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A
VOCABULARY
OF THE
UNAMI JARGON

by
Thomas Campanius Holm

translated by
Peter Stephen Duponceau

with a word-list of the Pennsylvania Indians by
William Penn



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Preface to the 1997 Edition

The Unami dialects of the Delaware or Lenape language were originally spoken along the lower Delaware River. Scholars have distinguished three different varieties of Unami: *Northern Unami* of the Lehigh Valley; *Unalachtigo*, a poorly-known variety probably spoken around the Trenton area; and *Southern Unami* in the vicinity of Philadelphia and Delaware Bay (Goddard 1974).

In the 17th century, during European colonization of the area then called New Sweden, there also developed a pidgin language based on Unami. This language, most commonly referred to either as the New Jersey Jargon or the Delaware Jargon, featured only a limited vocabulary, and virtually all of the grammatical inflections of Delaware were dispensed with in the jargon, impoverishing its communicative potential but also making it much easier to learn.

Such a “made-up, childish language,” as Jonas Michaëlius called it in 1628—was incapable of expressing ideas of any complexity, but well suited for the basic purposes of trading and treaties. Judging by the territory over which it was spoken, as well as the lingering presence of jargon words in latter-day Delaware and even modern English, it must have enjoyed considerable usage throughout the 1600’s.

The need for an Unami-based pidgin declined after England gained exclusive control of New Sweden and as

rapid immigration eventually tipped the balance of power in favor of English-speaking colonists. When exactly the Unami jargon ceased to be used is uncertain. Though a few jargon features are evident in the Delaware vocabulary recorded by Major Denny in 1785 (Goddard 1996, 1997), the jargon itself probably had fallen into disuse by then. Around the time of the French and Indian War and afterward, English or pidgin English would have been the most practical medium of communication between colonists and the various Indian tribes. Those Europeans living among the Indians, such as the Moravian missionary David Zeisberger, learned pure Delaware.

The vocabulary printed here is based on the *Vocabularium Barbaro-Virgineorum* compiled during the 1640's by Johannes Campanius, a Lutheran minister of the colony of New Sweden. Upon his return to Europe, Campanius translated the catechism of Martin Luther into the jargon, but neither catechism nor vocabulary were actually published until 1696, by his grandson Thomas Campanius Holm. Campanius' vocabulary was subsequently translated from Swedish into English by the linguist and scholar Peter Stephen Duponceau and republished in 1834 as an appendix in the volume "Description of the Province of New Sweden." This translated edition of 1834 is the version which has been followed in this vocabulary.

The original arrangement of the terms was Unami—Swedish with no attempt at alphabetization, but the entries were organized topically in different sections: for instance parts of the body, animals, etc. The penultimate section

contained dialogues, featuring simple phrases depicting a rather amusing trading scenario which illustrates the kinds of interactions in which the jargon would typically have been used. The last section of discourses is again a fictional scenario, namely a conference between Delaware sachems including the historical Mattahorn. But the speakers portrayed in the discourses would certainly not have used jargon during such a conference, but rather a fully-inflected Unami Delaware.

For this new 1997 edition, the entries have been fully alphabetized and an English—Unami section added for cross-reference. Longer phrases and sentences are provided in a special section (p. 26); the dialogues and discourses are printed as they occur in the original source.

As would be expected, Campanius' spelling of the native words is patterned after Swedish conventions and not those of English. The vocabulary also makes frequent use of the symbol ω . This is not, as may be supposed, an English *w*, but rather the Greek omega; in the context of this vocabulary it most likely represented a sound like English long *u* (Goddard 1996, note 22). Alphabetically it is listed here after *o* and before *p*.

A number of other examples of this same jargon were recorded in the 17th century. Campanius' source is the most extensive, followed by an anonymous manuscript from southern New Jersey, known as the "Indian Interpreter". Briefer examples occur in the writings of William Penn, Gabriel Thomas, and Peter Lindeström.

Penn's examples of the jargon are included in this volume, excerpted from a 1683 letter to the committee of

the Free Society of Traders. The founder of Pennsylvania learned to speak some of the Unami jargon during his stay in his colony and used it during his numerous dealings with the Delawares; including perhaps the famous Great Treaty under the elm of Shackamaxon. Penn was, however, unaware that the language he was using was not true Delaware, as evidenced in his statements about its lack of “Moods, Participles, Adverbs, Conjunctions, Interjections.” Both Campanius and Penn attempt to show a relation between the Delaware language and Hebrew; though the comparison is incorrect and seems strange today, it was a natural association for the time, since the American Indians were thought to have been descendants of the lost tribes of Israel. Delaware is today classified among the Eastern Algonquian languages.

The traders’ jargon of Unami Delaware never became the primary language of any group of people, either American or European, but remained for many years an important language of historical circumstance and necessity, born on this soil during that brief transition between native and colonial America. As such, the Unami jargon amply merits our attention, and its study is certain to reward those who treasure the inherited antiquities of our nation.

—Claudio R. Salvucci, 1997.

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Of the Origin and Language of the Indians in Virginia and New Sweden

After having given a description of Virginia, and the manner in which it was settled by the Europeans, we must now say something respecting the aborigines of the country, or Indians, as they are called.

The language of these barbarians resembles also very much that of the Jews, which confirms the opinion of their Jewish origin: this the said William Penn has observed, as did the Rev. Campanius, in his time, to wit, in the year 1646. Sir William Penn, in the letter above mentioned*, expressed himself as follows:

“Their language is lofty, yet narrow, but like the Hebrew in signification, full. Like short hand in writing, one word serveth in the place of three, and the rest are supplied by the understanding of the hearer, imperfect in their tenses, wanting in their moods, participles, adverbs, conjunctions and interjections. I have made it my business to understand it, that I might not want an interpreter on any occasion; and I must say, that I know not a language spoken in Europe that hath words of more sweetness or greatness, in accent and emphasis, than theirs: for instance, *Octorockon*, *Rancocas*, *Oricton*, *Shak*, *Marian*, *Poquesien*, all of which are names of places, and have grandeur in them. Of words of sweet-

*this is the same letter as that printed in the word-list of the Pennsylvania Indians later in this volume. This version here contains several errors: see pages 65 and 67 for the correct forms of the words. —ed.

ness, *anna* is mother; *issimus*, a brother; *neteap*, friend; *usqueoret*, very good; *pane*, bread; *metsa*, to eat; *matta*, no; *hatta*, to have; *payo*, to come; *Sepassen*, *Passijon*, the names of places; *Tamane*, *Secane*, *Menanse*, *Secatareus*, are the names of persons. If any one ask them for anything they have not, they will answer *matta ne hatta*, which to translate is, 'Not I have,' instead of 'I have not.'"

The Rev. John Campanius, by a comparison of words, has shown the affinity which exists between the Hebrew and the language of the Indians.

[Here the author makes a long Latin quotation from Campanius, to prove the affinity between the Hebrew and the Delaware Indian, in which, it appears to the translator, that he has completely failed: for instance, he derives the Indian word, which signifies *snow*, from a Hebrew verb, which he translates into Latin by *aptavit*, *disposuit*, *direxit*, *paravit.*, *constituit*, because, says he, snow *prepares* the ground for vegetation by preserving it from the frost. The other affinities are much of the same kind. It is, therefore, thought best to refer the curious reader to the original text, which being written in Latin, every philologist can understand without the necessity of a translation. —P.S. Duponceau, 1834]

UNAMI JARGON — ENGLISH

Aamaræckhickan, *letter, book, paper.*
Aana, *way.*
Ahas, *raven, or crow.*
Ajútte, *to make war.*
Ajutte mattáque, *a duel.*
Akoores, *Swede.*
Anckaróp, *dead.*
Anna, *mother.*
Apisackan, *bow-string.*
Apitzi apongo, *it will be day presently.*
Apitzi pischeeo, *it will be dark presently.*
Apongor, *tomorrow.*
Apóngor, *tomorrow.*
Aquíæo, *woman.*
Aquijvan, *cloth.*
Aranck, *stars.*
Arúm, *dog.*
Aruns, *arrow, shot.*
Atack guttas, *sixteen.*
Atack haas, *eighteen.*
Atack kiutte, *eleven.*
Atack nàcha, *thirteen.*
Atack næuwo, *fourteen.*
Atack nissa, *twelve.*
Atack nissas, *seventeen.*
Atack pæschun, *nineteen.*
Atack parenach, *fifteen.*
Atack thææræn, *twenty.*

Bij, *water.*

Boquickan, *night.*

Cahaak, *goose.*

Catunga, *to sleep.*

Cavinn, *to lie down.*

Chalebackschæetti, *a poor man, a beggar, a servant man
or girl.*

Chéko?, *what?*

Chicke, *he is alive.*

Chickhicke, *life.*

Chicko, *the soul.*

Chintika manetto, *God the Holy Ghost.*

Chirøkha, *riband or tape, or string to bind or tie with.*

Chischvicke, *day.*

Chissogh, *Sun.*

Chitto, *heart.*

Choo, *pine tree.*

Christáu, *to hear.*

Ciutábpach, *one hundred.*

Ciutabpach ciutte, *one hundred and one.*

Ciutabpach nissa, *one hundred and two.*

Ciutas, *six.*

Ciutte, *one.*

Ciutte chischvickan, *day and night.*

Ciutte chissogh, *a month's time.*

Ciutte oppan, *one day.*

Dakòtze rhoòngor, *a cold winter.*

Damáskus, *muskrat.*

Dangus, *brother-in-law, sister-in-law.*

Darrasymi, *to dream.*

Dwalt, *a fish like a salmon, but not so large.*

Etzkans, *needle.*

Gõs, *nail.*

Haamæs, *pilchard.*

Haamo, *herring.*

Haas, *eight.*

Haas kucknuckhacki, *a week.*

Hacchiháckan, *to plant.*

Hackálu, *forehead.*

Hacki, *dusk.*

Hacking, *wood, a wood.*

Hácking, *earth.*

Hácking taan, *get you down.*

Hacking taato, *buried.*

Hææn tackqvin, *skins, such as the Indians wear.*

Hææs, *skin.*

Hættog, *tree.*

Hanicquai, *squirrel.*

Háppi, *stay.*

Hartõ, *deer.*

Háusis, *old woman.*

Hausisse, *old woman.*
Hicchas, (*finger or toe*) *nail.*
Hickan, *flood tide.*
Hickquóckan, *leg.*
Hirússus, *old man.*
Hissimus, *brother, sister.*
Hittaock, *ear.*
Hockockquæ vopeck, *white cloud.*
Hockockque, *the clouds, the sky,*
Hockockque neskaæg, *black cloud.*
Hockung, *the high building — Heaven.*
Hockung pæwo, *stand up, get up.*
Hockung pæwo sixi, *get up quickly.*
Hockus, *fox.*
Hocque, *heaven, sky.*
Hocquæssung, *heaven, sky.*
Hokook, *snake.*
Homijmi, *pigeon.*
Hopickan, *a gun.*
Hopockan, *tobacco pipe.*
Hopóckan, *back.*
Hoppææock, *veins.*
Hoppæck, *worm.*
Hòppenæs, *turnips, onions, and the like.*
Hoquijran, *large bone.*
Hõa, *alone.*
Hohætaa, *alone.*
Hōritt manetto, *good angel.*

Høritt saccheeman, *a good and desirable chief.*

Hucque, *chin.*

Húnnekijk, *otter.*

Huperénna, *to hack, hew.*

Hurit takócko scháchan, *fine fall weather.*

Hùritt assænn hopockan, *a good stone pipe, such as the
Indians use.*

Huritt siscko hopockan, *a good pipe of clay.*

Hutucki, *arm pit.*

Hwijnl, *head.*

Hwijnaminck, *Summer.*

Hwijningus, *mink.*

Hwijquinck, *duck.*

Hwisquan, *elbow.*

Hwissamick, *a fish resembling the lamprey, and almost as
large.*

Hwitangaa, *the hinder part of the neck (cervix).*

Hwottei, *belly.*

Hyperænn, *a hatchet.*

Hyrano, *tongue.*

Jæskung, *Turkish wheat, (Indian corn.)*

Jésquem, *Turkish wheat, (Indian corn.)*

Jónáckan, *breast, milk.*

Jõs, *flesh.*

Kaak, *pigeon.*

Kackun, *stockings.*

Kahæss, *mother.*

Kakickan, *perch.*

Kapton arúm, *bind the dog.*

Kattææn, *year.*

Keéne, keene, *thank you, thank you.*

Kinthō, *to fly.*

Kiskhickan, *broad axe.*

Kitte, *heart.*

Knitz takòcko, *Autumn is approaching.*

Knitz taroxo, *It is very dirty, (muddy.)*

Konna, *because.*

Kotz? *what for? why?*

Kræænamen arúm, *stop the dog.*

Krickse, *to laugh.*

Kuntackan, *throat.*

Kuttogh, *knee.*

Kuun, *snow.*

Kuun pæwo, *it snows.*

Kwskus, *hog.*

Lamææs, *fish.*

Lænskan, *finger.*

Mâchijrich sacchéman, *a worldly or civil chief or magistrate.*

Máckæck sisko, *red clay.*

Mackh hææs, *bear skin.*

Mæckæck skinck, *roach.*

Mæckh, *bear*.
Mæckhhchæck, *red*.
Mæckhhchæck oqujvan, *red clothes, or clothing*.
Mæmyndet, *child*.
Mæræck kaak, *gray goose*.
Mætzi hócquem, *It is fine weather, Summer weather*.
Mahales, *a flint*.
Maháres, *a skin, to cover the point of an arrow*.
Malæckhickan, *book*.
Mamaare, *a fish like a salmon, but not so large*.
Mamantickan, *play, game*.
Mamantickan, *peach, plum*.
Mamantickan tackan, *peach or plum tree*.
Mamaræckhickan, *letter, book, paper*.
Manetto, *God, spirit, angel*.
Manetto nissianus, *God the Son*.
Manetto nōk, *God the Father*.
Manænnu, *cheek bone*.
Manunckus manetto, *bad angel*.
Manunckus mochjrick singwæs, *the great mischievous
wild cat, or lion*.
Maranijto tackhan, *hew the wood*.
Maranijto tænda, *make a fire*.
Massáppi, *beads of coral, glass, etc*.
Matapping, *sit down and stay*.
Màtta'dakòtze, *It is not very cold*.
Merætte, *crab*.
Mijni, *pigeon*.

Mijn mijne, *cherry.*

Minamærso, *sick.*

Mochæærich schaméra, *run hard.*

Mochæærick mochijrick saccheeman, *governor.*

Mochæærick wissacka bissun, *brandy.*

Mochij, *willingly.*

Mochijrick bij, *the high sea, great water.*

Mochijrick hockung, *the great dwelling-place; the heavenly mansion.*

Mochijrick mææræck siorens, *a large gray fowl or crane.*

Mochijrick nõtæssung, *a sack.*

Mochijrick sacchewan chintika, *bishop.*

Mochijrick schackhan, *there comes a hard wind.*

Mochijrick sevarænda hatte, *to be much troubled.*

Mochijrick sinquættæt hææs, *cat's skin.*

Mochijrick tænda, *great fire.*

Mochijrick wopæck siórens kaak, *a large white fowl, like a goose or swan.*

Mock, *blood.*

Momáumanar, *eyebrows.*

Muus, *flesh.*

Myrack, *hair.*

Nach, *hand.*

Nácha, *three.*

Nachk, *hand.*

Nackin, *acorn.*

Náckin tackhan, *walnut tree.*

Nænnar, nænnar, *well; very well.*
Næuwo, *four.*
Nahanum, *raccoon.*
Nahanùm hææs, *raccoon skin.*
Neckeck, *bark.*
Nephoones, *spoon.*
Neskæck sisko, *blue clay.*
Nijlon, *maid, virgin.*
Nijlum, *brother, sister.*
Nijr dakòtze, *I freeze.*
Nijr minamáссо, *I am sick.*
Nijr nickhicke, *I am in good health.*
Nijr pockquijra, *I am so tired.*
Nijr úranda hatte, *I am warm.*
Nippe chissogh, *Moon.*
Nippenæ, *Midsummer.*
Nissa, *two.*
Nissas, *seven.*
Nissa schinck, *both eyes.*
Nissianus, *son, daughter.*
Nissinacke, *twenty.*
Nissinacke ciutte, *twenty one.*
Nissochkenacka, *the day after tomorrow.*
Nitærvus, *wife.*
Nœe, *Come, come here.*
Nøk, *father.*
Nøpan, *tobacco.*
Nøpōring, *tobacco.*

Nøttas, *bag, purse.*

Nøttæssung, *bag, purse.*

Nøttessung, *belly.*

Olænskan, *your finger.*

Onáck, *the lower part of the arm, from the elbow to the hand.*

Opijmi, *chestnut.*

Oppan, *day.*

Oquættæt, *girl.*

Orockquæ, *yesterday.*

Oroquickan, *tomorrow evening.*

Oroquicke, *noon.*

Pack, *to weep.*

Pææt, *give here; give me to eat.*

Pææt tækhan, *bring some wood.*

Pæmy hwijis, *fat, tallow.*

Pæskwn skinck, *nine eyes, a kind of eel.*

Pajackok, *thunder.*

Pajackok pæwo, *It begins to thunder.*

Parakickan, *a gun.*

Pareenach, *five.*

Paxickan, *knife.*

Pinættæt, *boy.*

Pockquijra, *weary, tired.*

Pomuttamen hwiquinck, *to shoot ducks.*

Poon, *bread.*

Pøhø, *to cry, holloa.*

Púmsha, *go slowly, gently.*

Punck, *gunpowder.*

Puróque, *a strumpet.*

Quckárgan, *neck.*

Quijvan, *cloth, linen, such as sheets, shirts, etc.*

Quijvan tácquin, *clothes, such as the Indians wear.*

Quinæéttsi nitáto, *one who is skillful at doing something.*

Quirutteme, *to quarrel.*

Quiskhaamen táhkhan, *to cut wheat.*

Ráckans, *a bowl, a dish.*

Rattsimo, *to dream.*

Renáppi, *man.*

Rhènus, *man.*

Rhoóngor, *Winter.*

Romùngve, *a great way off.*

Room, *thigh.*

Rõongor, *in the winter.*

Rúnkasis, *kindred, relation.*

Saccheeman matta nisketij, *a liberal, generous chief.*

Sacchéman, *chief, commander.*

Sacchéman chintika, *religious man, priest.*

Sackhang, *a storm.*

Sættbock, *in the evening early.*

Sakock quijvan, *petticoat.*

Sállsenbras, *sassafras*.
Sanckhickan, *fireplace*.
Schackhan, *wind*.
Schaméra, *run*.
Schinck, *eye*.
Schúntach, *pumpkins*.
Sckáta ock siaatá, *tobacco*.
Senaares, *English, German, Dutch*.
Sevarænda, *grieved, afflicted*.
Shijtamen, *watermelon*.
Siææt, *sinews, nerves*.
Siættwn, *lips*.
Sichkóngor, *the moon*.
Sickenem, *turkey*.
Sicquangh, *the moon*.
Sijkongor, *in the spring*.
Sijkóngor, *Winter. (error- this means spring, not winter. —ed.)*
Sijmamis, *rabbit*.
Sijmi, *walnut*.
Sijmi táckhan, *walnut tree*.
Sijs, *more*.
Sikàttag, *cedar tree*.
Sikattag mijn, *juniper*.
Sileméssung, *the sea-shore*.
Singuættæt, *lynx, wild cat*.
Singues hææs, *lynx's skin*.
Singwæs, *lynx, wild cat*.

Sinoquættæt hææs, *lynx's skin.*

Sinnus, *kettle.*

Sippack, *shoes.*

Sippahe, *in the evening early.*

Sippussing, *a creek or river.*

Siringue saccheeman, *severe chief.*

Sisko, *clay or earth.*

Sittbock, *evening.*

Skæckung, *rush, and what grows on the sea-shore.*

Skappe, *moor-hen.*

Skeenach, *black bird.*

Skijk, *grass such as is found in the woods, and grows very
nigh.*

Skippo, *parsnips.*

Sõræns, *bird, fowl.*

Speccie renappi, *retaliation.*

Suckhòchan, *glue.*

Suckra, *rain.*

Suckrat, *it rains.*

Tackcheene, *open the door.*

Tackquiménsi, *black walnut.*

Tænda, *fire.*

Táhkan, *wheat.*

Takockque, *Autumn.*

Takòcko, *Autumn.*

Tamaaque, *beaver skin.*

Tamáckhan, *ebb tide.*

Tamahickan, *an axe.*
Tamhichan, *an axe.*
Tancketitt bij, *a small river or lake.*
Tancketitt skijk, *mow the grass or hay.*
Tancketitt suckra, *it rains softly: it drizzles a little.*
Tappanáckhan, *chips.*
Tàppin, *sit down.*
Taræcka, *crane.*
Thæræn, *ten.*
Thávo dakotze, *cold.*
Theromárgan, *arm, the upper part of the arm.*
Thorhai, *breast.*
Tijmmæ, *wolf.*
Tijmmæ hææs, *wolf skin.*
Tritææ, *to think.*
Tõn, *mouth.*
Tùlpe, *tortoise.*
Tùrpa, *tortoise.*
Turr, *swan.*
Tzáckamææs, *eel, some of these are very large.*

Uránda, *heat.*
Uska rhomo, *many years ago.*

Vincka saccheeman, *merciful chief.*

Wichan, *the lap.*
Wichtõn, *beard.*

Wickhanim, *to cook, boil.*

Wickhing, *dwelling.*

Wickōmen, *house.*

Wijr, *head.*

Wikijwan, *nose.*

Wippit, *tooth.*

Wissacka, *bitter, strong.*

Wissacka bissúm, *strong liquor, drink.*

Wlænskan, *your finger.*

Wooæ, *egg.*

Woope quijvan, *white cloth, linen, shirt.*

Wopæck kaak, *white goose.*

Wopæck sisko, *white clay.*

Wope, *linen, such as sheets, shirts, etc.*

Ziit, *foot.*

Phrases

Pæntor chijr, jōni Manetto, N'atta nacha Manetto, Suck cuitte Manetto, hatte taani chichæ. *These exist together, and are the same God; there are not three Gods, but only one God in existence.*

Mochæærlick, Mochijrick hōrit, ock Vinckan Manetto. *The very great, good, and merciful God.*

Quinætzī suhwijvan manotuttut maranijto, *He is so wise, and so intelligent, that he can do every thing that he pleases.*

Hocquæssung oromat hatte, *Heaven is very far from us.*

Hocquæssung mochaærlick hōritt, ock mochaærlick Saminackot. *Heaven is very fine and delightful.*

Suckra mochijrick pævo, *Rain is long a coming.*

Jōni tænda mochijrick uranda pætton, *This fire gives much heat.*

Christáu, nijr apitzi orati muckan. *Hear! I am now going to make a right talk to you.*

Kotz chijr mochijrick Krinkomen tritææ? *Why are you in such deep thoughts?*

Akoores nitaato ajuttamen. *The Swedes are good and skillful warriors.*

Matta nijr minamærso. *I am not sick.*

Matta chijr sijs cattunga. *Sleep a little more.*

Mochijrick Sackhang Bij hátte. *There are great storms at sea.*

Mátta Sackhang Bij hátte. *There is a dead calm at sea.*
Nijr mátzi Arna mochijrick Bij. *I will go to the sea-shore.*

Nijr pætton màmamon Hartō Hææs. *I have deer skins for sale.*

Chéko taiman? *What will you have for them?*

Quijvan áetticke. *I will have cloth.*

Sinhws ock vope quijvan. *I have a kettle, white linen and shirts.*

Ooromat hácking nijr taan, *I am going far off into the woods.*

Undaque Aani, jōni Aana. *That is the way.*

Hicka oraaton unnar. *Keep this, preserve this.*

Nijr rōe Kitzi. *I speak the truth.*

ENGLISH — UNAMI JARGON

Acorn, *nackin*.

Afflicted, *sevarænda*.

Alive, he is, *chicke*.

Alone, *høhætaa, hōā*.

Angel, *manetto*. **Good angel**, *hōritt manetto*. **Bad angel**,
manunckus manetto.

Arm, *theromángan*. **The upper part of the arm**,
theromángan. **The lower part of the arm**, *onáck*.

Armpit, *hutucki*.

Arrow, *aruns*.

Autumn, *takòcko, takockque*. **Autumn is approaching**,
knitz takòcko.

Axe, *tamahickan, tamhichan*. **Broad axe**, *kiskhickan*.

Back, the, *hopóckan*.

Bad, *manunckus*.

Bag, *nøttas, nøttæssung*.

Bark, *neckeck*.

Barter, we will, *mijrikon*.

Beads, *massáppi*.

Bear, *mackh*. **Bear skin**, *mackh hææs*.

Beard, *wichtōn*.

Beaver, *tamaaque*.

Because, *konna*.

Beggar, *chalebackschæetti*.

Belly, *hwottei, nøttæssung*.

Bird, *sōræns*.

Bishop, *mochijrick saccheman chintika*.

Bitter, *wissacka*.
Blackbird, *skeenach*.
Blood, *mock*.
Boil, to, *wickhanim*.
Bone, large, *hoquijran*.
Book, *malæckhickan; aamaræckhickan, mamaræckhickan*.
Bowl, *räckans*.
Bow-string, *apisackan*.
Boy, *pinættæt*.
Brandy, *mochæærick wissacka bissun*.
Breast, *thorhai, jonáckan*.
Bring some wood, *pææt tàckhan*.
Brother, *hissimus*.
Brother-in-law, *dangus*.
Buried, *hacking taato*.

Cabin, in my, *wiching hatte*.
Cat's skin, *mochijrick sinquættæt hææs*.
Cedar tree, *sikàttag*.
Cheek bone, *manænnu*.
Cherry, *mijn mijne*.
Chestnut, *opijmi*.
Chief, *sacchéman*. **Severe chief**, *sirique saccheeman*.
Merciful chief, *vincka saccheeman*. **A good and desirable chief**, *horitt Saccheeman*. **A liberal, generous chief**, *saccheeman matta nisketij*.
Child, *mæmyndet*.
Chin, *hucque*.

Chips, *tappanáckhan*.

Clay, *sisko*. **Red clay**, *máckæck sisko*. **White clay**, *Wopæck sisko*. **Blue clay**, *neskæck sisko*.

Cloth, *quijvan*, *aquijvan*. **White cloth**, *woope quijvan*. **I will have cloth**, *quijvan áetticke*.

Clothes, *quijvan tácquin*. **Red clothes**, *mæckhhchæck oquijvan*.

Clouds, *hockockque*. **White cloud**, *hockockquæ vopeck*. **Black cloud**, *hockockque neskæg*.

Cold, *thávo dakotze*. **A cold winter**, *dakòtze rhoòngor*. **It is not very cold**, *màtta' dakòtze*.

Commander, *sacchéman*.

Cook, to, *wickhanim*.

Corn, Indian, *jésquem*, *jæskung*.

Crab, *merætte*.

Crane, *taræcka*. **A large gray fowl or crane**, *mochijrick mææck siorens*.

Creek, *sippussing*.

Crow, *ahas*.

Cry, to, *pøhø*.

Daughter, *nissianus*.

Day, *chischvicke*, *oppan*. **One day**, *ciutte oppan*. **It will be day presently**, *apitzi apongo* (see *tomorrow*). **Day and night**, *ciutte chischvickan*.

Dead, *anckaróp*.

Deer, *hartõ*. **I have deer skins for sale**, *nijr pætton màramon hartõ hææs*.

Dirty, It is very, *knitz taroxo.*

Dish, *ráckans.*

Dog, arúm. Stop the dog, *kræænamen arúm. Bind the dog,* *kapton arúm.*

Dream, to, *darrasymi, rattsimó.*

Drink, strong, *wissacka bissúm.*

Duck, hwijquinck. To shoot ducks, *pomuttamen hwiquinck.*

Duel, *ajutte mattáque.*

Dusk, *hacki.*

Dutch, *senaares.*

Dwelling, *wickhing.*

Ear, *hittaock.*

Earth, *sisko, hácking.*

Eat first, *mitzi sappan.*

Ebb tide, *tamáckhan.*

Eel, tzáckamææs. Nine-eyes, a kind of eel, *pæskon skinck.*

Egg, *wooæ.*

Eight, *haas.*

Eighteen, *atack haas.*

Elbow, *hwisquan.*

Eleven, *atack kiutte.*

English, *senaares.*

Evening, sittbock. In the evening early, *sættbock, sippahe.*

Tomorrow evening, *oroquickan.*

Eye, schinck. Both eyes, *nissa schinck.*

Eyebrows, *momáumanar.*

Fat, *pæmyy hwijs*.

Father, *nøk*.

Fifteen, *atack parenach*.

Finger, *lænskan*. **Your finger**, *olænskan, olænskan*.

Fire, *tænda*. **This fire gives much heat**, *jõni tænda mochijrick uranda pætton*. **Great fire**, *mochijrick tænda*.

Make a fire, *maranijto tænda*.

Fireplace, *sanckhickan*.

Fish, *lamææs*. **A fish like salmon**, *mamaare, dwalt*. **A fish resembling the lamprey**, *hwissamick*.

Five, *pareenach*.

Flesh, *jõs, muus*.

Flint, *a, mahales*.

Flood tide, *hickan*.

Fly, *to, kinthõ*.

Foot, *ziit*.

Forehead, *hackálu*.

Four, *næuwo*.

Fourteen, *atack næuwo*.

Fowl, *sõræns*. **A large white fowl, like a goose or swan**, *mochijrick wopæck siórens kaak*. **A large gray fowl or crane**, *mochijrick mææck siorens*.

Fox, *hockus*.

Freeze: I freeze, *nijr dakõtze*.

Game, *mamantickan*.

Gently, go, *púmsha*.

German, *senaares*.

Get up, *hockung pæwo*. **Get up quickly**, *hockung pæwo sixi*. **Get you down**, *hácking taan*.

Girl, *oquættæt*.

Give here, *pææt*. **Give me to eat**, *pææt*. **Give me drink**, *pææt bijsum*.

Glue, *suckhòchan*.

God, *manetto*. **God the Father**, *manetto nòk*. **God the Son**, *manetto nissianus*. **God the Holy Ghost**, *Chintika Manetto*.

Good, *høritt, hurit*.

Goose, *cahaak*. **Gray goose**, *mæræck kaak*. **White goose**, *wopæck kaak*. **A large white fowl, like a goose or swan**, *mochijrick wopæck siórens kaak*.

Governor, *mochæærick mochijrick saccheeman*.

Grass, *skijk*. **Mow the grass or hay**, *tancketitt skijk*.

Grieved, *sevarænda*.

Gun, *parakickan; hopickan*.

Gunpowder, *punck*.

Hack, to, *huperénna*.

Hair, *myrack*.

Hand, *nach, nachk*.

Hatchet, *hyperæenn*.

Head, *hwijl, wijr*.

Health: I am in good health, *nijr nickhicke*.

Hear, to, *christáu*. **Hear! I am now going to make a right talk to you**, *christáu, nijr apitzi orati muckan*.

Heart, *chitto, kitte*.

Heat, *uránda*.

Heaven, *hockung, hocque, hocquæssung*. **The great dwelling-place, heavenly mansion**, *mochijrick hockung*. **The high building**, *hockung*.

Herring, *haamo*.

Hew, to, *huperénna*. **Hew the wood**, *maranijto tackhan*.

Hog, *kwskus*.

House, *wickōmen*. **In my house**, *wiching hatte*.

Hundred, a, *ciutábpach*.

Juniper, *sikattag mijn*.

Keep this, *hicka oraaton unnar*.

Kettle, *sinnus*. **I have a kettle, white linen, and shirts**,
sinhws ock vope quijvan.

Kindred, *rúnkasis*.

Knee, *kuttogh*.

Knife, *paxickan*.

Lake, *tancketitt bij*.

Lamprey, a fish resembling the, *hwissamick*.

Lap, the, *wichan*.

Laugh, to, *krickse*.

Leg, *hickquóckan*.

Letter, *aamaræckhickan, mamaræckhickan*.

Lie down, to, *cavinn*.

Life, *chickhicke*.

Linen, *wope, quijvan, woope quijvan*. **I have a kettle, white linen, and shirts**, *sinhws ock vope quijvan*.

Lips, *siættøn*.

Liquor, strong, *wissacka bissúm*.

Lynx, *singuættæt, singwæs*. **Lynx's skin**, *singues hææs, sinoquættæt hææs*.

Magistrate, *máchijrich sacchéman*.

Maid, *nijlon*.

Man, *renáppi, rhènus*. **Old man**, *hirússus*.

Merciful, *vincka*.

Midsummer, *nippenæ*.

Milk, *jónáckan*.

Mink, *hwijningus*.

Month: a month's time, *ciutte chissogh*.

Moor-hen, *skappe*.

Moon, *nippe chissogh; sichkóngor, sicquangh*.

More, *sijs*.

Mother, *anna, kahæss*.

Mouth, *tõn*.

Mow the grass or hay, *tancketitt skjik*.

Muddy: It is very muddy, *knitz taroxo*.

Muskrat, *damáskus*.

Nail, *gõs*.

Nail, (finger or toe), *hicchas*.

Neck, *quckángan*. **The hinder part of the neck (cervix)**, *hwitangaa*.

Needle, *etzkans*.

Nerves, *siææt*.

Night, *boquickan*.

Nine, *pæschun*.

Nineteen, *atack pæschun*.

Noon, *oroquicke*.

Nose, *wikijwan*.

Oak, *náckin tackhan*.

One, *ciutte*.

One hundred, *ciutábpach*.

One hundred and one, *ciutabpach ciutte*.

One hundred and two, *ciutabpach nissa*.

Onions, *hòppenæs*.

Open the door, *tackcheene*.

Otter, *húnnekijk*.

Paper, *aamaræckhickan, mamaræckhickan*.

Parsnips, *skippo*.

Peach, *mamantickan*.

Peach tree, *mamantickan tackan*.

Perch, *kakickan*.

Petticoat, *sakock quijvan*.

Pigeon, *homijmi, mijni, kaak*.

Pilchard, *haamæs*.

Pine tree, *chæo*.

Pipe, for tobacco, *hopockan*. **A good pipe of clay**, *huritt siscko hopockan*. **A good stone pipe**, *hùritt assænn hopockan*.

Plant, to, *hacchiháckan*.

Play, *mamantickan*.

Plum, *mamantickan*.

Plum tree, *mamantickan tackan*.

Poor man or woman, *chalebackschæetti*.

Preserve this, *hicka oraaton unnar*.

Priest, *sacchéman chintika*.

Pumpkins, *schúntach*.

Purse, *nóttas, nóttæssung*.

Quarrel, to, *quirutteme*.

Rabbit, *sijmamis*.

Raccoon, *nahanum*. **Raccoon skin**, *nahanùm hææs*.

Rain, *suckra*. **It rains**, *suckrat*. **It rains hard**, *suckrat mochijrick*. **It rains softly, it drizzles a little**, *Tancketitt suckra*. **Rain is long a coming**, *suckra mochijrick pævo*.

Raven, *ahas*.

Red, *mæckhhchæck*.

Relation, *rúnkasis*.

Religious man, *sacchéman chintika*.

Retaliation, *speccie renappi*.

Ribbon, *chirøkha*.

River, *sippussing*.

River, small, *tancketitt bij*.

Roach, *mæckæck skinck*.

Run, *schaméra*. **Run hard**, *mochæærigh schaméra*.

Rushes, *skæckung*.

Sack, *mochijrick nøttæssung.*

Salmon, a fish like a, *mamaare, dwalt.*

Sassafras, *sállsenbras.*

Sea, the high, *mochijrick bij.*

Sea-shore, *silemæssung.* **I will go to the sea-shore**, *Nijr mátzí arna mochijrick bij.*

Servant, *chalebackschæetti.*

Seven, *nissas.*

Seventeen, *atack nissas.*

Sever, *sirínque.*

Shirt, *woope quijvan.* **I have a kettle, white linen, and shirts**, *sinhws ock vope quijvan.*

Shoes, *sippack.*

Shore, *silemæssung.*

Shot, *aruns.*

Sick, *minamærso.* **I am sick**, *nijr minamáссо.* **I am not sick**, *matta nijr minamærso.*

Sinews, *siææt.*

Sister, *nijlum.*

Sister-in-law, *dangus.*

Sit down, *tàppin.* **Sit down and stay**, *matapping, mattáping.*

Six, *ciutas.*

Sixteen, *atack guttas.*

Skillful, one who is, *quinæéttsi nitáto.*

Skin, *hææs.* **Skins, such as the Indians wear**, *hææn tackqvin.* **Skin to cover the point of an arrow**, *maháres.*

Beaver skin, *tamaaque.* **Wolf skin**, *tijmmæ hææs.*

Lynx's skin, *singues hææs, sinoquættet hææs*. **Cat's skin**, *mochijrick sinquættæt hææs*. **Bear skin**, *mackh hææs*. **Raccoon skin**, *nahanùm hææs*. **I have deer skins for sale**, *Nijr pætton màramon hartō hææs*.
Sky, *hocque, hocquæssung; hockockque*.
Sleep, to, *catunga*. **Sleep a little more**, *matta chijs sijs cattunga*.
Slowly, go, *púmsha*.
Snake, *hokook*.
Snow, *kuun*. **It snows**, *kuun pæwo*.
Son, *nissianus*.
Soul, *chicko*.
Spirit, *manetto*.
Spoon, *nephoones*.
Spring, in the, *sijkongor*.
Squirrel, *hanicquai*.
Stand up, *hockung pæwo*.
Stars, *aranck*.
Stay, *háppi*.
Stockings, *kackun*.
Storm, *sackhang*. **There are great storms at sea**, *Mochijrick sackhang bij hátte*. **There is a dead calm at sea**, *mátta sackhang bij hátte*.
String to bind or tie with, *chirøkha*.
Strong, (with reference to taste), *wissacka*. **Strong liquor**, *wissacka bissúm*.
Strumpet, *puróque*.
Summer, *hwijnaminck*.

Sun, *chissogh*.

Swan, *turr*. **A large white fowl, like a goose or swan,**
mochijrick wopæck siórens kaak.

Swede, *akoores*.

Tallow, *pæmyy hwijs*.

Tape, *chirøkha*.

Ten, *thæraen*.

Thank you, *keéne, keene*.

Thigh, *room*.

Think, to, *tritææ*. **Why are you in such deep thoughts?**

Kotz chijr mochijrick Krinkomen tritææ?

Thirteen, *atack nàcha*.

Three, *nácha*.

Throat, *kuntackan*.

Thunder, *pajackok*. **It begins to thunder**, *pajackok pæwo*.

Tide, ebb, *tamáckhan*. **Flood tide**, *hickan*.

Tired, *pockquijra*. **I am so tired**, *nijr pockquijra*.

Tobacco, *nøpan, nøpøring, sckáta ock siaatá*.

Tomorrow, *apongor, apóngor*. **The day after tomorrow,**
nissochkenacka. **Tomorrow evening**, *oroquickan*.

Tongue, *hyrano*.

Tooth, *wippit*.

Tortoise, *tùlpe, tùrpa*.

Tree, *hættog*.

Troubled, *sevarænda*. **To be much troubled**, *mochijrick*
sevarænda hatte.

Truth, I speak the, *nijr rõe kitzi*.

Turkey, *sickenum*.

Turnips, *hòppenæs*.

Twelve, *atack nissa*.

Twenty, *atack thææræn, nissinacke*.

Twenty-one, *nissinacke ciutte*.

Two, *nissa*.

Veins, *hoppææock*.

Virgin, *nijlon*.

Walnut, *sijmi*.

Walnut tree, *sijmi táckan*. **Black walnut**, *tackquiménsi*.

War, to make war, *ajútte*.

Warmth, *uránda*. **I am warm**, *nijr úranda hatte*.

Water, *bij*. **The high sea, great water**, *mochijrick bij*.

Watermelon, *shijtamen*.

Way, *aana*. **That is the way**, *undaque aani, jõni aana*.

Weary, *pockquijra*.

Weather; It is fine weather or summer weather, *mætzí hócquem*. **Fine fall weather**, *hurit takócko scháchan*.

Week, a, *haas kucknuckhacki*.

Weep, to, *pack*.

Well, *nænnar*.

What?, chéko? **What will you have for them?**, *chéko taiman?*

What for?, *kotz?*

Wheat, *táhkhan*. **To cut wheat**, *quiskhaamen táhkhan*.

Where to?, *tacktaan?*

Why?, *kotz?*

Wife, *nitærvus*.

Wild cat, *singquættæt*, *singwæs*. **The great mischievous wild cat, or lion**, *Manunckus mochijrick singwæs*.

Willingly, *mochij*.

Wind, *schackhan*. **There comes a hard wind**, *mochijrick schackhan*.

Winter, *rhoóngor*; *sijkóngor* (error- *sijkongor* means spring, not winter. —ed.) **A cold winter**, *dakòtze rhoòngor*. **In the winter**, *rõongor*.

Wolf, *tijmmæ*. **Wolf skin**, *tijmmæ hææs*.

Woman, *aqúæo*. **Old woman**, *háusis*, *hausisse*.

Wood, *tackhan*. **Hew the wood**, *maranijto tackhan*. **Bring some wood**, *pææt tàckhan*.

Wood, a, *hacking*. **I am going far off into the woods**, *Ooromat hácking nijr taan*.

Worm, *hoppæck*.

Year, *kattææn*. **Many years ago**, *uska rhomo*.

Yesterday, *orockquæ*.

Pijri Simæckan, or Dialogues.

Nõe itta. *Come here.*

Checkω táiman? *What will you have?*

Taan Kωmæn? *Whence come you?*

Utarijo ooromat. *A great way from hence.*

Keko pætton. *What do you bring with you?*

Jōs Pætton, mochjrick hwijs hatte. *I bring meat which is fat enough.*

Kékω taiman? *What will you have for it?*

Zææband ætticke. *Perhaps money.*

Mijrikon. *We will barter.*

Kekω kommijre? *What will you give in exchange?*

Aquijvan. *Cloth.*

Paxickan. *A knife.*

Tamhichan. *An axe.*

Hyperænn. *A hatchet.*

Massáppi. *Beads.*

Etzkans. *Needles.*

Chekω rωæense? *How do you call that?*

Matta nooto. *I don't know.*

Tacktaan. *What are you doing? Take care.*

Natahwirsi. *(I am going) a hunting.*

Taan Atappi? *Where is the bow?*

Wiching hatte. *In my cabin, in my house.*

Ættichemacha Atappi. *Maybe I can have two or three bows.*

Pomuttamen cijr? *Will you shoot?*
Moshjuttamen. *I have shot.*
Pææt jws. *Will you let me have meat.*
Máramen. *I will buy of you.*
Mah. *Here it is.*
Mátta hōritt. *It is not good.*
Mátta rùtti. *It is good for nothing.*
Simáchat. *It smells bad.*
Kotz mátta bachittan? *Why did you not throw it away?*
Kipatz. *Yes, exactly as you say.*
Mátta nijr Sinkattan. *No, I won't do that.*
Kotz mátta miraana? *Why don't you give it away?*
Máramæn. *No, I will sell it.*
Mátta checco maramen. *You will find nobody to buy it.*
Ættiche? *How do you know?*
Narráhwo rankunti. *I make you a present of it.*
Chécko nijr mijre? *What shall I give you for it?*
Æitiche. *That you may know.*
Chææh Skomerijne. *I shall give you money for it.*
Nænnar, nænnar. *Well, very well.*
Tancketitt poon och. *A little piece of bread.*
Sijs chékitti. *Some little thing.*
Mátta hattéw. *I have none.*
Tanundin? *Where shall I take it?*
Pææt. *Give here. Give me to eat.*
Pææt Bijsum. *Give me drink.*
Kotz? *What for? Why?*
Konna. *Because.*

Nijr mátzí. *I go away.*
Tacktaan? *Where to?*
Romùngve. *A great way off.*
Singaæmpaa? *When will you return?*
Rõongor. *In the winter.*
Sijkongor. *In the spring.*
Apóngor. *Tomorrow.*
Nissochkenacka. *The day after tomorrow.*
Mattápping. *Sit down, and stay.*
Mátta nijr tappin. *No, I have not time to sit down.*
Háppi. *Stay.*
Mitzi Sappan. *Eat first.*
Mochij. *Willingly.*
Chissbo nijr. *I am full now.*
Mióne. *It is done; I can eat no more.*
Kræænamen chijr. *Do you know me?*
Mochij nijr kræænamen chijr. *Yes, I know you.*
Nijr ock chür. *And I you.*
Renáckot huritt. *So, so, that is right.*
Nijr rarokùtto. *I am very hungry.*
Pææt poon mitzi. *Give me bread to eat.*
Mátta nijr pætton. *No, I'll not give you any.*
Kotz mátta. *Why not?*
Mátta mockæærik nij hátte. *I have not much for myself.*
Ætticke chijr nitáppi? *Are we not good friends?*
Mátta chéko nijr hatte pætton. *I have none to give.*
Poon ætticke tancketitt. *But I have a little bread.*
Pææt. *Give it to me.*

Mochij apitzi. *Yes, you shall have it presently.*

Rōksi Poon. *Cut the bread.*

Keéne, keene. *Thank you, thank you.*

Pææt Bissum. *Give me drink.*

Mátta Bij hátte. *There is no water here.*

Hiō màtzi. *That you may do; goodbye.*

Mæætzi, matzi. *I am going away immediately.*

Nijr æppe. *I go with you.*

Mætzi næmæn. *He is gone away.*

Siringve. *I am now angry.*

Kotz chijr Siringve? *Wherefore are you angry?*

Kónna chir kommota nirwna paxickan, manúm charakitte. *Because you have taken away my knife, you rogue.*

Mátta, màtta nijr kommota, suck kónna pàpi nijr tàiman chijre paxickan, mátta nijr Kattunare. *No, I will not take away your knife, unless I should take it in jest; I am no thief.*

Pææta, ætticke nijr apitzi bakànta. *Give it to me back again, or else you shall get a cut.*

Chir siringve, matta nijr hwisàsse. *Ah! you are angry. I am not much afraid.*

Nōe bakànta, chijr ock nijr ajuttamen. *Come and cut away, and we shall both go to it.*

Mátta nijr bakànta, Kónna nijr tahottamen chijr. *No, no, I don't want to cut you, because you are dear to me.*

Nænnar. *Very well, I understand well that is so.*

Nōe itta. *Come here, you or I.*

Ætticke. *I don't know that.*

Nøe, nøe. *Come, come here.*

Checko? *What do you want?*

Chijr Lamæska? *Was it not you that spoke of fish; you are accustomed to go a fishing?*

Matta naato. *I don't know.*

Mochij. *Yes, it was I.*

Chijr Nitæppi, pææt lamææs rankunti. *You are my good friend, therefore, give me some fish.*

Matta hatte rankunti, chijr maramen. *I have none to give away, buy some for yourself.*

Sevarænda, mätta chææk hatte. *I would do it willingly if I had money, but I am distressed, I have none.*

Kotz matta hatte? *Why have you not got any?*

Tanúndin? *Where should I get it from?*

Matta nijr chekø hatte maramen. *I have nothing to sell.*

Ætticke chijr chalebacks chætti. *I think you are a parasite; you have nothing to live on.*

Mochij nijr matta chéko hâte. *It is true, I have nothing to live on.*

Nijr pææt chijri jōni rankunti. *I will give you that for nothing, but you will give me something in return.*

Keene itta, nijr pææt jōni nùtskw. *Thank you; but I give you this and ask nothing for it in return.*

Hocquæssung ock Hackingz mochææricks, mochijsack Sacchéman hōritt manetto hōha mochææricks Krinckōmen mochææricks tritææ, ock manotuttut suhwijvan maranijto. *The great God alone, the Lord of heaven and earth, sees everything, and always acts wisely and well.*

Discourses which took place at a council held by the Indians in 1645, on the subject of the Swedes and of New Sweden, in which their sachem or king, first speaks with his son, about calling the nation together.

F. **Taan håtte Achoores?** *Where are the Swedes, the Dutch?*

S. **Hopokahacking hatte ock Tænnakong.** *Some of them are at Fort Christina, and some at New Gottenburg.*

F. **Chéko rõe Achoores?** *What say the Swedes and the Dutch, now?*

S. **Røe; kotz Renappi manùnckus, kotz rõe bakanta Achoores anckarøpp; apitzi huritt, apitzi pæwo mochjrick Mockor, ock hatte Suhwijvan huritt taan Achoores Tutæenung.** *They say: Why are the Indians so angry with us? Why do they say that they will kill all of us Swedes, and root us out of the country? The Swedes are very good, they come in large fast sailing ships, with all sorts of fine things from the Swedes country or old Sweden.*

F. **Sacchéman Mátzi chijr, taan pijri Saccheman ock Renappe, christau, chekø røe.** *Go round to the other chiefs, and to the common men, and hear what they say.*

S. **Røe; chijr Renappe Nitappi, nõe, nijr hatte mochjrick Oquijvan Sinhus, Punck, Hopickan, ock chéckø chijr maramæn.** *They say you Indians and we — (Swedes, Dutch, and English) — are in friendship with each other; we are good men, come to us; we have a great deal of cloth, kettles, gunpowder, guns, and all that you may want to buy.*

F. Pæntor, chékω chijr Agga Horn Nissianus rōe? *I understand; what do you say about this Agga Horn, my son?*

S. Nijr rōe: matta bakanta, ætticke Achoores nitaato ajuttamen. *I say, that I think it is best not to fall upon them, because the Swedes are skillful warriors.*

F. Nissianus, qui sixi mátzi taan nirōna Nitappe, Saccheman, ock pijxi Renappe, tirue, chijr maranijto simòckan. *My son, you must go about, here and there, to our good friends the officers and the common men, and engage them to come immediately here to me, that we may consult together as to what we shall do.*

S. Nænnar, nijr matzi. *It is well, I will go.*

F. Mochij, pææwo sixi. *Do that, but don't be long away.*

The Son comes again, and salutes his Father.

S. Itta Nōk, Matta horn. *My father, Matta Horn, (that is) good bye, father, Matta Horn.*

F. Nijr, nijr, nissiaanus Agga Horn. *Yes, here I am, my dear son, Agga Horn.*

S. Nōk M. nijr hatte maranijto, chékω chijr tijrue. *Father Matta Horn, I have done what you ordered me.*

F. Uritt Nissianus, uritt chékω rōe Sacchéman? *Well, my son, well, what answered the officers?*

S. Rōe, pæævo Nissochkenacka. *They answered, that they would come here to us, the day after tomorrow.*

F. Chijr Nissianus A. ock Renappi, mosjutamen Hartω,
ætticke Saccheman rarocùtto singa pæwo. *You, my
son Agga Horn, may go with the men to shoot some deer
in the woods; perhaps, the good gentlemen may be hun-
gry when they come.*

S. Pæntor, apitzi nijr matzi pomùttamen. *I understand
that well, I will go immediately out a hunting.*

After being a hunting, he returns with venison.

F. Hatte pomùttamen? *Have you been a hunting?*

S. Mochij hatte. *Yes, I have.*

F. Cheko hatte? *What have you done?*

S. Mochijrick Mōs ock Hartω mochijrick. *We have
killed two elks and as many deer as will be wanted.*

F. Sickenem matta mosiùttamen? *Have you shot no
turkeys?*

S. Ætticke atack nissa Sickenem. *I shall have also twelve
turkeys.*

F. Tæppat, tæppat. *Enough, enough.*

The people are now assembled in council.

Chijre nitappi? *Are you here, good friends?*

Nijre. *Yes; here we are.*

Huritt, huritt chijr pæwæ. *That is well, you are welcome.*

Chijr mattapping. *Set down and rest.*

The warriors answer,

Mochij, nijr pockquijra. *With pleasure, for we are much tired.*

Chijr rarokútto ock? *Are you also hungry?*

The warriors answer,

Ætticke. *Yes, maybe we are hungry.*

Nooto, chijr olomat ana pûmska, chijr ock rarokútto: apitzi chijr mitzi. *I know you have gone a great way, so you must be very hungry; we shall have meat presently.*

The warriors answer,

Hùritt. *That will do for us.*

Jõni hatte, mitzi, mitzi suhvijvan nitàppe. *Here you have to eat; eat all ye good friends.*

Mochij nijr mitzi. *Yes, we will do our best. Give us meat.*

Bissum mitzi? *Do you also want to drink?*

Pææt Bissum. *Give us drink.*

Winckan bij. *That is sweet, good water.*

Hiõ chijsbo, Kéne, Kéne itta. *We are now well satisfied. Thanks, thanks.*

The Sachem's Speech to the Warriors.

Suhwijvan nitappe, matta chijr siringve, kotz nissianus Agga Horn, pōhō nòe itta. Kōnna Achoores hatte nijrōna tutænung, ock vickōmen mochæærik hatte, maramen chékō, matta Achoores hatte, Kalebackschètti Achoores. Nijr apitzi bakántamen Achoores anckaroppan ock sinkattamen; kōnna ock matta bakánta, matta bachittan, chékō nijr maranijto, matta nooto. Kotz nijr ock tahottamen chijr pææwo: Konna chijr ock nijr maranijto simockan, chékō maranijto. Chijr Sacchéman ock pijri Renappe, chékō rōe chijr? Tandarijton Achoores: matta hatte oquivan, matta Sinhus, matta Hopickan, matta Punct, matta arùns, matta chekō hatte marameu; senaares hatte suhviivan hùritt. *My good friends, all of you, don't take it amiss that my son has called you to this place. The Swedes dwell here upon our land; and they have many fortresses and houses for their habitation; but they have no goods to sell to us; we can find nothing in their stores that we want, and we cannot trade with them; the question is, whether we shall go out and kill all the Swedes, and destroy them altogether, or, whether we shall suffer them to remain? Therefore, I am glad that you have come here, that we may consult together on this subject. You chiefs and warriors, what advice do you give? What shall we do with the Swedes? They have no cloth, red, blue, or brown. They have no kettles, no brass,*

no lead, no guns, no powder: they have nothing to sell to us; but the English and Dutch have got all sorts of good merchandise.

Some of the chiefs answer,

Nijr ock Achoores seú nitappe, tahòttamen Achoores.

We are for the Swedes; we have nothing against them.

Pijri sacchéman rõe: Ætticke bakittan Achòres kònna mattarùtti, matta hatteú chékø nijr maramen. *Another chief answers, It would be well to kill all the Swedes; for they have nothing in their stores, for which we can trade with them.*

The common warriors answer,

Kotz bachittan Achoores, Achoores nitappe, màtta sheu kalebackschetti, apitzi hatte mochjrik mockor chisbo suhwijvan hüritt. *Wherefor should we kill all the Swedes, and root them out of the country? They are in friendship with us, we have no complaint to make of them; presently they will bring here a large ship, full of all sorts of good things.*

Chijr rõe huritt, nijr ock renàckot rõe. *You talk well; we, common warriors, agree with you.*

Matta bakanta ock matta sinkattan Achoores? *Then we shall not kill all the Swedes, and root them out of the country.*

Others reply,

Matta, kitzi matta, kònna Achoores huritt, apitzi hatte mochijrik mockur chisbo. *No, by no means; for the Swedes are good enough, and they will shortly have here a large ship, full of all sorts of goods.*

The King's decision.

Nænnar, nijr suhwijvan Renappi, tahóttamen Achoores nitappi, nijr Renappe ock Achores sheu maramen checko hatteù ock matta ajuttamen, matta bakittan, kitzi. *Right so: we native Indians will love the Swedes, and the Swedes shall be our good friends. We, and the Swedes, and the Dutch, shall always trade with each other; we shall not make war upon them and destroy them. This is fixed, and certain; take care to observe it.*

The whole Meeting answers,

Nijr suhij suhvan pòhò, moch kitzi! *We all agree to it; it shall be fixed, and certain!*

Mæætzi máttzi. *Now we are going home.*

Ock pijri; mochijmatzi. *Yes; farewell.*

Tacktaan? *Whither are you going?*

Mechakanzioo. *To our plantation.*

Pæntor. *I understand.*

Ætticke jæskung kiste. *The maize is now fully ripe.*

Kitzi kiste. *Yes, it is certainly ripe.*

Hiõh, matzi. *Now, then, fare ye well.*

Mæætzi Tarassi. *This is the end.*

Numerical Table

- | | |
|------------------|--------------------------------|
| 1. Ciutte | 14. Atack næuwo |
| 2. Nissa | 15. Atack parenach |
| 3. Nácha | 16. Atack guttas |
| 4. Næuwo | 17. Atack nissas |
| 5. Preenach | 18. Atack haas |
| 6. Ciutas | 19. Atack pæschun |
| 7. Nissas | 20. Atack thææræn, <i>also</i> |
| 8. Haas | Nissinacke |
| 9. Pæschun | 21. Nissinacke ciutte, &c. |
| 10. Thæræn | 100. Ciutábpach |
| 11. Atack kiutte | 101. Ciutabpach ciutte |
| 12. Atack nissa | 102. Ciutabpach nissa |
| 13. Atack nàcha | &c. |

A WORD-LIST
OF THE
PENNSYLVANIA INDIANS

Excerpt from William Penn's Own Account of the Lenni Lenape or Delaware Indians.

Their Language is lofty, yet narrow, but like the Hebrew; in Signification full, like Short-hand in writing; one word serveth in the place of three, and the rest are supplied by the Understanding of the Hearer. Imperfect in their Tenses, wanting in their Moods, Participles, Adverbs, Conjunctions, Interjections. I have made it my business to understand it, that I might not want an Interpreter on any occasion. And I must say, that I know not a Language spoken in Europe, that hath words of more sweetness or greatness, in Accent and Emphasis, than theirs; for Instance, *Octorockon*, *Rancocas*, *Oricton*, *Shakamaxon*, *Poquessin*, all of which are names of Places, and have Grandeur in them: Of words of sweetness, *Anna*, is Mother, *Issimus*, a Brother, *Netap*, friend, *usque oret*, very good; *pone*, Bread, *metse*, eat, *matta*, no, *hatta*, to have, *payo*, to come; *Sepassen*, *Passion*, the Names of Places; *Tamany*, *Siccane*, *Menanse*, *Secatareus*, are names of Persons. If one ask them for anything they have not, they will answer, *mattá ne hattá*, which to translate is, not I have, instead of I have not.

—William Penn, 1683.

Anna, *mother.*

Cantico, *round-dances.*

Hatta, *to have.*

Homine, *Indian corn beaten and boiled with water.*

Issimus, *brother.*

Itah, *good be to you.*

Matta, *no.*

Mattá ne hattá, *I have not.*

Metse, *eat.*

Netap, *friend.*

Payo, *to come.*

Pone, *bread.*

Sachema, *king.*

Teran, *a decoction of some roots in spring water, to cure
sickness.*

Usque oret, *very good.*

Wampum, *money made of the bone of a fish.*

Wigwam, *house.*