakinąmpwt, (when it is) clear, in a clear day [pakok, the clear sky] (pakok, pakwapq, "it holds up", the weather clears, R.W.). takkiyap, (when it is) cold (takki, tóakki, cold weather; takkwag, cold weather, R.W.). nutaŋquok, (when it is) cloudy weather (wunanquok or kitaŋquok, it is overcast, R.W.); nutaŋquoksh, "in a day of rain", Ezek. 1.28 [nutaq, a cloud]. okarpaŋquok, "lowering", Matt. 16, 3 (unanök, raining, C.; aunaŋ, rain, R.W.). wunanpahq, wet (weather), C.; cf. wataŋki, moisture. nichokat, a thaw; nichokath, when it thaws, R.W. See cold; hot; wet.

weave, nunaknekean, nunaknekenxem, he weaves, lit. he makes cloth [caus. inan. from nunaq, cloth] (monaquwenkaits, to weave, C.); n. agent, nunaknekenxem in, a weaver.

wedding, wussaunačanau, vbl. n. from wussuatan, he marries.

weed, monakkwancan, R.W. See loc.

weep. See cry; mourn.

weigh, qutquwpahbaan, he weighs (it) (qutquwpahbaan is not qutquwpagh, he weighs by the pound, C.); supps. inan. qutquwpahbaan, when it weighs, a balance, "weights", Dent. 25, 13 [vbl. n. qutquwpahbaan, weighing, C.]. From qutquwa, it sinks down (?). Cf. qutquwam, he measures.

weighty, tókep. See heavy.

welcome, kameqan, (thou art well) welcome, C.

well (adj.), kongkelan, he is well; my-kongkelan? is he yet well? (kongkel-an, they are well, R.W.; waan wakeltoonkanan? is it a healthy time?; wakelkan; wakelon, I am pretty well; toh kutchelkewam? how do you do? C.).

well (adv.), wuan, wiine, (it is) well; wuan [wuan-asm, he acts or does well—continued.

well; wunanquok, he does well to (him), treats (him) well (caus. an., makes it well to him). See conduct one's self; good.

well (n.), wutuhaunauk, a well; wutuhaun, his well. See wet.

west. See northwest.

diwest wind, popwaa, R.W.; cf. papine, papan, winter. See northwest.

wet, wataŋki, (it is wet) "moisture", Luke 8, 6 (wunanpahq, wet (weather) with: wataŋkinan, to be wet, C.; Peq. wataŋqii, it is wet or moist, wet today, very, Stiles). ogqan, (it is) wet, moist; ognak, let it be wet, Dan. 4, 15.

whale, pachap, patah, patah (patah, C.; patah, R.W.; Peq. podanbang, podanbang, Stiles; Del. w'ibik, Hkw.) [pateun, he blows. "There she blows!" as a modern whaler cries].

whalebone, wadsheke, R.W.


whelp, wuskechka, wuskechinu, a whelp, cub, the young of an animal.

when, akqtampan, El. Gr. 21 [supps. inan. of akqtam, there is time; vaqt aquaquq, we qutquwpak, at that time].

utukunawak, utukunap, C.


where, attiyo; attiyo, wherever (täkkin, tiekun, where; täkkin sichiun; where is the saechun? R.W.; tanak, where, whither, C.).

wherefore, yuwaike, you way, for this case, because of this.

what. See sharpen.

whether, utok asik mattha, whether or no, C.

whetstone, cunap, R.W.

which, relat. as, that which: interrog. attiyo, pl. attiyoqan; an. attiyoqan, whom, Luke 6, 13 (attiyo, pl. attiyoqan, which, C.).

while, wiskhe, wiskhe, tanakhe, whilst, so long as, all the while that: wiskhe
while—continued.

while (v.), sealequa (pl. sealequah), whiptail: 'all the days of his life', so long as he may live, 2 K. 25, 30. *ask ('adv. of continuation', 'still', El. Gr. 21), while, during the continuance of: *ask paine, askpumuun, yet while, before the completion or termination of (as pumuwe, he is not gone by, R. W.).

See whisp.

whippoorwill, Peq. *muckwa-wh residence, Stiles.

whirl, pppnawagham, he or it whirls about (of the wind, Ev. 1, 0); freq. from pppnawa, it is crooked or tortuous.

whirlwind, pppnawag, it twists about, it whirls. See whirl.

white, wampi, (there is) white; pl. wampiyag, white (things); wampiyag華, it is white, El. Gr. 16; v. i. an. wampiam. (he is) white; wampiyag, I am white (wampi, R. W. and C.; Peq. wambie, Stiles; Del. wape, Hkw.; Alg. wapi.' Abn. wapi; L. I. wapiya, dimin. wapiyishkii, gray (whitish); wapiyikheci, pale, C.); suppos. an. wampiyag, when it is white, (that which is) white; brightness, bright daylight: ne wampiyag wi'Oin, the white of an egg.

whither, tok noh; attah, to what, whereunto, whither, how; tok napeen, Ps. 139, 7. See whence.

who, relat. noh, he who; interrog. homen. [ewise-wani, any he.] See any.

wholly, pppnapan: pppnapan, utterly, completely; see thoroughly, same (tominino); see all. wamanse (ex toto; wamanisa-ihe, wholly, C.);

whortleberry, altltush (pl.), R. W.; wildberry, C. I. (?).

why (interrog.), tok wachi, tok waj.

wicked, matchen [match-ahtae], he is wicked, inherently bad; matchet [match-ahtae], he is wicked, acts badly. See bad.

wide, mishkoonag, mishkoonag; (when it is) wide, broad, Matt. 7, 13 (?).

widow, sekown, pl. sekownagoog (segowagan, R. W.; sekewa'q, C.). From segow, he remains behind, is left, or awkhun, he goes after, and ean, woman.

widower, seagn, R. W. [awshkwan]; wakkahtawag, C.

width, wakkakog, the width or breadth of it. See breadth.
wind—continued.

This, MeK.). Cf. *wadnon, wind*, it rises up; *woppnuk*, air, C. *mishinpu* [mishke-wipum], a great wind, R. W. *mishkowepin*, a great calm; *nuwepin*, the wind ceased, Mark 4, 39 [ap-roovan or wadnon (the neg. form), there was no wind]. *winniyahna* or *winniyin watici* (there is) a fair wind; *winniwich watici*, when the wind is fair, R. W. *natsakehna*, a cross wind; *natsakikatch*, when the wind is cross, ibid. See driven by the wind; cast; north; northeast wind; northwest; southeast wind; southwest wind.

wind about, *wawonishin*, it winds about, a winding about, Ezek. 41, 7. See around.

window, *kewakbwe*, *kewakken* (kweg-kweg, a glass window; kwanetquinick, C.).

wing, *wanupph*, (his) wing, the wing or wings of: *paunk wanupph*, one wing of (*wanupph*, pl. + *wanwhak*, C.; *wanup, pl. + *pashe*, R. W.); also *wanuppahkumah*, *wanupwahmak*, the wing or wings of: *paunk wanuppahkumah*, one wing of (*wanuppahkumah*, their wings, the wings of (them); *wopppawan* (he has wings), 'having wings', Is. 6, 2; *wanupwahkumah*, having four wings, Ezek. 1, 6. From *wepok, wepe*, he rises up; caus. inan., it makes rise up: *wanupwahkumah*, for *wanupahkumah*, they cause them to rise (their wings').


wipe, *chisobim, jiskham*, he wipes (it); inan. pl., *wachtiskhawonah*, she wiped them, Luke 7, 28 (watjiskhaw, I wipe, C.). From *chishka*, he sweeps. See towel.

wise, *wanonta*, he is wise (wanudam, a wise man or connector; suspes. *wanudahk*, wise men, R. W.); *wanudam*, I am wise; *wanoda*, be thou wise; *wanota*, let him be wise; suspes. *wanona*, if he be wise; *nah wanota*, he who is wise; vbl. n. *wanudamaniwak*, wisdom, being wise. From *wahsh, wahš*, he knows, and *wanonta*, he has in mind, is minded (?). *taliwona*, a wise

wise—continued.


wiaih, *woodenroot*, he wishes; *mnawaunotamah*, I wish, C. *kodwamah*, he wishes for, he desires (it). See desire; would that.

witch, *mosekpoon*, Deut. 18, 10, *parau*, a wizard or witch, a sorcerer; fem. *panwakaq, witch, 'sorceress', Is. 57, 3; see priest. *wawonamah*, a diviner, a wizard; *warwamak, 'divination', Deut. 18, 10; *nawonamak, 'enchantment' (numerata, a conjurer, R. W.).

with, *wiskhe*, with, by, by means of (an inan. object) (wiskhe, by, C.). *necche*, with, in company with (a person or an object): *ko-necche* *wanonamah*, I go down with thee, Ex. 46, 4.

wither, *ahpateu*, *ahpaw*, it withers; (dries up?); pl. *ahpawak, *ahpatooh*, they wither; an. *appaway*, they wither; cf. *appu*, he cooks, he is baked, roasted (apiwpunna, warn this for me, R. W.).

withhold, *kogkhawan*, he withholds (it); an. *kogkhamawan*, he withholds (it) from (him). See hold.

within, *nawne* (wanonahcin, C.); en *awone*, en *awanant*, in the inside of, in the inner part of; *watinonawog*, the entails or inwards.


witness, *wanun*, he bears witness, he testifies: *wanuntaw*, let it be a witness or a testimony; suspes. *aw wanuwedge*, they who bear witness, ibid. n. *wanun*; witnessing, testimony; n. agent, *wanuwirin*, a witness (wanuwirin, C.); inan. obj. *wanuwata*, *wanuwirawata*, he bears witness to (it), he testifies to (it).

woman, squia, squa, squia, one of wom
ankind, a female (femina) [squia, squa, squia] (vbsq, C.; squia, pl. squias, R. W.; polaxwe squia, one 
ownan, ibid.; dimin. squia, a little 
girl, ibid.; Narr. squia, a girl, Stiles; Del. schoop, a woman, Hkw.; okhph, kluen, Zuish; schchq, one, a girl, 
Hkw.). See female. The radical squia 
is not used by Eliot except in compound 
words, but in the verb form (squirawen, 
she is female) is found in Gen. 6, 19. 
Eliot has in Gen. 2, 23, pink herem 
Isah, ‘she shall be called woman’, 
but this is probably transferred from the 
Hebrew. wuks, waxk (wuks, C.), a young woman. See girl, 
wam, wml, wul, uxor. See wife.

womb. See wampan.

wonder, manchasvam, manchasvam, C.), he 
wonders, he is astonished; vbl. n. manchasvam, wonder, astonishment, and sometimes for the cans manchasvam, 
twvam, (causing wonder), a wonder, a marvel, ‘a miracle’; adv. manchasvama, wonderfully: kunmanchasvam wawvam, ‘that last done 
marvelous things’, Is. 25, 1.

wood, wuttstq, wuttstq, wuttq (wuttstq, of the tree), a branch or bough, 
wood for fuel (wuttstq, a piece of 
wood; wuttstq, lay wood on (the fire), R. W.; wuttstq, wood (
?), wood, C.). See forest.

woodeck, wctekew, R. W. (?). See 
leg.

wooden, w Utt stq. See tree.

wool, ekheqep (?). See hair.

work, mankan, he works, he lab-
ers (mankan, 1 labor; elsewhere 
mackwe, 1 work, C.); imperat. 
mankan, labor thou, work; suppos.
mackwe, he who works; n. agent. 
nakan, a worker (mackwe, pl. 
mackwetwe, R. W.); vbl. n. mack-
we, work, labor; v. t. mackwein, he
work—continued.

works or labors upon (it), he does or 
accomplishes work upon (it).

world, mackwe,唤k [mackwe], 
‘exceeding much’ head), the world.

worm, okh, okh, pl. squaw (okh, C.); 
from okh, of the earth (?); but cf. 
okh, askak (dimin. of askak, 
snake), a worm, Is. 41, 14.

worship, wussukam, he bows down 
to (it), he worships (it); neg. imperat. 
wussukam, thou shalt not bow 
down to (it), Ex. 20, 5; Dent. 5, 1; v. i. 
mussuk (he bows down), he worships, 
mussuk, mussuk, he worships, 
prays to; an, wussukam manituk, he 
worships a god (wussuk, God, wor-
ship God); suppos. pl. neg. wussukam, nyussukam, they who worship.

would that! (utinam), wephowt, woi, 
‘adverbs of wishing’, El. Gr. 21, 
‘that it were!’ ‘The adverb teh or 
vuphowt properly signifies utinam, I 
wish it were!’ and is annexed to 
the verb in forming the optative mood, 
El. Gr. 34.

wound, wokhekowuk, a hurt, a wound 
(being hurt), vbl. n. pass. from wokhek-
au, he hurts; wokhekowuk, wokhekow-
uk, (being disabled or made weak), vbl. n. pass. 
from wokhekowuk, the cans.

wrestle, quagpattuqukt, he wrestles 
with (him).

wrists, missipwakonkitejic, C.; cf. 
wiss-jak, the ankle.

write, wassakoon, wassakoon, he writes; 
elsewhere, in cans form, wassakwokoon, 
he writes (it); wassakw, wassakk-
ham, I write, I write (it); wassakw, wassak-
ham, do not write (wassakw, wassakw, 
write a letter’; wassakwe, wassak-
we, a letter, ‘from wassakwokoon, 
to paint, for having no letters, 
their painting comes the nearest’, R. 
W.; wassakwokoon, wassakwokoon, 
to write a book; wassakwokoon, I 
write, C.); v. i. act. wassakw, he 
writes, he is writing (wassakwe, he is) 
painted, R. W.); vbl. n. wassak-
we, wassakw, writing, a letter,
write—continued.
a book, etc.; wenaawokhiskonik, (the act of) writing.

wrong, paneu, paneu, he is out of the way, perverse, he goes wrong; suppos.
woh paneu, he who does wrong; vb. n. paneuwenonk, wrong, error; paneuwenok, wrongdoing, transgression. See astray, perverse. matche, matchtl, la'd. See bad.

ywun, tanatama, he yawns or gapes at; tanatamodkunayeg, they gape at me, Job 10, 10 (infin. tanatd, C.; nutto-
winem, I gape, ibid.; nutto'winoow, we gape, ibid.). Cf. tanu, m'tanu, mouth.

yea. See yes.

year, kodtuma; suppos. kodtumak, kodtumak; pl. kodtumomk (kodtumak, pl. —osh, C.); adv. and adj. kodtumewa;
yearly, of the year; kodtumowawa, yearly, year after year, every year; yen kodtumak, this year (kakod, this year;
yenimut, last year, C.); kodtumokkom [kodtuma, with 'k progressive] he con-
tinues or goes on for... years, he is ... years old; nabononse kodtumokkom, she was twelve years of age, Mark
5, 42 (tok kuttiwke kodtumokkom? how many years old are you? C.; nquitt konti-
amo, one year; neew kontiama, two years; takhse kontiama? how many years? R. W.).

yell, ama, he yells; he howls; meow kah amsh, 'cry and howl', Ezek. 21, 12; amaog, they yell, Jer. 51, 38 (of wild
animals). Cf. amun, a dog.

yellow, neewce (wesuwi, R. W.). Cf. wew-
sor, gall; wensogkun, bitter.

yes, yea, å or bô, nasal; "but there being another Indian word of the same
signification, viz, nax... the former is scarce ever used in writing". Exp.
Mayhew. nax, yea, yes, verily, El.
Gr. 21 (Narr. ask, Nillas; nuk, which "should rather be mikin, in two syll-

yesterday, wenanukon, wenanukon (it was
evening). See evening; day.

yet, och, yet, notwithstanding; ohchi-
koh, but yet. qut, but, yet but yet (qut-
och, but, because, yet so, but also, etc.,
C.). anyuan, any, ashq, not yet (asquam,

wrong—continued.

not yet, R. W.; anyuitake [any-ut-
take], whilst, (C.); cf. askun, it is
raw; asku, raw (not complete, unfin-
ished, immature); any, ashqoosh, grass;
wske, young, new.
yield, vb. n. wuswenok, yielding, sub-
mission; wuswenok, he serves, submits,
yields to (non-wuswenok, I yield; ininf.
wnaswet; wuswenok, yield yourself to me, C.). See obey.
yield (bear fruit). See produce.
yonder, gö, gö, yonder, that way; yon-
ogue in kah gö in, hither and thither,
to this side and that; gö wutatam, we
will go yonder, Gen. 22, 5. (If, you, this; wö, afar off.

you, kenunam (kenon, C.).
young, weske, wesk, (it is) new, young;
wuske penam, a young virgin; n. agent.
wusken-in (wiskonin, C.; wiskew, R. W.),
a young man; wusken, wuskena, he is
young; an. adj. (v. i. act.) wuskenen,
he is a young man, he is young; vb. n.
wuskenoow, youth, the season of youth.
See new; small. wiskittameun (weske-ntamaw), a young woman. See woman.
wuskomon, wiskhishin, a young animal (other than man); wiskhishin-
weg, a whoelp; pl. —osh, Prov. 17, 2;
younger brother or sister, wenanuw-
soh, his younger brother or sister (Muh.
nyeexom, (my) younger brother or sis-
ter, Edw.).
younger son or daughter, nuttawon,
the youngest (son or daughter). See brother.
yours, so buttawken, that which is yours,
which belongs to you; pl. nish buttaw-
kenaah (keunyen, you know, thy, thine,
your, yours, C.). See belong to.
ADDITIONS AND CORRECTIONS

Page 4.  agque.  See oppi.
  8.  anántam.  See mamantamónát.
  16.  asqueteahwhau, asquttahwhau.  See sqüttahwhau.
  19.  aunchemokáí.  See aanancheeakámónát.
  auon.  See auon.
  auonát.  See úonát.
  25.  dtannegen.  See dšhannegén; baunegen.
  29.  howan.  See umen.
  35.  ketassot.  See takamatam.
  45.  kuttauweu.  See gəllauwén.
  77.  *nanúmmatin.  See *nnmadin.
  107.  oncquomonat.  See anquumónat.
  112.  Àkos.  See irúkka.
  227.  board.  This word is preceded by an asterisk in the manuscript.