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A
VOCABULARY
OF
MOHEGAN-PEQUOT

by
J. Dyneley Prince

and
Frank G. Speck



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Preface to the 1999 Edition

The Mohegan and Pequot were two closely related tribes which originally inhabited the banks of the Thames River, in modern-day eastern Connecticut. Despite the similarity of name, the Mohegan are very different from the Mahican (or Mohican) tribe of the Hudson River Valley, who were more closely allied to the Delawares. The Mohegan-Pequot, rather, are related to other tribes of southern New England, such as the Massachusett and Narragansett.

In the early part of the 1600's, the Pequot were the dominant group in this area, and contemporary statements make it clear that Sassacus, the Pequot sachem or chief, held dominion over the Mohegans and their sachem Uncas. The tribes of central Long Island such as the Montauk and Shinnecock, speaking languages very similar to Mohegan-Pequot, were also included in this Pequot political orbit. (Salwen 1978, p.172)

But the Pequot War swiftly and radically shifted the status of the southern New England tribes. In the 1630's frictions had begun to develop between the Pequot and English colonists in Connecticut and Massachusetts. The Mohegans and the neighboring Narragansetts, desirous of ending the Pequot claim over them, allied themselves with the English. By 1637 occasional raids had exploded into a declared war, culminating in the burning of the Pequot fort at Mystic by a force of 90 Englishmen under Captain John Mason and about 270 Indian allies. Three hundred Pequots

were slaughtered including women and children; many survivors were enslaved. Even the Narragansetts who were among the victors in the campaign were horrified at its excesses. (Washburn 1978, p. 90)

Having thus helped end the power of the Pequots, the Mohegans rose to prominence on the lower Thames River, remaining on good terms with their English allies up to and during King Philip's War in 1675-1676. But land disputes soured English-Mohegan relations during the 1700's, and so in 1775 Samson Occom led a splinter group to Brothertown, New York to join refugees from other eastern tribes: this group moved to Wisconsin some 50 years later. (Conkey, et al., 1978) Remnants of the Pequots were first subsumed under the Mohegans after the destruction of Mystic, then later confined to two reservations established in the late 1600's: Lantern Hill (North Stonington) and Mushantuxet (Ledyard), both in the extreme southwest corner of Connecticut west of the Thames River.

This particular vocabulary, printed in a 1904 issue of *American Anthropologist*, is taken from Mrs. Fidelia Fielding (1827-1908), a resident of Mohegan, Connecticut who was one of the last speakers of the language. Frank Speck, who interviewed her and recorded many examples of her speech, salvaged much of the language from passing away unrecorded, although, as he is clear to point out, his informant's memory of the language was somewhat decayed. In many cases these texts (as is the case with this vocabulary) were later analyzed grammatically by the philologist J. Dyneley Prince.

One might assume that the Mohegan-Pequot language as it is defined today would be easily divisible into two main dialects: Mohegan and Pequot. But evidence to support such a conclusion is lacking as of yet, and even among pure “Pequot” vocabularies there is variation. We would expect that since Mrs. Fielding was a native of Mohegan, her language would more closely reflect that of the Mohegans rather than the Pequots—assuming, that is, that the two differed substantially. Perhaps more in-depth research into the existing vocabularies will confirm this, but until that time we will have to be content with our wider grouping of Mohegan-Pequot within which the exact dialect relationships are uncertain.

The orthography of this vocabulary is explained in the original introduction and need not be repeated here, though there are some slight and mostly unimportant deviations: most notably Prince sometimes forgets his phonetic conventions and gives *sh* for *š*.

Entries that did not appear in the correct alphabetical order have been moved as needed. Also, the original article alphabetized many words by their roots, not by their pronoun prefixes, so that for example **ge soojepoog** “your neck” was listed under S and not G. This practice disrupts the alphabetical flow somewhat, but it is grammatically useful because one generally looks up words by their roots and not by pronoun prefixes: **soojepoog** “neck” is the important form here. The optimal solution is to keep to a strict alphabetical order, but to cross-reference all the important roots; so the entry **ge soojepoog** and all its attendant grammatical commentary will be found under the

G's, and a referring marker is left under the S's: e.g. **Soojepoog**, see **ge soojepoog**.

Speck includes as well 12 words from an unidentified Mohegan who had lived in the Brothertown reservation in Wisconsin. These words are all given in the main vocabulary, but I have listed them a second time in the appendix. Since Brothertown was an extremely mixed community of various Algonquian and Iroquoian groups, it is understood that there would have been copious loan-words among the Mohegan-Pequot speakers. The Brothertown words do not all seem to be “merely corruptions of Ojibwe” as Speck states, but in any case phonologists would find it useful to know how foreign loan-words—linguistically useful data in their own right—were transformed by a Mohegan tongue.

— Claudio R. Salvucci, series ed.

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Introduction

There is always something strangely pathetic about a dying language, especially when, like the Mohegan-Pequot idiom, the dialect exists in the memory of but a single living person. Mr. Speck has obtained two connected texts and most of the following words and forms from Mrs. Fidelia A. H. Fielding, an aged Indian woman resident at Mohegan, near Norwich, Conn., who has kept up her scanty knowledge of her early speech chiefly by talking to herself. The text of a sermon in Mrs. Fielding's dialect has already been published by us with full philological commentary in the *American Anthropologist* (vol. 5, pp. 193-212). Another shorter text with a similar commentary will soon be published separately by Mr. Speck alone.

The following word-list of 446 words and forms were all collected by Mr. Speck during the last year at Mohegan, Conn., chiefly from Mrs. Fielding, and submitted to Professor Prince in Mrs. Fielding's spelling. In arranging these words into a glossary, all the work of which was done by Professor Prince, it has been thought best for sentimental reasons to adhere to Mrs. Fielding's orthography, imperfect as it is. Her system is undoubtedly that of the few white men and educated Indians who tried to write the Pequot language while it was still a living idiom. The proper pronunciation of each Pequot word as uttered by Mrs. Fielding is given in parentheses, in accordance with the following method: Of the vowels, \bar{a} = *a* in "father"; \hat{a} = *aw* in "awful"; \bar{e} = *ay* in "may"; \check{e} = *e* in "met"; \hat{i} = *i* in

“machine”; $\check{i} = i$ in “pin”; $\bar{o} = o$ in “note”; $\check{o} = o$ in “not”; $\hat{u} = u$ in “rule”; $\check{u} = u$ in “but”; $\hat{u} = oo$ in “foot.” The apostrophe (') = a short indeterminate \check{u} -vowel. The consonants have the English values, except that g is always hard as in “go”; final $-kw = -kw\check{u}$, with a very short final vowel; $\tilde{n} =$ nasal n as in French final n ; $\check{s} = sh$. The combination ts^y is to be pronounced with a slight palatalization after the sibilant. The inverted comma (‘) indicates a light rough breathing similar to the Arabic medial *He*.

Throughout the glossary an attempt has been made to give, so far as possible, the cognates of each Pequot word. Here it should be noted that in Abenaki $\hat{o} = on$ with nasal n , as in French *mon*, and \check{o} - German \check{o} . In Delaware the German system of phonetics followed by Brinton in his *Lenape Dictionary* has been observed. The Natick and Narragansett words are given according to the English system followed by Eliot and Roger Williams,¹ while the Ojibwe words are to be pronounced with the Italian vowels as given in Baraga's *Otchipwe Dictionary*.

Although Mrs. Fielding's dialect of Pequot is in the last stages of decay, as has already been pointed out,² it still retains enough of the original phonetics and grammatical phenomena to enable us to judge very satisfactorily regarding the primitive character of the language.

In the Pequot phonetics we note that the Peq. b generally = N. p , and that the Peq. has an indeterminate consonant b between b and w .³ This is probably the sound which

¹ The Natick u represented in Eliot's writings by the horizontal figure 8 (∞) I have indicated simply by u .

² *American Anthropologist*, 1903, vol. 5, p. 210

³ The following abbreviations are used: Abn. = Abenaki; C. = Josiah Cotton, Vocabulary of the Massachusetts (or Natick)

Eliot indicated by *ff*. Furthermore Peq. *d* = N. *t*, Peq. *g* = N. *k*, and Peq. *z* = N. *s*, thus showing the marked tendency of the Pequot to medialization. Perhaps the most striking characteristic of Mrs. Fielding's Pequot is the extraordinary elision of the original *l* = *r* = *n*. Thus, we find *moish* hen = N. *monish*; *ikekuzoo* 'he works' shows the same stem as the Abn. *aloka*; *weyungoo* = Abn. *ulôgua* yesterday = N. *wunnunkw*; *zoogeryon* rain = Abn. *soglon* = N. *sokenum*, etc. This inability on the part of the Pequots to pronounce an *l-r* sound is even seen in their English loanwords. Thus, *beyoti* plate; *beyungut* blanket; *beyoum* broom. There is no *r*- sound in Peq., in spite of Mrs. Fielding's repeated use of this consonant in her text as a mere stop consonant (see *Am. Anthropol.* v, 199). A most curious point in this dialect is the dual pronunciation of some words with either *j* or hard *g*. Thus *chawgwan* or *goggwan* what; *googernos* or *goojernos*. This perhaps points to a blending in Mrs. Fielding's idiom of two distinct Algonquian linguistic variations, i.e., one which used the *j*- sound as in Abenaki and Ojibwe, and one which regu-

Indian Language, *Mass. Hist. Soc. Coll.*, ser. 3, II, 1830; D. = Delaware; LD. = *Lenâpe Dictionary*, by D. G. Brinton; N. = Natick or Massachusetts; ND. = *Natick Dictionary*, by James Hammond Trumbull, 1903; Oj. = Ojibwe; RW. = Roger Williams, *Key into the Language of America*; Stiles = Ezra Stiles, *A Vocabulary of the Pequot Language obtained by President Stiles in 1792* (copy in the library of the Bureau of American Ethnology). The signification of the other abbreviations used is obvious. The Abenaki and Passamaquoddy material used in this article comes from Professor Prince's collections. The Natick words are from Trumbull's ND., the Narragansett from RW., the Delaware from Brinton's LD., and the Ojibwe from Baraga's *Otchipwe Dictionary*.

larly used the hard *g* as in Peq. *woggey* for, in order that, = Abn. *waji*.

This theory that two Algonquian dialects existed in the Mohegan community seems to be further confirmed by the fact that Mr. Speck has obtained two slightly varying systems of numerals, the one from Mrs. Fielding and the other from an old Mohegan Indian, James H. Rogers. The following comparison of these two systems with the Natick and Narragansett numerals will serve to illustrate this point.

	Mrs. Fielding.	Rogers.	Narragansett.	Natick.
one	<i>neqút</i>	<i>níkt</i>	<i>nquit</i>	<i>nequit</i>
two	<i>nís</i>	<i>nís</i>	<i>neesse</i>	<i>neesse</i>
three	<i>ch'wî</i>	<i>ch'wî</i>	<i>nish</i>	<i>nish</i>
four	<i>iâw</i>	<i>iâw</i>	<i>yoh</i>	<i>yaw</i>
five	<i>nîpâu</i>	<i>nîpâ</i>	<i>nepanna</i>	<i>napanna</i>
six	<i>k'dűsk</i>	<i>nî'kűdűs</i>	<i>qutta</i>	<i>nequattatah</i>
seven	<i>nîzűsh</i>	<i>nîzűsh</i>	<i>enada</i>	<i>nesausuk</i>
eight	<i>ch'wî-ű'sk</i>	<i>ch'höns</i>	<i>shwosuck</i>	<i>shawosuk</i>
nine	<i>bōzűkű'kwōng</i>	<i>bōzűkű'gōn</i>	<i>paskugit</i>	<i>paskoogun</i>
ten	<i>bâ'űg</i>	<i>bâ'űg</i>	<i>piuck</i>	<i>puik</i>

It should be noted in this connection that the Peq. *s* tends to become *š* in juxtaposition with another consonant. Thus *squaaw* = *škwâ* woman, and *skeesucks* = *škîzűks* eyes. Two noteworthy cases of metathesis are seen in Peq. *geyommon* spoon = Abn. *amkuôn*, and Peq. *skeeshu* quick = Oj. *kejidin*.

The original grammatical phenomena are poorly preserved in Mrs. Fielding's idiom. Thus we find the inan. indef. form *neweektumun* explained by her as meaning 'I love him.' This can only mean 'I love it.' In another instance

(see **weeshawgunsh**) she uses the inan. pl. ending *-sh* where the an. pl. *-ug* should have been employed. Furthermore, her moods have nearly all disappeared (Cf. *yunjunum* 'that he open,' not a subjunctive at all), but note *wombunseyon* 'if I live in the morning,' a genuine conditional. Other correct forms, however, have been rescued from the wreck. Thus, *newotinemong* he helps me (*Am. Anth.*, v, 204); *newotinemowo* I help him, etc. In *quonwehige* 'it scares me,' the *n* of the 1st p. has been lost, i.e., *nequonwehige* is the correct form. The preservation of the phonetic infix *-t-* is also noticeable, as in *gertub*, q.v., and the imperative suffix *-ush* is still extant. See s. v. **beush**.

In vocabulary the Pequot is very close to the Natick and Narragansett, as will be seen from the glossary. It is probable that Naticks, Narragansetts, and Pequots were mutually intelligible without much difficulty. On the other hand, a few Pequot words are traceable only to the Abenaki, and occasionally only an Ojibwe cognate is possible. A very few words are given in the glossary as being without discernible cognates.

Words indicated as Brothertown words were collected by Mr. Speck from an old Indian at Mohegan who had lived for some time at Brothertown, near Green Bay, Wisconsin, whither a number of New England Indians, notably Tunxis, Wampanoags, Mohegans, and a few Long Island Montauks emigrated about fifty years ago. As will appear below, these words are merely corruptions of Ojibwe forms.

Our Mohegan-Pequot list should prove a useful supplement to the late James Hammond Trumbull's *Natick Dictionary*, to which constant reference has herein been made. In spite of the doubtful character of much of Trumbull's work, his dictionary is valuable as a list. Mr. Speck has rescued from oblivion the remains of what was once the speech of a powerful New England nation, a speech which according to all accounts had perished at least sixty years ago! Mrs. Fielding is indeed the Dorothy Pentreath of the Mohegan-Pequots, and is quite as deserving of an enduring monument as was the last old woman who spoke Cornish.

—J. Dyneley Prince and Frank G. Speck, 1904.

MOHEGAN-PEQUOT — ENGLISH

Ahupanun, *come here*. Brothertown word. No cognate.
Appece, *apple*. (ăpî's). There is no native equivalent for 'apple' in Abn. (aples) or D. (apel). The word is not given in ND.

Aque, *hello*. (ěkwî) = Abn. **kuai**.

Bagenood, *bag*. (bā'gěňûd). A hybrid, the last part of which is cogn. with RW. **nutassen**, hemp-bags; cf. N. **nutin** to lift up; RW. **niutash** to take on the back. Same stem as in **manodah** bag; q.v.

Bahduntah, *rising*, said of the sun **geezushg**, q.v. (bā'düntā). Cogn. with N. **nepattuhquonk** a stake, pole, from **nepadtau** stand.

Bahkeder, *maybe, perhaps*. (bâkîdŭ') This is past. The fut. is **bâkîmŭ's**. Cf. N. **paguodche** (fut.). Element **pa** = **bah** ? The separate form is **bahke**.

Batsha, *it is come*. (bâ'châ) = **pa** + **cha**, **pa** being the indefinite particle 'it is continuing.' Cf. N. **pakodjiteau** it is finished (ND. 259).

Beebee, *evil spirit*. (bîbî) ?

Beed, *bed*. (bîd). Eng. loanword.

Beeddunk, *bedstead*. (bîdunk) = **beed** + the loc. ending.

Beesh, *peas*. (bîs). Eng. loanword; cf. Abn. **pîz**.

Beetkuz, *lady's dress*. (bî'tkô'z) = Abn. **pitkôzon** coat.

Beitar, *Friday*. (bîâ'îtâ). Here we certainly expect the **ḥ** which is not present.

Bekedum, *give up*. (bîkî'dŭm). Cogn. with Abn. **nd-abagidam** I void excrement, renounce; D.

- pakitatamaŭwan** to forgive someone, LD. 106 (see Am. Anth. v, 207).
- Beksees**, *pig*. (bî'ksîs). Eng. loanword with dim. **-sîs**; cf. Abn. **piks**, showing the **s** of the Eng. plural.
- Bemunt**, *thread*. (bî' mŭnt) = N. **pemunneoh**t cord, string.
- Beowhy**, *flour*. (bîâ' ŭwî) ?
- Bercud**, *smoke*. (bâkŭ'd) = N. **pukut**; RW. **puck**; Abn. **pekeda** smoke.
- Beush**, *come*, with inv. **-sh** (bî' ŭš) from √**bî** come = N. **peyâu**, Abn. **paiô** (see Am. Anth. v, 205). In Pequot we find also **mŭs nĕ-bîyo** I shall come. See **mus** and **beyor**.
- Beyor**, *he is coming*. (bîgō). See **beush**.
- Beyoshermeed**, *meat*. (bîyâ' šămîd). A hybrid, from **bîyâ' š**, a variant of **weous** meat, q. v. + Eng. meat. Note here the medial **h**.
- Beyoti**, *plate*. (bîyô' tî). Eng. loanword. Note the change of **l** to **y**.
- Beyoum**, *broom*. (bîyŭ' m). Eng. loanword with softened **r**.
- Beyungut**, *blanket*. (bîyŭ' ngŭt). Eng. loanword. Cf. the Narr. **pináquet**, also a loanword.
- Biog**, *ten*. (bâ' iŭg). Stiles **piugg**; N. **piuk**, **piog**; Long Islang **payac**, **paunk**. This is a genuine New England numeral. Abn. has **mdala** and Pass. **mtuln** ten.
- Boddernashah**, *flying*. (adj. (bōdŭnā' šā). Cogn. with N. **ptŭeu** it flies and with **du** in Abn. **pami-duo** he flies.
- Boige**, *porridge* (bōij) = N. **sebaheg**, pottage. See **weousiboige**.

- Bomkugedoh**, *all the world* (bôdũnã'ša). **Bom** = **wom** with **b**; **kûgî** must be a reduplication of **kî** earth. See Am. Anth., V, 206, 11.
- Bookque**, *dirt blowing* (bũ'k-kwě'). Lit. 'it blows'; N. **putau** he blows, ND. 227.
- Booksha**, *break*, lit. *he breaks* (bũ'kšâ). Abn. **poskwenômuk** one breaks; RW. **poksha**. I connect this with Abn. **pask-ha** shoot.
- Bopoose**, *cat* (bôpûs). No cognate.
- Bopuquatees**, *little quail* (bôpû'kwătî's). Stiles **papoquateece** partridge; N. **pahpahkshaas**, **pohpohkussu**; RW. **paupook**.
- Borwesa**, *pretty well* (bâ'wî'sâ') with a variant form (pâ'wî'sî'). This must be a derivative from the N. stem **peawe** little, seen also in Abn. **piüsessit** he is little.
- Borzugwon**, *one thing*, from **borzug** one (bâ'zûgwũ'n) = N. **pasuk**, **psauka**; Abn. **pazegwon**.
- Boshkeag**, *gun* (bô'škî'g) = RW. **peskunch**; Abn. **paskhigan**; Cree **pakesiggun**. See **bushkwa**.
- Bosu**, *good-day* (bâ'üsû). Plainly a deriv. from Fr. **bonjour**. Brothertown word.
- Boyzug**, *one* (bôizû'g); see above **borzugwon**. Cogn. with Abn. **pazegwon**; Old Alg. **pezekw**; RW. **pawsuok**; Oj. **paizhik**; Cree **peyak**. Mrs F. wrote the form **boyyug** in the sermon, perhaps by accident, but it may be an old form seen in Cree **peyak**?
- Bozukukwong**, *nine* (bôzûkû'kwöng) also (bôzûkû'gön); cf. N. **pakugun**.
- Bumbige**, *a splint which binds a basket* (bômbâ'ig)?

Bumshork, *they walk* (bŭmšâ´k) = **pomushauk**; Abn. **nb'mosa** I walk, etc.

Bungasoo, *lame* (bŭ´ ngäsû´). This may be cogn. with N. and RW. **qunnukwesu** he is lame; cf. Abn. **ngwetsidaiwi** lamely.

Bunnedwong, *knife* (bŭnî´ dwŏng) = RW **punnêtunck**; Stiles **punneedunk**.

Bunneed, *bonnet* (bŭ´ nî´ d). Eng. loanword.

Bushkozeteorsun, see **ne bushkozeteorsun**.

Bushkwa, *he shoots* (bŏšk´wă) = Abn. **paskhomuk** to shoot. See **boshkeag**.

Bushkwa, *noon* (bŭ´ škwâ´) = N. **puhshequeaen**; RW. **paushaquaw**; Abn. **paskua**.

B'wachu, *small* (bŏwâ´chû) = N. **pechean** he makes small; Abn. **piûsessit** he is small.

Bweze, *pot, chamberpot* (bŭwî´z) = N. **wiskq** a vessel, dish.

Byowhy, *good-bye* (bâ´ iŏwâ´ĩ); plainly an Eng. loanword from 'byebye.'

Canakisheun, *where are you going?* (Kānākí´ shěŭn.) Brothertown word. From Oj. **aka** where, **ija** go.

Canukey, *private parts* (kănŭ´kĩ) must be from the same stem as N. **kinukkinum** he mixes; cf. N. **kenugke** among.

Chawgwan, *what, something* (châ´ gwŏn). Cogn. with Abn. **kagui**; Pass. **kek**; N. **chagwas**. **Chawgwan** is pronounced also **gâ´gwă** with hard **g**. See *Am. Anth.*, V, 205. For its use, cf. **chawgwan ne** what is that; **womme chawgwansh** all things.

- Chawhog**, *where* (châhög). I can find no cognate for this. N. **uttiyeu**; Abn. **tondaka** where. In Pequot **chawhog gertish** = where are you going? See s. v. **gertish**. **Chawhog gerwoochi** = whence come you? **Chawhog** is often suffixed, as **gētāwî tūbō' jōhō'g** where shall he stay?
- Chawsun**, *hard* (châ'sun). No cognate.
- Cheegut**, *weak-fish, Labrus squeteage* (chî'güt) = N. **checout**, **chequit**, from **chohki** spotted? (ND. 21).
- Ceehs**, *cheese* (jîs) with obscured s. Eng. loanword. Cf. Abn. **chîz**.
- Cheeme**, *always* (chî'mî), abbrev. for **wucheme**, q. v. Cf. Abn. **majimiwi**; N. **micHEME**.
- Cheephuggey**, *dreadful, terrible* (chîpû'ggĭ) = D. **tschipinaquot** he is terrible. Same stem as in **tschiPEY** spirit (see **jeebi**, and Prince in Proc. Amer. Philos. Soc., XLI, 29).
- Cheewee**, *nearly*, in **chewee bushkwa** *nearly noon* (chî'wî^). Perhaps cogn. with Abn. **paso-jiji** almost.
- Cheewhy**, *new* (chî'whâi). No cognate.
- Chewee**, *three* (chîwî) = N. **nishwe**; RW. pl. inan. **shwinash**; Stiles **shweh**.
- Chewee-osk**, *eight* (chîwî'-ō'sk). Stiles **shwausk**; RW. **shwosuck**; N. **shwosuk**; Abn. **nsôzek**.
- Choy**, *nose* (chöi) = Stiles **wuchaun**; N. **mutchan**; Abn. **mejôl**.
- Chuggunce**, *hay* (chŭ'gŭns). I think this must be the word for 'chicken' and an Eng. loanword. See **kerchush**.

Chunche, *must* (chǔ'rchî) = Abn. **achowi**. This is not in N., where **mos** = must (see **mus**).

Chuncherchee, see **kuncherchee**.

Chuntum, see **ne chuntum**.

Chuyer, see **ne chuyer**.

Cidi, *cider* (sâ'îdâ'î). Eng. loanword; cf. Abn. **saidal**. Note loss of **r** in Pequot, represented by **I** in Abn.

Cochise, *old man* (kûchâ'îs) = N. **kehchis**, pl. **-og**; Abn. **kchayi** from **k'chi** = big, great. Cf. s. v. **gunche**.

Cookski, *sleep*, 3 p. (kû'kskî). This is a Brothertown word and must be cogn. with N. **kussukkoueu** he sleeps like a stone.

Corjux, *boy* (kǔjǔ'x). An abbreviated form of **muckachucks**, q. v.

Cowish, *go to sleep* (kâwîš) = N. **koueu**; **yo cowish** sleep here. Cf. D. **gauwin**; Abn. **kawi** he sleeps. In **cowish** the **-š** is the sign of the imv.

Cuchatung cidi, *will you have some cider* (kǔchütǔng sâîdâî) = Abn. **k'wajonem** you have.

Cuddusk, *six* (kǔdǔsk) = Stiles **necquddosk**; N. **nequttatash**.

Cudercum, *he is sleepy* (kǔ'dǔkǔm) = N. **kodtukquomunat** (partc.); D. **ngatungwan** = I sleep. The first part of this word contains the Abn. **kadawi-** wish, desire.

Cudgi, *it is ready, finished* (kǔ'jǐ). This is really a sign of the passive; cf. **cudgi wîgatǔ** it is already done. I believe **cudgi** = Abn. **kizi** sign of the past tense. In N. **quoshappu** means he is ready; quite a different stem. Cf. **cudgi**

dupkwoh it is already night; **cudgi nunchedah** it is already sought after, etc. See **nunchedush**.

Debe, pl. **-ug**, *evil spirit* (dĭbĭ). See **jeebi**.

Debecornug, *hell* (dĭbĭkânâ'g). See **jeebicornug**.

Dikwadung, *drunk* (dĭkwâ'dũng). The word occurs also in the form **dĭkwâ'gyâ'n**. A difficult word, perhaps cogn. with Abn. **wijes-mowinno** a drunkard? Cf. Oj. **menikweshkid** toper. See 5. v. **gerkeewoh**.

Do, *and*. See **docker**.

Dobby, *can* (dâ'bĭ) = Abn. **tabi** enough; D. **tepi**. In N. we find **tâpi** it is sufficient and **tapenum** he is able. In Pequot, **dobby** precedes the verb-form, i. e. **dobby ge kedersu** can you read?

Docker, *and* (dŏ'kă) = Abn. **ta** + **ka** N. **kah** and. See **do**.

Doddi, *where* (rel. dôdâ'ĩ) = **dô** + **dâĩ** = Abn. **tali**. **Dô** = Abn. **to-ni** where, when. For **di**, cf. **nedi**, **yeowdi**. The elements of the Abn. **toni** appear in N. **uttiyeu** where; Narr. **tonati**.

Doosetar, *Tuesday* (Dû'sâtâ).

Dorbe, *table* (dâ'bĭ). Eng. loanword.

Dorkes, *turkeys* (dâikĭs). Loanword, also in D. **tschikenum** turkey, from Eng. 'chicken.' Abn. **nahama**; N. **neyhom** = turkey.

Dornups, *turnips* (dânũ'ps). Eng. loanword.

Dozortar, *Thursday* (Dŏ'zâtâ).

Ducksors, *rabbit* (dũ'ksâs) = Stiles **tupsaas**; a pure Pequot word. Cf. RW. **wautuckques** and N. **mohtukquasog**, pl. rabbits, from a different stem.

Ducksunne, *he falls down* (dũ'ksũnî'), perhaps cogn. with N. **nu'kshean** it falls down. Cf. Abn. **pagessin** it falls, said of a thunderbolt.

Duckwong, *mortar* (dũkwâ'ng) = N. **togguhwonk**; RW. **tácunuk**; Abn. **tagwaôgan**; D. **tachquahoakan**, all from the stem seen in N. **togkau** he pounds. See **teecommewaas**.

Dunker tei, *what ails you?* (dũn kěťîâ'ĩ). **Dũn** = Abn. **tôni** what; **ke** is the 2d pers.; **t** is the infix before a stem beginning with a vowel, and **îâ'ĩ** is the verb 'to be.' Cf. Abn. **tôni k-dâyin?** 'how are you,' or 'where are you?'

Dupkwoh, *night, dark* (dũ'pkwũ) = Abn. **tebokw**. Loc. of **dũ'pkwũ** is **dũ'pkwũg**.

Een, pl. **eenug**, *man* (î'n, î'nũg) = N. **ninnu**, seen also in Abn. **-winno**, only in endings. Cf. Ojibwe **inini**. Trumbull says, in ND. 292, that N. **ninnu** emphasizes the 3d pers., and through it the 1st pers. Thus, **noh**, **neen**, **n'un** 'he is such as this one' or 'as I am.' **Ninnu** was used only when speaking of men of the Indian race. **Missinûwog** meant men of other races. See **skeedumbork**.

Ewo, **ewash**, *he says, say it*; inv. (î'wō, î'wâš). This contains the same stem as Abn. **i-dam** he says it. Cf. also RW. **teagua nteawem** what shall I say? In Peq. **ně-îwō** = I say, without the infixed **-t**.

Gawgwan, see **chawgwan**.

Ge, **ger**, *you* (ge). This is a common Algonquian heritage.

Cf. N. and RW. **keen**; D. **ki**; Oj. **kĭn**; Abn. **kia**; Pass. **kil**; Micmac **keen**; etc.

Geeshquddu, *he is angry* (gĭ̃škwüdü) is apparently not equivalent to N. **musquaniurn** (acc. to Trumbull from **musqui** red and **-antum** a state of mind?). Also Abn. **muskwaldam**.

Geeshtutush, *wash thyself* (gĭštütüş) = N. **kutchissetaush** wash thyself; Abn. **kaziljômuk**.

Geesk, *day* in **yougeesk**, q. v. (gĭsk). See **geesukod**.

Geesukod, *day* (gĭ'z'küđ) = C. **kesukod**, RW. **keesakat**, N. **kesuk**, Abn. **kisgad**, D. **gischquik**.

Geetuzug, *cattle* (gĭ'tüzüg) = RW. **netasûog**, N. **netassu**, pl. **-og**. In Pequot **geetus** is the singular.

Geezushg, *sun* (gĭ'zũšg) = RW. **kesuckquand** the sun as a god; Abn. **kizos**, D. **gischuch**. Stiles gives **meeun** as the sun.

Gei, *chair* (gĭâĩ). I believe this is a corruption of Eng. **chair**.

Gerkewoh, *drunk* (gĕkĭ'wũ) = D. **kee cakewus** thou art drunk, from Salem Town Records, Lib. B (Trenton, N.J.). The N. cognate is **kogkeissippamwaen** he is drunk; **kakewaũ**, he is mad, crazy, ND. 30.

Ger-kub, *your hat* (gĕkü'b) must be Eng. loanword from 'cap.'

Ger-meesh, in **ma ne germeesh** *I did give you* (g'mîs&). Cf. also **mus ne germeesh** *I will give you*. In **germeesh**, we have the **ger** of the 2d pers. (q. v.), which always has the precedence in Algonquian, + the root **mee** give = Abn. √ **mil** seen in **n'milgon** he gives me. Cf. N. **magis**

give thou; RW. **mauks**. In Pequot the form **meezum ne** ‘give me that’ (**ne** = that) also occurs (mî’zûm nî) = Abn. **mili** give me.

Germoodu, *he steals* (g’mû’dü) = Narr. **kamootahick** thieves; N. **kummuto**; Abn. **kamodnamuk** one steals. See Am. Anth., V, 205.

Ger-poonch, *you shut* (g’pû’nsh). The stem is **pûn** = N. **ponum**; inv. **ponsh** put thou. Abn. **nbonumun** I put it. In Pequot also the inv. **pûûnûnch** ‘put it’ occurs. Peq. **n’pûnûm** = I laid down something.

Ger-quommush, *he will bite you* (gûkwö’mûsh). In Oj. I find **nin takwange** I bite. Is this a cognate? **Kwange** = **quom**?

Gersubertoh, *it is hot* (g’sû’bětö) = RW **kusópita**; Oj. **nkijob** I am hot in a house; N. **kussitau** it is hot. See **gersudah**.

Gersudah, *it is hot*, said of the weather (g’sû’dă). See **gersubertoh**.

Gersug, *mud* (g’sû’g) also **gersuggayoh** it is muddy (g’sûggâyö). This must be cogn. with N. **pissag** mire, mud, with **g** for **p**.

Gertakwish, *going to* (g’tâwîš) ; **g** + **t** + **awi** + **š**. For **awi** cf. N. **au** he goes, ND. 267. I believe this is cogn. with Abn. **kadawi** the sign of the future, where the **k**- is part of the root and not the second person. The **k** in **gertakwish** is nothing but the common Algonquian rough breathing. See **getahwe**.

Ger-tee, *you do* (gětî). Same stem as in Abn. **kizi-t-o** he does; N. **wuttussen** he does so.

- Gertinemong**, *he helps you* (g'tǐ'nemǒng). Cf. **nîwōtí'nemǒng** he helps me, Am. Anth. V, 204. The stem is **wotine** q. v. and cf. RW. **kuttannumous** he helps thee. In Abn. there is an inherent **k** as in **kdemoñgalmi** help me, where **k** is not the 2d pers. The N stem is **annumaoh** he helps him, which is probably a cognate.
- Gertub**, *you stay* (g'tǔb) Here **k** is the 2d pers.; **t** is the infix before the vowel, and **ǔb** is the stem. Cf. Abn. **wd-abin** he stays, sits; N **nuttappin** I sit, **weetappu** he sits with him, etc. In Peq. **gětā'wǐ tǔbō** = he is going to stay, for **wutubo** = 3d pers.
- Gertuhmah**, *he sings* (g'tǔ'mā), pl. **gertuhmâk** they sing N. **ketuhom** he sings. This **ketu-gertuh** = Abn. **kadawi** seen in **kadawintōdit** they who sing. The original stem is evidently seen in N. **unnuham** he sings. Abn. **kadawintōdit** really means "those who wish (**kadawi**) to sing."
- Gertumkish**, *get up!* (g'tǔ'mkǐsh) The root is really **umki**; cf. Abn. **ômiki**, arise, seen in **wd-ômikin**; N. **omohku** he gets up. In Pequot also **něgětǔmkî** I arise.
- Ge soojepoog**, *neck* (g'sû'jěpûg). This is really 'your neck.' Cf. N. **mussittipuk**; RW. **sitchipuck**, **wussittipuk** his neck, pl. = **-anash**.
- Getahwe**, see **ne-getahwe**.
- Geyommon**, *spoon* (g'ÿö'mǒn) = Abn. **amkuôn**; C. **kunnaum**, **quonnam**.
- Gigetooker**, *he talks* (g'gětǔ'kü) = N. **kekwtau** he talks, **keketwkau** he speaks well or is fair spoken.

- Gigetookerwong**, *language* (gîgětũ ʔkěwǒng) with the regular abstr. ending -wǒng = Abn. ôgan, Pass. -âgun. Cf. N. **Indianne unnontwuwaonk**, **hettuwonk** language, from **hettuog** they talk together.
- Goggey**, *depart, get out* (gögĩ) = Abn. **kwajek** outside; cf. Am. Anth., V, 204. N. **pohguaddit** outside; RW. **puck quatchick**.
- Goggwon**, *what* (gā'gwǒn) = **chawgwān**, q. v. Note hard g for j, a frequent occurrence in Pequot-Mohegan.
- G-oogernos**, *thy grandfather* (gũ'jěňös). The pronunciation gũ'gěňös with hard g is also given by Mrs F. This form makes me suspect a relationship with the Oj. **kokummes** thy grandmother = D. **muchomes**; Abn. **mahom**. See **norner**.
- Goone**, *fallen snow* (gûn) = N. **kun**; D. **gûn**; but Abn. **psôn**. See **soojpoh**.
- Goongertoon**, see **ne-goongertoon**.
- Goongeyox**, *cock, rooster* (gũ'ngěyöks). I seem to see a cogn. for this strange word in Stiles **kohunk** a goose? The N. word for 'cock' is **monshnâmpash**. Abn. = **ahamô**.
- Goongoo**, pl. **goongerwonch**, *stocking* (gûngû, -wānch). Stiles **cungowuntch** a stocking, but this form is plural. RW. **caukoanash** leggings, inan. pl.; D. **gagun**.
- Goopkwod**, *a cloudy day* (gûpkwöd). The last element is -kwod day, seen in all the Algonquian idioms. I find no cognate for gûp-.
- Gordunch**, *take off*, imv. (gâ'dũ'nsh), cogn. with N. **kodtinum** he draws off.

- Gosh**, *cow*, pl. **goshenug** (gāsh, -enug). Eng. loanword.
Cf. Abn. **kaoz**.
- Gowwe**, see **ne-gowwe**.
- Gunche**, *big* (gŭnk'chî). The **k**-sound pronounced but not written by Mrs. Fielding is interesting, as it shows that this is a reduplication from **k'chî** big, great (all Algonquian). With **gunche**, cf. Abn. **kwontsî** and N. **kehshe**, in compounds **keht**, as in **Kehtannit** the great God.
- Gundermon**, *gentleman* (gŭ'ndŭmŏn). Eng. loanword, valuable only as showing the Pequot hard **g** for **j**.
- Gung**, *young*. See **gunggumb**.
- Gunggumb**, *young man* (gŭng-gŭ'mb) is plainly a corruption of a form like N. **nunkomp** youth, from **nunk-** light + **omp** = man; seen in RW. **skeetomp**; Pass. **skitap** man. See **gung-shquaws**.
- Gung-shquaws**, *young girl*; corr. of N. **nunksqua**; Abn. **nôxkwa**.
- Gungweeksuma**, *somebody whistling* (gŭn-gwîksŭmā). This prefix may be an abbreviation for **chawwon**? See **gweksu**.
- Guniush**, *long*, inan. pl. (gŭnâ'ũš) = N. **qunni**, Abn. **kweni**.
- Gushkerchung**, *spirits' light from punkwood* (gŭškëchŭng). No cognate.
- Gwart**, *quart* (gwârt). Eng. loanword.
- Gweksu**, *he whistles* (gwî'ksŭ) = Abn. **kîkwso** he whistles and **kîkwsowôgan** whistling. See **gungweeksuma**.
- Gwunsnog**, *pestle* (gwunsnâg) = N. **quinahsin**, lit. 'a long stone,' from **qunni** + **assun**. See **sun**.

Hoxenug, *oxen* (hǒ' xěňǔg). Eng. loanword. Cf. Abn. **aksen** an ox.

Hunggachy, *handkerchief* (hā'ngěchâ'ĩ). Eng. loanword. Cf. Abn. **moswa**, from Fr. **mouchoir**.

Huzzees, *horse* (hűzî's). Eng. loanword. Cf. Abn. **ases**; Pass. **ha-as**. Eliot has **horsesug**, pl., but the form **nahnaiyeumooadt** 'creature that carries' occurs in Natick. Cf. D. **nanayunges** (Heckewelder Correspondence, 402).

Ikekuzoo, *he works* (âikî'kűzû) = Abn. **aloka**; N. **anakausu** he works; **nuttanákous** I work. Here again we have the elided **I-n** in Pequot. **Âikî** = **aloka-anaka**.

Ikunzoo, *work* (noun â'ikűnzû'). See **ikekuzoo**.

Inchun, *Indian* (ĩ'nychűn), seen in **Inchineen**, i. e. Indian man + **een**, q. V. Eliot has **Indian** which was no doubt pronounced 'inchun.'

Jeebi, *spirit* (jî'bâĩ) = Stiles **chepy**; N. **chippeog** ghosts; Nanticoke **tsee-e-p** a dead man; Abn. **chibai**; D. **tschipey**. All these words come from a stem **tsip-chip** to separate, i. e. a spirit is something separated from the body. The form **debe** (dîbî) also occurs in Pequot with an approach to palatalization. See **debe**.

Jebicornug, *hell* (jîbâikâ'nűg). This probably contains the elements **jeebi** and **ohke** land, i. e. spirit land. See **debecornug**, and cf. Am. Anth., V, 203.

Jeets, *bird* (jīts) = Abn. **sîps**, with palatalized sibilant and change of **p** to **t**. The N. was **puppinsaas**, from a different stem.

Jocqueen, *house* (jǒ'kwîën). This is a most difficult word.

In N. **chokquog** means 'an Englishman,' i. e. 'a knife-man,' with reference to the sword; cf. Oj. **kitchimûkumân** 'big knife' = 'English.' On the other hand, Oj. **jaganash** 'Englishman' seems to be cognate with N. **chokquog** 'Englishman.' I am tempted to see in Pequot **jocqueen** the word for Englishman, i. e. **jog** = the element for 'knife' = 'Englishman' + **în** 'man.' If the word really meant 'house' in Pequot according to Mrs. Fielding, it meant 'English house' as distinct from a wigwam. The regular N. word for house was **komuk** = Eng. house, but **wêtu** was the Indian dwelling; cf. **nekick** my house RW.; Abn. **wigwôm**; Pass. **wigwâm**; Oj. **wigiwam**, all of which words contain the stem **wig-wik** dwell. Is it possible that **jocqueen** has this stem in the inverted **kwi**? — i. e. **jokwîn**? The whole question is doubtful and difficult.

Jonnow, *near?* (jěná'ű) is a doubtful word without cognate.

Joshe, *so much* (jāshe), as in **joshe goone** so much snow.

Perhaps this is connected with Abn. **kasi** so much?

Joyquatum, see **ne joyquatum**.

Joyquish, *be quick* (jǒikwí'sh) is evidently the imv. of the above.

Juni, *crazy* (jűnâ'ĩ) seen in **juni shquaaw** a crazy woman.

No cognate.

Junium, *a crazy man* (jűnâ'űm). See **juni**.

Juwhyyush, *anything warm*, really 'warm yourself' (jűwâ'űsh) is perhaps cognate with Abn. **awazi** warm yourself.

Kee, *dirt* (kî) = Abn. **kî**, **akî**; N. **ohke**.

Keedersu, *he reads* (kî'düsü) = N. **ogketam** he counts the letters, i.e. reads; Abn. **agida** count, read.

Keeg, *ground* (kîg), locative of **kee**, q. v. Cf. Abn. **kîk** in the earth.

Keenunch, *carry* (kî'nunch) = N. **kenunnum** he bears it.

Keowhig, see **ne keowhig**.

Kerchush, *hay* (küchüş). This is the real word for 'hay,' cogn. with N. **moskeht**; C. **askusque**; Abn. **mskikw** grass. In **küchüş** we have a metathesis **k-ch** = **s-k** in the other Algonquian words. See **chuggunce**.

Kermumpsh ne, *you look at that* (kümümsh nî) = N. **womompsh** look down; **moneau** he looks at him. All these stems are cognate with **nam** see. See **nawah**.

Kiyo wetun, *cold wind* (kâ'iyâũ wîtű'n) = Abn. **tka**; Pass. **tke**; RW. **tahki**, **tatakki**. See **wetun**. **Kiyo** also occurs in **kiyo zoogeryon** cold rain = Abn. **tka zoglon**. See **zoogeryon** and **tekiyo**.

Könüm, see **ne-könüm**.

Kounketoun, *cider* (kü'nkítűn). See **cidi**. Probably cogn. with **goongertoon**, q. v.

Kub, see **ger-kub**.

Kuncherchee, *only a little* (kü'nchěchî'), also (chű'nchěchî') = N. **ogguhse**; C. **ogkusse** a little.

Kundees, *leg* (kündî's). Probably diminutive for N. **muhkont**; RW. **wuhkont** his leg; Abn. **ukôd** his leg.

Kunning, *head* (kü'nűng). This means also 'face, appearance.' No cognate.

Ladees, *lady* (lêdîs). English loanword.

Ma, *sign of the past tense*, as in **ne-ma-mud** I did not (mā).

It also precedes the verb, as in **ma-ne-tish** I went. This **mā** may be an abbrev. of a form like N. **mahche** it has passed away, which appears in the form **mesh**; cf. **tashin mesh commaug** how much have you given? D. **matschi** already.

Manodah, *a basket* (mānû'dā) ; **n'manodah** = my basket.

This is really 'a bag'; N. **manud**; Stiles **munnotgh**, probably pl.; Abn. **manoda**. See **bagenood**.

Meech, *eat it*, imv. (mîtsʷ) = N. **meetsu** he eats it; RW.

metesimmin; D. **mitzin** in **kdapi mitsi** have you eaten enough? Abn. **n'mitzi**.

Meejo, *he eats it* (mî'jǒ), seen in **n'meejo** I eat it. See

above **meech**. Also **germeechyowon** = you eat it; **n'meejunne** I eat it.

Meesh, see **ger-meesh**.

Megeeshkuddu, *he is lazy* (mîgîshkûdû'). The root is prob-

ably **geesh** seen in D. **gicht-amen** he is lazy; cf. Oj. **naegatch** slowly (?).

Megerchid, *dung* (mî'gěchîd), undoubtedly cognate with

Abn. **magwi** dung.

Megwon, *feather, quill* (mî'gwǒn) = N. **megun**, Abn.

miguen, D. **migun**.

Mekegoo, *he is strong* (mî'kîgû) = Abn. **mlikigo** he is

strong, with loss of **I** in Pequot. Cf. N. **menuhki**; RW. **minikeon** strong.

Merdupsh, *sit down* (mǔ'dǔpsh) imv. = RW. **máttapsh**
yoteg sit by the fire; N. **nuttappin** I sit.

Merkeahwees, *little boy* (mǒ' kîâ'wîs). The common
word is **muckachucks**, q. v. The first element in
merkeahwees seems to be identical with that seen in
muckachucks.

Merkunum, see **ne merkunum**.

Metoo, *tree, stick* (mǐ'tû'g) = D. **mehitt'gus** a twig; Stiles
a'tucks; N. **mehtug**.

Minshkudawâpû, *whiskey*. Brothertown word. Corr. of
Oj. **ishkotewabo** firewater.

Mishian, *little rain* (mǐshâïän). ND. 212 gives **mishinnon**
great heavy rain. Perhaps **mishian** means a shower, i. e.
a heavy but short rain; hence Mrs F.'s definition as 'little
rain.'

Moheeks, *Mohegan*, pl. **Moheekseenug** (mǒhîks-îñüg).
This word also appears in the pl. form **Muheeganiug**
(see Am. Anth., V, 193). The word may be derived from
makhaak great and **hican** tide-water (D.). It was first
used to denote the Hudson River Mohicans and later
applied to itself by the mongrel colony at Mohegan.

Moish, *hen* (mōish) = N. **mônish**. Here again we note the
Pequot elision of the **n**.

Moishocks, *chickens* (mō'ishâks) dim. of **mōish**, q. v.

Moochina, see **ne moochina**.

Mooskut, *anus* (mû'sküt), distantly cognate with Abn.
wbeskuan his back; cf. N. **mupusk** back.

Mow, *he cries, weeps* (mâû) sometimes (mâwi) = N. **mau**;
C. **mou**; RW. **mauo**.

Mowe susmo, see **ne mowe susmo**.

Moygoowog, *bad witches* (môïgû'wöğ), perhaps = RW.

mannêtu, i. e. **maune** or **manne** = **moy** in Pequot. Cf.

D. **mallikuwagan** conjuration.

M'tarwe, *much very* (m'tâwî).

Muchunu, *he dies* (müchünü) = Abn. **machina**. See Am.

Anth., V, 206 and s. v. **moochina**.

Muckachucks, *boy* (mü'kächüks) = N. **mukkatchouks**;

RW. **muckquachucks**; Stiles **muckachux**. See

merkeahwees.

Mud, *not, no* (müd) = N. **matta**, **mat**; RW. **mattuks**; D.

makhta also shortened to **ta** in D. This is a cognate with

Abn. **onda**; Pen. **anda**. Pequot **mud** is always prefixed to

the verb. See **mudder**.

Mud, see **ne mud**.

Mudder, *no* (mü'dü). This is exactly equivalent to N.

matta.

Muddorpoh, *he curses* (müdü'pâ). Seen in

muddorpohwor he speaks evil. With **-wo**, **-wa**, cf. Abn.

-ond'wa; Pass. **aduwe** speak. **Mud** in these compounds

= **mutshe** bad, Am. Anth., V, 205. N. **mattanumau** he

curses him; Abn. **majalmukwzo**, **machdonkat** he curses.

Mudjog goone, *the snow is gone* (müjā'g gûn). **Müjā'g** =

verb 'to go' ; RW. **mauche**, Abn. **môji**.

Mud-shquonu, *dull* (müd-shkwö'nü), lit. 'not sharp.' See

shquonu.

Muggayahsha, *breathing hard* (müğüyā'shā), a combina-

tion of **muggayoh** big, q. v. + N. **nashauonk** breath,

from **nahnasha** he breathes; Abn. **nasa** he breathes, **nasawan** breathing.

Muggayoh, *big* (mũgā'yō) = N. **mogki** 'great' used in comparison. This N. **mogki** appears in the well-known word **mugwump** = N. **mogewomp** a great man, a captain Cf. D. **machweu** large; Abn. **mahsihômuk** one makes large.

Mu kus, *shoe* (mũ' kūs, pl. -unsh) = **mokus**, pl. **-enash**, Stiles **muckasons**; Abn. **m'kezenal**; Pass **m'kussenul**.

Mundetar, *Monday* (mondětā). Eng. loanword.

Mundonog, *heaven* (mündönâ'g) from **Mundo** God, q. v., a very difficult compound. See Am. Anth., V, 203.

Mundu, *God* (mũwũ'ndö) = Stiles **mundtu**; N. **manit**; D. **manitto**, RW. **manittowock**, pl.; Abn. **madahôdo**, from the same stem 'devil.'

Muneesh, *money* (mũnî'sh). Eng. loanword. Cf. Abn. **môni**.

Mus, sign of the future (müs). In N. **mos** means 'must.' Eliot has **mos** and **pish**, both for 'shall' or 'will,' but he distinguishes between them, saying that **mos** is obligatory and **pish** the pure future. RW. has **moce** in **mocenanepeeam** I shall come and **mesh**. In Pequot **mus** is prefixed to the verb form as **mus ne beyoh** I am coming (müs ně-bîyo).

Muskerzeets, *beans* (mũškězî'ts) = Stiles **mushqissedes**; but N. **tuppuhkwamash**; Abn **tebakwal** from quite a different stem.

Mutahga, *he dances*, pl. **mutahgahk** (mütā'gā) = RW. **ahque matwâkesh** do not dance, **mattwakkaonk** they are dancing, perhaps the war dance? Cf. RW. **matwan**

enemy. I do not believe there is any connection here between “enemy” and “dance.”

Mutchetum, see **ne mutchetum**.

Mutchi, *bad* (müchî) = Abn. **maji**, N. **matche**.

Mutsher, *it is spoiled, bad*, said of eggs (müchü). See **mutchi**.

Muttianomoh, *sick* (mütâ ǽññōmō) = **mud** + **tâǽññ** he is not in health. See **nooger**.

Muttoumbe, *pack-basket* (mutûmb) = Abn. and Pen. **madôbe**. This is the original of the Canada-English expression ‘thump-line,’ referring to the rope passing over the forehead of the carrier, by means of which these baskets are borne.

Muttudiazoo, *he is ugly, hideous* (mütüdiāzû). The first element is **mut** bad, from **mutchi**. The word is compounded of **mut** + **üdia** + **zu**. The middle element **udia** is cognate with N. **uttae** wofully, the same stem seen in Abn. **n-udaldam** I am sorry. The ending **-zu** is the regular reflexive, seen in Abn. **akwamalso** he is sick.

Muttywowog, *good many* (mütîwâwâg), from same stem as N. **muttae** many. Cf. **m'tarwe**.

Nagûm, *he, she, it* (nâgûm) = Pass. **nëgûm**; N. **nâgum** (Eliot and C.); D. **neka, nekama**; Abn. **ag'ma**. See Am. Anth., V, 206.

Ne, *I* (nî, or before verb-stems në). This is a common Algonquian heritage. Cf. N. **neen**; Abn. **nia**; Pass. **nil**; D. **nin**; Oj. **nin**, etc. See **ge**.

- Ne**, demonstr. pronoun *that* (nî) = N. **ne**; Abn. and Pass. **nî**.
See **nish**.
- Ne nawah**, *I saw him* (ně-nā'wā), same stem as Abn. **namiô** he sees him; N. **naum**; Pass. **nim'iu** he sees him.
See **nermu**. **Nawah** really means 'know.'
- Nebeeçh**, *woods* (něbî'çh) occurs with loc. ending **-ug**. I believe Mrs F. is wrong in this word's meaning. **Nebeeçh** can only mean 'lake' and not 'forest.' Cf. Abn. **nebes** lake and especially N. **nipisse** lake.
- Ne bushkozeteorsun**, *I fall down* (ñ būškõñzîfâ'sũn). Also Niantic acc. to Mrs F. Cf. N. **penushau**, **petshaog** they fall.
- Ne chuntum**, *I want* (ně-chũntũm) = N. **ahchewontam** he desires it.
- Ne chuyer**, *I need* (ně-chũ'yũ); **chuwak** they need. See Am. Anth., V, 203, and cf. **chuntum**.
- Nedi**, *there* (nî'dâ'i) = Abn. **ni-dali** with elision of **I**. See Am. Anth., V, 204. The N. word for 'there' was **na-ut** in that place, with loc. ending **ut** = **ũk**, **ũnk** in the other Algonquian dialects.
- Nees**, *two* (nîs) = N. **neese**; Abn. **nîs**; Stiles **naeze**, **neese**.
Neesweek, *fortnight* (nîswîk). A hybrid from **nees**, q. v. and Eng. 'week.'
- Ne-getahwe**, *I am going* (ně-gîfâ'wî). See **gertakwish**. This is used exactly like the Abn. **kadawi**; cf. **ně g'tâwî gîšťûtũš** I am going to wash. **Gětâwî- tũbõ'** = he shall stay.
- Ne-goongertoön**, *I am thirsty* (ně-gũ'ngětũn). Cf. N. **nukkokutun** I thirst.

Ne-gowwe, *I sleep* (něgā'wǐ) = Abn. **kawi**; D. **gaūwin**; N. **koueu**. See **cowish**.

Negunne, *gone first, really before* (nî'gõnî') = N. **negonuhkau** he goes before; Abn. **nikônta**; Pass. **nikani** before, in front. Abn. **negôni** also means 'old,' 'aforetime.' In Pequot I find the form **negun-neesh** go before, used as the imv. of a verb.

Neitsissimou, *tobacco* (nîtsi'simû). Brothertown word. Corr. of Oj. **assema**.

Ne joyquatam, *I am in a hurry* (ně-jâ'kwătũm). This must be cognate with D. **schawi** immediately; **schauwessin** he makes haste. I can find no other cognate.

Nekânis, *my brother* (někâ'nīs), a Brothertown word, taken from Oj. **nikanisi** my brother.

Ne keowhig, *I desire, want it* (ně-kĩō'wīg). This also means 'I must.' This must be the Pequot form of N. **quenauat** it is lacking, with elision of the **I** as usual.

Ne-kõnũm, *I see*. See **nermu**.

Ne merkunum, *I pick, gather* (ně-mâ'kũnũm) = N. **mukkinum** he gathers. Seen in Abn. **magamôldimuk** the place where they gather.

Ne moochina, *I am sick* (němũ'chĩnā'). This is cogn. with N. **machinau** he is sick; Abn. **machina** he dies, but note that in Pequot **mũchũnũ** means he perishes, Am. Anth., V, 206. See **muttianomoh** and **muchunu**.

Ne mowe susmo, *I am coming to meeting* (ně-mâ'wĩ-sũsmō). **Ne-mowe** I go must be cognate with N. **ũmũ** to go; also **ũm**, ND. 267. See **susmoh**.

Ne mud, *my brother* (ně-mů'd) = N. **wematoh** his brother; **neemat** my brother.

Ne mutchetum, *I spoil it* (ně-mů'tchîtũm), from **mutchi** bad; Abn. **maji**. See **mutchi**, **mutsher**.

Nenequdder, *never, ever* (nînîkwũ'dũ) is cognate with Abn. **nikwôbi** now.

Ne nermu, *I see* (ně-nā'mũn). This really means 'I see him.' Cf. **nawah** and Abn. **n'namiô** I see him; Pass. **n'nim'io**; N. **nâum**; RW. **kunnunnous** I saw you. The form **nawah**, q. v., is probably a by-form of this stem. The **m** seems to be inherent in Algonquian dialects of the eastern coast. Cf. also D. **nemen**. The form **někõnũm** 'I see' looks suspiciously like the demonstrative **ne** + **kenaum**, 2d pers.?

Nenertah, *that is mine* (nî'nā'tā'). This stands for **nî** = 1st pers. + **na** that + the demonstrative element **-ta**. Cf. **nî gětā** that is thine, and see **wotoheesh**. N. **nuttaihe** = it is mine.

Ne nutun, *I desire, want* (ně-nĩtũ'n) = N. **kodtantum** he desires.

Nepow, *five* (nũpâũ') = Stiles **nuppau**; N. and RW. **napanna**.

Ne puddum, *I hear* (něpũdũm) also **wopuddumun** he hears, Am. Anth. V, 206. This is identical with Abn. **podawazina** let us take counsel. Cf. D. **pendamen** he hears. The N. for 'hear' is **nutam** = Abn. **nodam** from another stem.

Ne qunna, *I catch* (nê-kũ'nũ) = N. **tohqunau mosquoh** he catches a bear; D. **achquoanan** he catches with a net.

- Nequt**, *one* (někwǔ't) = N. **nequt**; RW. **nquit**; Stiles **nuquut**; Moh. **ngwittah** (Edwards); Pass. **neqt**; D. **ngutti**.
- Ner nohwa**, *I know* (ně-nā'wā) N. **waheau** he knows, **nuwateo** I know. See ND. 285. Cf. Abn. **n'wawawinôwô** I know him. See **nawah**.
- Nerpo**, *he dies* (něpâ') = Abn. **nebowi**, **n'bowôgan** death. Cf. N. **nuppuwonk** death and **nuppu** he dies.
- Nerternees**, *my daughter* (nötônîs) = N. **wut-taun-oh** his daughter; Oj. **nin-daniss**; Abn. **nd-osa** 'my daughter' is clearly a distant cognate from the same stem.
- Ner-tishor**, *I went* (nětí'shā); the last part is evidently **au** = go, ND. 267-8, perhaps = N. **ussishau** he hastens.
- Ner-wotshor**, *I went* (ně-wǒ'tshā). This must mean 'I went from.' See **wochi**.
- Ne sewortum**, *I am sorry* (nî sîwâ'tüm) = Abn. **n'siwa'tum**.
- Ne sookedung**, *I urinate* (něsû'kǐdǔng) = Abn. **ngade-sugi** I want to urinate; N. **noh sagkeet** he who urinates. From the same stem as Abn. **sognem** he pours out; N. **sokinum**.
- Ne sosunne**, *I am tired* (ně-sâ'sũñĩ); also **gēsâ'sũñĩ** 2d pers., and **sâ'sũñĩ** 3d pers., Am. Anth., v, 207. Cf. RW. **nissowanishkaumen**; Abn. **n'zao'to** I am tired. The Pequot form is a reduplication of N. **sauunum** he is tired.
- Ne-tiatum**, *I think* (ně-tâĩ'tüm) probably for **taiantum**. Cf. the N. **-antum**, denoting a state of mind, as in N. **nuttentantamun** I think it; in Abn. **ndelaldam**. See **yertum**.
- Ne tumersum**, *I cut* (ně-tǔ'měšüm) = N. **tummusum** he cuts it off. Same stem as **tamahigan** an axe (Abn.).

Ne weektumun, *I love someone* (ně-wî'ktŭmŭn). From the same stem as Abn. **n'wigiba** I would like, really 'I love it.'

Ne weeshkernum, *I make a bed* (ně-wî'shkŭnŭm). This is partly connected with N. **kukenaume** he puts in order, i.e. **kunu** = the last part of **weeshkernum**. The **weesh** may be for **wuleesh** good, well. In Abn. **walitebahlômuk** one arranges.

Ne wesuck chawsun, *this bed is hard* (nî wî'sŭk châ'sŭn).

Does the D. **gechgauwiwink** contain the root of **wesuck**?

Ne wesukwon, *I hurt myself* (ně-wîsögwŏn) = N. **woskheau** he hurts him; **nuwoskhit** I am hurt; D. **wissachgissi** it hurts me.

Ne wheezig, *I am afraid* (ně-wî'zĭg) = RW. **wesassu** he is afraid.

Ne wohter, *I know* (ně-wâ'tŭ) = N. **waheau** he knows; Abn. **n'wawawinôwô**; RW. **nowantum** I understand. D. **nawa** = he knows.

Ne zermuksun, *I lie down* (nězŭmŭ'ksŭn). Cogn. with N. **summa'gunum** he stretches out.

Nezush, *seven* (nî'zŭ'sh). Stiles has **nezzaugnsk**; N. **nesausuk tahshe**; D. **nischasch**. It looks as if **nezush** were a Mohican form, owing to the D. **nischasch** which it resembles more closely than the N. E. forms. The Narr. had another stem to denote this numeral, i. e. **enada** seven.

Nichie, *my brother* (nĭchî'). Brothertown word = Abn. **nijia** my brother.

Nish, inan. pl. *those* (nîsh), pl. of **ne** that, q. v. The N. has **ne**, pl. inan. **nish**.

Nob, in the following compounds = the word given by Stiles as **naubut** and has the meaning of multiplying and also of adding.

Nobnebiog, *twenty* (nābnîbâîog), Stiles **piugg naubut piugg** ten + ten; see **biog**.

Nobnebozukukwong, *nineteen*; see **bozukukwong**.

Nobnechewee, *thirteen*; see **chewee**.

Nobnecheweeosk, *eighteen*; see **chewee-osk**.

Nobnecuddusk, *sixteen*; see **cuddusk**.

Nobnenebozukukwong, *twenty-nine*; note the double **ne**;
I do not understand these forms; see **bozukukwong**.

Nobnenees, *twelve*; see **nees**.

Nobnenechewee, *twenty-three*; see **chewee**.

Nobnenecheweeosk, *twenty-eight*; see **chewee-osk**.

Nobnenecuddusk, *twenty-six*; see **cuddusk**.

Nobnenenees, *twenty-two*; see **nees**.

Nobnenenepow, *twenty-five*; see **nepow**.

Nobnenenequt, *twenty-one*; see **nequt**.

Nobnenenezush, *twenty-seven*; see **nezush**.

Nobnenepow, *fifteen*; see **nepow**.

Nobnenequt, *eleven*, see **nequt**.

Nobneneyow, *twenty-four*; see **yow**.

Nobnenenezush, *seventeen*; see **nezush**.

Nobneyow, *fourteen*; see **yow**.

Nohwa, see **ner nohwa**.

Noodasha, *not enough* (nû´dāshā) is perhaps equivalent to N. **noadt** afar off = Abn. **nôwat**?

Nooger tianer, *how are you?* (nû'gŭtâĭă'nŭ) = N. **nuhqueu** so far as, so much. I believe **nooger** contains the same element as that seen in Abn. **paakui-nogw-zian** how are you?

Norner, *my grandmother* (nâ'nŭ'). Is this cognate with D. **ohum** grandmother? The N. has **ukummes** which is well known in Oj. **nokomis** my grandmother. See **oogernos**.

Norning, *my mother* (nâ'nŭ'ng). I can find no cognate. Abn. has **nigawes**; Pass. **nigwus**; RW. **nokas**; D. **okasu** his mother. The Oj. **ninga** 'my mother' is nearest to **norning**.

N'shuh, *he kills* (n'shũñ). Cf. N. **nushau**; RW. **niss**; Abn. **w'nihlô** he kills, murders him. The Abn. form is only distantly cognate, if at all.

Nuk, *yes* (nŭk) also (nŭks). Stiles gives **nux** which Exp. Mayhew states was really pronounced **nukkies** in two syllables. RW. also has **nŭk**. See **nye**.

Nunchedush, *go after*, *inv.* (nŭ'nychĭdŭsh). I find in N. **natinneham** he seeks after. Is this cognate?

Nunebishkoot, *bad* (nŭmbâ'ĭshkŭt), an error for **noombishkoot**. This is cognate with Abn. **eskawai**; i. e. **âĭshkŭ** = **eska-wai**.

Nuppe, *water* (nŭpĭ) = N. **nippe**; Abn. **nebĭ**; Stiles **manippêno** have you no water?

Nutteah, *dog* (nâ' 'tĭŭ') pl. **nutteahsug** (nâ'tĭŭ'sug). This is pure Pequot; see De Forest p. 491, where the doubtful form **ndijau** 'dog' is given as coming from the Hudson River Mohican. In N., however, we find **anum**; RW.

ayum; D. **allum**; Abn. **alemos**; Pass. **ul'mûs**, all cognates together.

Nye, *yes* (nâĩ). See **nuk**.

Obbud, *he is, he being* (ă'büd) = Abn. **abit** where he sits.

Cf. N. **appit** where he sits, from **appu**.

Oogernos, see **g-oogernos**.

Oopsgs, *hair* (ûpsks). I do not believe that this word means 'hair,' but 'back'; cf. N. **uppusk** 'his back,' from **muppusk**, ND. 70. In N. 'hair' is **meesunk**; RW. **wesheck** his hair. The Abn. **wdupkuan-al**, pl. 'hairs' from **mdup** head; N. **muppuhkuk**. This is a different stem.

Oosh, *his father* (ûsh) = N. **ushoh** his father, literally 'the one from whom he comes' ; see **wochi**. Cf. D. **ooch** and see Am. Anth., V, 209.

Orneeks, given by Mrs F. as '*mouse*,' but probably the equivalent for any rodent; cf. N. **wonogq** a hole, burrow; Abn. **wôlakw** a hole. The word is pronounced **â'niks**. The last part of the word **-iks** may be cognate with Abn. **wôbikwsos** mouse. See **squonneeks**.

Orseed, *river* (â'sî'd). I can find no cognate here.

Orwon, *who, someone* (â'wôn) = N. **howan**; Abn. **awani**; Pass. **wen**; Pen. **aweni**; D. **auwenen**; Oj. **awenen**.

Papoose, *child, baby* (pâ'pûs) = RW. **papoos**; Stiles **puppous**; N. **papeases**. The word is evidently a reduplication of **pea** 'little,' seen in Abn. **piuessit** he is little.

Peormug, *fish*, pl. (pî'âmâ'g). This must mean 'a little fish,' i. e. **pî** + **âmâg**. Cf. N. **mogke-amaugq-ut** 'great fishes,' where **amaugq** = fish. See the next.

Peormug chaw, *to fish* (pî'âmâ'g châ). The N. form for 'fishermen' is **negomâcheg**; RW. **aumâchick**. For **amag**, cf. Abn. **nd-aman** I fish; RW. **aumai** he fishes.

Piskut, *penis* (pĩ'shküt). No cognate.

Poonch, see **ger-poonch**.

Posher, *light rain, drizzle* (pāshā). No cognate.

Poyantum, *he starves* (pō'yō'ndũm), probably a distant cognate with N. **paskanontam** he is starving? See **yundum**.

Puddeench, *arms*, inan. pl. (pũdí'nsh) = RW **wuppittênash** his arms; N. **muhpit** arm; Abn. **upedin** his arm.

Puddum, see **ne puddum**.

Quahaug, *clams* (kwāhâ'g) = RW. **poquauhock**; Stiles **pouhquahhaug**, **piquaughhaug**, clams. This is the round clam = *Venus mercenaria*. Note that Mrs F.'s form has lost the **p-** prefix.

Quinnebaug, *long pond* (kwĩ'něbâ'g) = Abn. **kwenôbagak** from **kweno** long + **baga** water, pond only in composition. In N. the ending **pog-paug** has the meaning 'water,' 'lake' in composition.

Quddum, *he swallows* (kũ'dũm). In N. we find **qusséashk** he swallows; Abn. **kwazilômuk** one swallows. See **quddung**.

Quddung, *throat* (kũ'dũng) = N. **mukqutunk** throat, RW. **quttuck**.

Quggey, *he tries* (kǔ'gî) = N. **qutchehtam** he tries; Abn. **n'gwagwaji** I will try.

Qunna, see **ne qunna**.

Quogquish, *run*, imv. (kwā'gkwîsh) = Stiles **koquish**; RW. **quogquish**, **quogqueu** he runs.

Quojug, *out of doors* (kwā'jüg) = N. **po-quadche** outside; RW. **puckquatchick**; Abn. **kwajemiwi**; Minsee **quotschemink**.

Quommush, see **ger-quommush**.

Quonwehige, *it frightens me* (kwôñwîhâïg) must be cogn. with N. **queihtam** he fears. The Pequot form should have **n-** prefix; thus, **ne-quon-wehige**, to denote the 1st pers.

Quotstumpsh, *taste*, imv. (kwufstǔ'msh) = N. **quetchtam** he tastes. The **-p-** in Mrs F.'s form is unnecessary. Cf. also in Pequot **ne qutshtumun** (ně-küchtümün) I taste some, with the definite ending **-un**.

Qutshetush, *wash yourself*, inv. (küchîtüsh) = N. **kutchissitau** he washes himself; **kutchissumwush** wash thyself; D. **kschieche**; Abn. **kazebaalômuk** one washes.

Qutsug, *lice* (kü'tsüg). This in N. was **yeuhquog**. **Kuts** in N. = a cormorant!

Sabashah, *it melts* (săbā'shā) = N. **sabohteau** it melts, from **sabae** it is soft.

Sebood, *anus* (sèbû'd). I find this also in the River Mohican word **šepûtî** preserved by James Harris of Kent, Conn. It has as its cognate D. **saputti**.

Seebois, *a little brook* (sî'bôî's) = N. **sepuese** a little river, with dim. ending **-eese**, is.

- Seeboog**, *brook* (sî' bûg). This is really a pl. = rivers. Cf. N. **sepuash**, inan. pl.; Abn. **sibo-al**.
- Sedush**, *feet*, inan. pl. (sî' dŭsh and sî' dŭnsh) = N. **musseet**; Stiles **cuszeet** thy foot; Abn. **mezid**.
- Seguish**, *come in!* (sŭgwĭ'sh). No cognate, unless it is connected with **shquond** door, entrance, which is probable. See **shkwund**.
- Sewortum**, see **ne sewortum**.
- Shenee**, *that* (shĕnĭ'). The last element is the demonstr. **nĭ**, but I cannot find **sh-** anywhere.
- Shkook**, *snake* (shkŭk) = N. **askuk**; RW. **askug**; Stiles **skoogs**. Speck found **shkook** in the mouth of a Poospatuck Indian near Bellport, L. I. Cf. Abn. **skog**; D. **achgook**.
- Shkunsh**, *bones* (shkŭnch), inan. pl. of **shkun** = N. **muskon**, pl. **muskonash**; D. **wochgan**; Abn. **uskan**.
- Shkwund**, *door* (shkwŭnd) = N. **squont**, **squontam**; RW. **squontáumuck** at the door; D. **esquande**. Anthony says this means 'the threshold'; rather than 'the door.' This harmonizes with **seguish**, q. v. The Peq. loc. is **shkwŭndâ'g**.
- Shmokerman**, *white man* (shmō'kĕmŭn). A Brothertown word = Oj. **kitchimŭkĕmân** big knife.
- Shpuck**, *meat* (shpŭk). A Brothertown word with no cognate. All other Algonquian idioms have **wias** in some form. See **weous**.
- Shquaaw**, *woman*; pl. **shquaauwsuk** (shkwâ) = N. **squaas**, C. **eshqua**; RW. **squaws**. The forms are undoubtedly connected with the D. **ochqueu**; Oj. **ikwe** and Pass.

Micmac **ēpît**. The meaning of the stem was the prepuce. I see in Mohican **pghainoom** the same stem inverted, which appears also in Abn. **pehanum**; N. **penomp** virgin. There is of course no connection between Abn. **pehanum** and Fr. **femme**, as Trumbull thought.

Shquawsees, *a little girl* (shkwâsîs) = Narr. **squahsees**; D. **okhquetschitsch**.

Shquonu, *sharp* (shkwǒ'nũ) Abn. **skuahigen** it is sharp. Cf. also N. **kēna**, **kēneh**; D. **kihneu**, **kihnsu**.

Skeedumbork, *people* (shkî'dũmbâk) = N. **woskétop**; RW. **skeetomp**; Pass. **skítap**. The ending **-omp**, **-ap** appears as **-âpe** in D. and as **ôba** in Abn. See Am. Anth., v, 203.

Skeeshu, *quick* (shkîshu) = Oj. **kejidin**.

Skeesucks, *eyes* (shkî'zũks) = N. **muskezuk**, **muskezuk** my eye, RW. **wuskeesucks** his eyes, Stiles **skeezucks** Abn. **msizukw** eye, face.

Skunx, *skunk* (shkũnks) = Josselyn **squnek**; Abn. **segôgw**, Oj. **shikaug**, hence **Chicago** 'place of skunks.' The Pequot of Stiles was **ausowush**, from a different stem.

Skwishegun, *head* (skî'shëgũn). Brothertown word. The nearest to this is Oj. **oshtigwan** his head. The connection is doubtful.

Soojepoog, see **ge soojepoog**.

Soojpoh, *snow falling* (zû'tspō) and (sû'jpō) = Stiles **souch'pon**; RW. **sochepuntch** when it snows; Abn. **pson** with metathesis. See **goone**.

Sookedung, see **ne sookedung**.

Sooktash, *succotash* (sṹktăsh) = RW. **msickquatash** corn (pl.) boiled whole; **msukquttahhaš** things (inan.) beaten to pieces, from **sukquttaham** he beats.

Soome, *too much* (sṹmî) = N. **wussaume**; C. **wussomme**; Abn. **uzômi**; D. **wsami**.

Sosunne, see **ne sosunne**.

Squayoh, *red* (skwấĩō); N. = **musqui**, **msqui**; RW. **msqui**; Abn. **mkui**; D. **machkeu**. Stiles gives a curious form with **p**, i. e. **mes'piou**. **Squayoh** has lost its **m**-.

Squonneeks, *red squirrel* (skwânî'ks); Stiles **shenneague** and **m'ushanneege**; RW. **anequs**. See **orneeks**. In Abn. **anikwses** = a striped squirrel. The old word was probably pronounced with **r** as is so often the case, i. e. **sqorreeks**. The first syllable is from **squayoh** red, q. v.

Sugatuck, *Negro* (sṹgătük). Probably pl., i. e. **sukit** he who is black + **uk**. In RW. **sucki** is black = Abn. **mkazawit** a black man. See **suggayoh**.

Suggayoh, adj. *black* (sũgā'yō). See **sugatuck**.

Sun, *stone* (sṹĕn) = N. **hassun**; D. **achsin**; Abn. **sen**; Pass. **s'n**.

Sunjum, *sachem* (sṹnjüm) = Narr. **saunchim**; Stiles **sunjum**; N. **sachim**, from which the Eng. sachem. Cf. Abn. **sô'gmô**; D. **sakima**.

Sunkatiddeyork, *stingy ones* (sṹnkătĩdiyâ'k) pl. = RW. **sunnukehtau** he crushes, **sunnuchig** a crushing instrument. Cf. Abn. **nesekekenemen** I press it. The same idiom prevails in colloquial English when one speaks of a 'close' man.

Susmoh, *meeting* (sṹsmō). No cognate.

Tah, *heart* (tā) = N. **metah**, **nuttah** my heart; D. (Heckewelder) **wdee** his heart; Moh. (Edwards) **utoh** his heart.

Tahbut ne, *thanks* (tâ'but nî); Lit. *thanks for that* = **nî**. Cf. N. **tabuttantam** he is thankful; C. **kuttabotomish** I thank you, from **tapi** enough, sufficient + **antam**, denoting a mental condition. It literally means 'to be satisfied.' The same idiom prevails in Arabic and Turkish **ana memnûn** (Ar.), **memnûnim** (Tk.) I am content, i. e. thank you.

Tee, see **ger-tee**.

Teecommewaas, *striker* (a family name) (t'kü'mwās). This name is said to mean 'striker' and probably correctly. Cf. N. **togku** he strikes, and see s. v. **dukwang**. I cannot explain the ending **-waas**.

Tekiyo, *cold* (t'kâ'ỹyō) = Abn. **tka**; Pass. **tke**; RW. **taquonck** autumn. Note RW. **tupu** frost with **p** for **k**. See **kiyo**.

Tete, *rap-rap*, used in a story to indicate the sound of knocking (tî-tî).

Tianer. See **nooger** (tâ'ǎ'nǎ).

Tiatum, see **ne-tiatum**.

Tiondees, *liar* (tâ'ĩöndî's), probably connected with **taiantum**?

Tishor, see **ner-tishor**.

Tordus, *potatoes* (tâ'dūs). Cf. Abn. **padates**. Eng. loanwords.

Towug, *ears* (tâ'űwűg) = N. **mehtauog**; Stiles

- kuttuwaneage** your ears, from **wahteau** he perceives.
Cf. Abn. **watawagwit**; D. **whittawack**.
- Tuddum**, *he drinks* (tũ'dũm) = N. **wuttâtтам** he drinks;
wuttattash drink thou, imv.
- Tugerneeg**, *bread* (tũ'gĕnĭg) = RW. **petukqueneg**.
- Tuggung**, *axe* (tũ'gũng) = N. **togkunk**, lit. 'a striker' from
same stem as **teecommewaas**, q. v. ; also see **duckwong**.
- Tulepas**, *turtle* (tũ'lĭpās) = Abn. **tolba**; Old Abn. **turebe**.
This stem is not in Natick.
- Tumersum**, see **ne tumersum**.
- Tummoung**, *a pipe* (tũmũ'ng) = Stiles **wuttummunc**: Abn.
wdamon tobacco.
- Umbusk**, *medicine* (ũmbũ'sk). Cogn. with N. **moskeht**;
RW. **maskit**? Or does **umbusk** contain the root for water
(**nuppe**, q. v.), as in Abn. **nbizonal** medicines.
- Umki**. See **gertumkish**.
- Umsque**, *blood* (umskwe) = RW. **mishque**; N.
musquehonk. This word contains the stem 'red.' Cf.
D. **mehokquish** bloody.
- Un**, is the definite ending in verbs, as in Pequot
nepuddumun 'I hear it', but **nepuddum** simply 'I hear.'
Cf. Abn. **n'wajonem** I have, but **n'wajonemen** I have it.
- Undi**, *then* (ũndâĩ). See Am. Anth., v, 207.
- Ungertug**, *dark, cloudy* (ũ'ngũtũg) = RW. **mattaquat**; N.
matokqs cloud.
- Ungooze**, *pray*, not in N. (ũngũz). Note 2d pers. **g'ōngũ'z**,
Am. Anth., v, 206. Cf. Abn. **winawoñz-wigamigw** a
house of prayer; D. **wundangunsin** he prays for him.

Unkshoh, *he sells* (ũ'nkshā) = Abn. **onkohlômuk** one sells.

Unkupe, *rum* (ũnküpi') = Abn. **akwbi**; N. **onkuppe** strong drink.

Wahbayoh, *windy* (wâbâ'yō) = N. **waban** wind. See **wetun**. In N. we find **waapu** and **waabeu** the wind rises.

Wahsus, *bear* (wâ'sûs) = Abn. **awasos**; Pen. **awesos**; N. **mosq**. Stiles gives a word from an entirely different stem; viz., **ahawgwut**.

Webut, *his tooth* (wî'büt); RW. **weepit**; N. **weepit** his tooth; Stiles **meebut**, the original form = Abn. **wibidal** teeth; D. **wipit**.

Weechu, *he laughs* (wî'chû). No cognate.

Weegwasun, *good-morning* (wġgwâ'sûn). This is the common Mohegan-Pequot salutation. It probably means 'may you live happily' from the root **wig**. I do not understand **weegwasun** as it is given by Mrs F. Not in Natick.

Weekchu, *he is handsome* (wġk'chû). Same stem as **wġktûm**. See **ne weektumun**.

Weeksubahgud, *it is sweet* (wġksübâ'güd). Cf. **weekchu**. See N. **wekon** sweet.

Weektumun, see **ne weektumun**.

Weeshawgunsh, *they are hairy* (wġ'shâgšnsh). This seems to be an inan. pl. It should be **wġshagunuk**. Note Mrs. Fielding's monstrous combination **wġshawgunsh wġnnšxâg** hairy whiteman. Cf. N. **uweshaganu**.

Weeshkernum, see **ne weeshkernum**.

Weewachermunch, *corn* (wîwā'chēmunch) = N. **weatchimin**; Stiles **wewautchimins**. The **-sh** in this word is the inan. pl.

Wegatuh, *it is done* (wî'gätü). No cognate.

Wegoo, *it is clear* (wîgû) = Abn. **ulîgo**.

Wegun, *good* (wîgün) = Abn. **ulîgun**; RW. **wunnêgan**; D. **wuli**; Pass. **uli** etc.

Wegun dupkwoh, *good-night* is an undoubted Anglicism.

Wegun tah, *good day* (wîgün tā'). **Tah** is probably an Eng. loanword from 'day.'

Wejeesh, *his hand* (wījī'sh) = RW. **wunnuntch** his hand; Abn. **melji** hand.

Wemoo, *light, not dark* (wî'mû). Has this anything to do with **wemooni**?

Wemooni, *it is true* (wîmûnâi) = N. **wonnomwan** he speaks the truth; Abn. **wawidwogan** truth; Del. **wulamoc** he speaks truly. Mrs. F.'s form should be **wenoomi**.

Wenai, *old woman* (wînâi) = Stiles **wenyghe**; Abn. **winasosis**.

Weous, *meat* (wî'ûs) = N. **weyaus**; Abn. **wiûs**; D. **ojos**.

Weousiboige, *soup* (wî'ūsibō'īj). Cf. N. **sobaheg** porridge, from **saupæ** soft. See **boige**.

Wesuck chawsun, see **ne wesuck chawsun**.

Wesukwon, see **ne wesukwon**.

Wetun, *wind* (wî'tün) = Stiles **wuttun**; Oj. **notine**; Old Algonquian **lootin** (Lahontan).

Weyon, *tongue* (wî'yün) N. **menan**; **wenan** his tongue; D. (Heckewelder) **wilanu**; Abn. **wilalo** his tongue.

- Weyongoo**, *yesterday* (wîyŭngû´) = Abn. **ulôgua**; N. **wunnonkw**. D. **ulaque**.
- Weyoun**, *moon* (wîyûn) = Stiles **weyhan**, a pure Pequot word.
- Weyout**, *fire* (wîyû´t) = Stiles **yewt**; RW. **yoteg**, loc.; Pass. **skwut**, Abn. **skweda**, Oj. **ishkote**. The N. wood is **nut** from the same stem.
- Wezerwong**, *his name* (wî´zëwöng) = Abn. **wizowongan**; **kdeliwizi** you are named; N. and RW. **wesuonk**. See Am. Anth., v, 209.
- Whee**, *wheat* (hwî). Eng. loanword.
- Wheezig**, see **ne wheezig**.
- Wichenah**, *when*, rel. (wîchî´nă). Same stem as Abn. **chiga**; D. **tsching** when?
- Wigwô´mûn**, *come in the house*. A Brothertown word. A deriv. from **wigwom** house.
- Wishbium**, *get out, avaunt!* (wîshbăĩ´ûm) = partly from RW. **sawhush**; C. **sohhash**; Abn. **saosa** go out.
- Wochi**, *from* (wûchâ´ĩ) = Abn. **uji**; RW. **wuche**; N. **wutche**; Moh. **ocheh**.
- Wodgianum**, *he has* (wăjĩă´nûm) = Abn. **wajônem**. Cf. RW. **nummache** I have.
- Woggey**, *for so that* (wö´gĩ) = Abn. **waji**; N. **wutche** also **yeu wajeh** for this.
- Wohter**, see **ne wohter**.
- Wombayoh**, *white* (wömbă´ĩö) = Abn. **wômbi**; Pass. **wăbi**; N. **wompi**, Stiles **wumbiow**; Long Island **wampayo**; D. **wape**.

- Wombeyoh**, *he is coming* (wömbî'yō) = **wu** + **bîyo** = N. **peyau**. See **beyor**.
- Womme**, *all* (wâmî) = D. **wame**; RW. **wameteâgun** all things; N. **wame**. See **wonjug**.
- Wompshauk**, *geese* (wâ'mpshâ'k) = Abn. **wôbtegua** the white goose; C. **wompohtuck**.
- Wonjug**, *all people* (wö'njüg), pl. of **womme**, q. v. See Am. Anth., v, 207.
- Wonnux**, *white man* (pl. **-ug**) = Stiles **waunnuxuk** Englishmen. This word is a derivative from **howan** = Peq. **orwon**, q. v., 'someone.' Cf. in Abenaki **awanoch** 'a Canadian Frenchman,' originally simply 'someone coming from yonder,' i. e. **awani uji**.
- Wonsartar**, *Wednesday* (wö'nsätā'). Eng. loanword.
- Woodqunch**, *wood for the fire* (wũ'dkwüch) = N. **wuttuhqun**; RW. **wuttuckquanash** put wood on the fire.
- Woojerwas**, *a fly* (wû'güwâs) and (wû'jüwâs) = N. **uchaus**; Abn. **ujawas**; D. **utscheuwes**.
- Woosge**, *book* (wũ'shgwîg) = N. **wussukwhonk**, from **wussukhum** he writes.
- Woostoh**, *he made* (wũ'stũ). This is simply the same as Abn. **uji-to** he makes it out of something. See **wochi**.
- Woot**, *mouth* (wũt) = N. **muttoon**; Stiles **cuttoneage**; Abn. **mdon**; D. **wdon** his mouth.
- Woothuppeag**, *pail, bucket* (wû'tüpî'g). No cognate.
- Wormunch**, *eggs*, inan. pl. (wâ'münsh) = N. **woanash**; C. **wouwanash**; Abn. **wôwanal**; D. **wahh**.

Worwhodderwork, *they shout* (wâ´wödŭwâ´k). No cognate.

Wōtine, *help*; cf. **nĕwōtī´nĕmōng** he helps me = N. **kuttannumous** ‘I help you.’ In Pequot the forms **nĕwōtī´nĕmōwŭ** ‘I help him,’ and **wōtī´nĕmōwŭ** ‘he helps him’, occur; see Am. Anth., v, 204.

Wotoheesh, *it is his* (wōtōhī´sh) = **wo** + **t** + **o** + **sh**, inan. pl. = N. **wuttaihe** as in **nen-wuttaiheuh** I am his.

Wotone, *go to a place* (wōtōnī) = D. **aan**; N. **au**.

Wotshor, see **ner-wotshor**.

Woumbunseyon, *if I live in the morning* (wōmbûnsîyôñ) = Abn. **wōban** + Peq. **seyon** if I am.

Wunx, *fox* (wŭnks) = Stiles **awaumps**; N. **wonkqussis**; Abn. **wōkwses**.

Wusgwosu, *he writes* (wŭ´skŭsŭ´) = N. **wussukhon** he writes; RW. **wussuckhosu** he is painted. See **woosgwege**.

Wŭskŭsŭ´, ‘writing’; noun.

Wutugapa, *it is wet* (w´tŭgăpă´) = N. **wuttogki** it is wet; Stiles **wuttugw** it is wet; Abn. **udagkisgad** wet weather. I think this **w´tugapa** means ‘it would be’ (**-pa** = Abn. **-ba** would be; suffix of the conditional).

Wutugayow, *it is wet* (w´tŭgăyō).

Wycojomunk, *O dear me* (wâikŭjō´mŭnk). No cognate.

Yeowdi, *here* (yŭ´dâi) = Abn. **yu dali**; N. **yeuut**, with loc. **-ut**.

Yertum, *he thinks, a thought* (yŭ´‘tŭm). Cf. **tiatum**. This word is probably cognate with the stem seen in N.

- anantum**; Abn. **laldamen** he thinks it, i. e. **yu^ctumantum**, **aldam** to be in a state of mind. See p. 9 on **l-n-r**.
- Yokey**, *parched corn* (yôkîg) = N. **nuhkik**; RW. **nokehick**
Indian corn parched and beaten.
- Yonokwasu**, *sewing* (yô´nâkwâsû´) = N. **usquontosu** he is sewing.
- Yots**, *rat* (yöts). Eng. loanword.
- You**, *this* (yû) = Abn. **yu**; N. and RW. **yeu**. Cf. Pequot **you dupkwoh** this night; **you geesk** today
- Youmbewe**, *early morning* (yûmbô´wî) = **yu** + **mbi** or **inbi** + **wi**. The root is seen in N. **mautompan**; RW. **mautabon** ‘early morning’ and the ending **-wi** appears in Abn., e. g. **spôzowiwi** ‘early in the morning.’
- Youmbewong**, *again* (yû´mběwong) = **yu** + **inbi** + **wong** = N. **wonk**; D. **woak** ‘and’ ‘repetition.’ See Am. Anth., v, 208. **Inbi** or **mbi** may mean ‘time.’
- Yow**, *four* (yâũ) Abn. **iaw**; N. **yau**; Stiles **yauuh**.
- Yukchawwe**, *yonder* (yũ´kchâwî´) = N. **yo**, **ya** yonder. Perhaps the first part of the word is cognate with D. **ika** yonder.
- Yundum**, *he is hungry*; **gěyöndũm** you are hungry See **piantum**.
- Yunjanunpsh**, *open*, inv. (yũ´njânũ´msh). Is this cogn. with N. **woshwunnum sqount** open the door? This **yunjum** probably = Abn. **tondana** open, inv., D **tenktschechen tonquihillen** open. In Peq. **yunjon** = he opens; subjunctive **yunjonum** that he open, not really a subjunctive.

Zeeshkunas, *milk* (zî'shkünüs), a difficult word. Stiles gives **nuzaus** a baby, a sucker. This **-zaus** may be cogn. with **zeesh** here? Perhaps the word should be **nuzeeshkunas** with prefixed **n**? There is no D. cogn. for milk; they say **mellik**. In N. milk = **sogkodontunk**, from **sogkodontungash** teats.

Zeewombayoh, *blue* (zî'wömbâ'ĩō). In N. **see** = unripe. **zeewombayoh** may mean 'an unripe white'? I can find no parallel.

Zermuksun, see **ne zermuksun**.

Zob, *tomorrow* (zâb) = N. **saup**; RW. **sauop**; Abn. **saba**; Pass. **sepaunu**.

Zoogeryon, *rain, it rains* (zû'güyŷn) = Abn. **soglon**, from **sognem** he pours. Cf. N. **sokanon**; RW. **sokenum** it pours forth; D. **sokelan** rain.

Zotortar, *Saturday* (zâ'tātā). Eng. loanword.

Zunatar, *Sunday* (zû'nātā). Eng. loanword.

Zungwatum, *anything cold* (zŷngwā'tŷm), lit. 'it is cold.' See **tekiyo**. Cf. N. **sonqui** it is cold; RW. **saunkopaugot** cold water. The same stem is seen in Abn. **wesguinôgana mzena** he has a cold with a cough.

ENGLISH — MOHEGAN-PEQUOT

Afraid, I am, *ne wheezig*.

Again, *youmbewong*.

Ails, what ails you?, *dunker tei*.

All, *womme*. **All people**, *wonjug*.

Always, *cheeme*.

And, *do, docker*.

Angry, he is, *geeshquddu*.

Anus, *mooskut, sebood*.

Appearance, *kunning*.

Apple, *appece*.

Arms, *puddench*.

Avaunt!, *wishbium*.

Axe, *tuggung*.

Baby, *papoose*.

Bad, *mutchi, nunebishkoot*. **It is bad (said of eggs)**, *mutsher*.

Bag, *bagenood*.

Basket, a, *manodah*.

Basket, pack-basket, *muttoumbe*.

Beans, *muskerzeets*.

Bear, *wahsus*.

Bed, bed. **I make a bed**, *ne weeshkernum*. **This bed is hard**, *ne wesuck chawsun*.

Bedstead, *beeddunk*.

Being, he, *obbud*.

Big, *gunche, muggayoh*.

Bird, *jeets*.

Bite, he will bite you, *ger-quommush*.

Black, *suggayoh*.
Blanket, *beyungut*.
Blood, *umsque*.
Blowing, dirt, *bookque*.
Blue, *zeewombayoh*.
Bones, *shkunsh*.
Bonnet, *bunneed*.
Book, *woosgwege*.
Boy, corjux, muckachucks. Little boy, *merkeahwees*.
Bread, *tugerneeg*.
Break, *booksha*.
Breathing hard, *muggayahsha*.
Brook, seeboog. A little brook, seebois.
Broom, *beyoum*.
Brother, my, ne mud, nekânis, nichie.
Bucket, *woothuppeag*.

Can, *dobby*.
Carry, *keenunch*.
Cat, *bopoose*.
Catch, I, ne qunna.
Cattle, *geetuzug*.
Chair, *gei*.
Chamberpot, *bweze*.
Cheese, *cheehs*.
Chickens, *moishocks*.
Child, *papoose*.
**Cider, cidi, kounketoun. Will you have some cider?,
cuchatung cidi?**

Clams, *quahaug*.

Clear, it is, *wegoo*.

Cloudy, *ungertug*. **Cloudy day**, *goopkwod*.

Cock, *goongeyox*.

Cold, *tekiyo*. **Anything cold**, *zungwatum*.

Come, *beush*. **It is come**, *batsha*. **He is coming**, *beyor*,
wombeyoh. **Come here**, *ahupanun*. **Come in**, *seguish*.

Come in the house, *wġgwōmun*. **I am coming to meet-**
ing, *ne mowe susmo*.

Corn, *weewachermunch*. **Parched corn**, *yokeg*.

Cow, *gosh*.

Crazy, *juni*. **Crazy man**, *junium*.

Cries, he, *mow*.

Curses, he, *muddorpoh*.

Cut, I, *ne tumersum*.

Dances, he, *mutahga*.

Dark, *dupkwoh*, *ungertug*. **Not dark**, *wemoo*.

Daughter, my, *nerternees*.

Day, *geesk*, *geesukod*.

Dear me, O, *wycojomunk*.

(Definite ending in verbs), *un*.

Depart, *goggey*.

Desire, I, *ne keowhig*, *ne netun*.

Dies, he, *muchunu*, *nerpo*.

Dirt, *kee*.

Do, you, *ger-tee*.

Dog, *nutteah*.

Done, it is, *wegatuh.*
Door, *shkwund.*
Dreadful, *cheephuggey.*
Dress, lady's, *beetkuz.*
Drinks, he, *tuddum.*
Drizzle, *posher.*
Drunk, *dikwadung, gerkewoh.*
Dull, *mud-shquonu.*
Dung, *megerchid.*

Early morning, *youmbewe.*
Ears, *towug.*
Eat it, meech. He eats it, meejo.
Eggs, *wormunch.*
Eight, *chewee-osk.*
Eighteen, *nobnecheweeosk.*
Eleven, *nobnenequt.*
Enough, not, *noodasha.*
Ever, *nenequdder.*
Eyes, *skeesucks.*

Face, *kunning.*
Fall down, I, bushkozeteorsun. He falls down, ducksunne.
Father, his, *oosh.*
Feather, *megwon.*
Feet, *sedush.*
Fifteen, *nobnenepow.*
Finished, *cudgi.*

Fire, *weyout*.
Fish, *peormug*.
Fish, to, *peormug chaw*.
Five, *nepow*.
Flour, *beowhy*.
Fly, a, *wojerwas*.
Flying, *boddernashah*.
For so that, *woggey*.
Fortnight, *neesweek*.
Four, *yow*.
Fourteen, *nobneyow*.
Fox, *wunx*.
Friday, *beitar*.
Frighten, it frightens me, *quonwehige*.
From, *wochi*.
(Future tense marker), *mus*.

Gather, I, *ne merkunum*.
Geese, *wompshauk*.
Gentleman, *gundermon*.
Get out, *goggey, wishbium*.
Get up, *gertunkish*.
Girl, a little, *shquawsees*. **Young girl**, *gung-shquaws*.
Give, I did give you, *ger-meesh*. **Give up**, *bekedum*.
Going to, *gertakwish*. **I am going**, *ne-getahwe*. **Where are you going?**, *canakisheun*. **Go to a place**, *wotone*.
Go after, *nunchedush*. **I went**, *ner-tishor, ner-wotshor*.
God, *mundu*.

Gone before, *negunne*. **Gone first**, *negunne*.

Gone, the snow is, *mudjog goone*.

Good, *wegun*.

Good-bye, *byowhy*.

Good-day, *bosu, wegun tah*.

Good-morning, *weegwasun*.

Good-night, *wegun dupkwoh*.

Grandfather, thy, *g-oogernos*.

Grandmother, my, *norner*.

Ground, *keeg*.

Gun, *boshkeag*.

Hair, *oopsgs*.

Hairy, they are, *weeshawgunsh*.

Hand, his, *wejeesh*.

Handkerchief, *hunggachy*.

Handsome, he is, *weekchu*.

Hard, *chawsun*. **This bed is hard**, *ne wesuck chawsun*.

Hat, your, *ger-kub*.

Have, he has, *wodgianum*. **Will you have some cider?**,
cuchatung cidi?

Hay, *chugunce, kerchush*.

He, *nâgum*.

He being, *obbud*.

He is, *obbud*.

Head, *kunning, skwishegun*.

Hear, I, *ne puddum*.

Heart, *tah*.

Heaven, *mundonog*.

Hell, *debecornug, jeebicornug*.

Hello, *aque*.

Help, *wōtǎ'ně*. **He helps you**, *gertinemong*.

Hen, *moish*.

Here, *yeowdi*.

Hideous, he is, *muttudiazoo*.

His, it is, *wotoheesh*.

Horse, *huzzees*.

Hot, it is, *gersubertoh*. **The weather is hot**, *gersudah*.

House, jockeyen. **Come in the house**, *wǐgwō'mun*.

How are you?, *nooger tianer*.

Hungry, he is, *yundum*. **You are hungry**, *gěyōndǔm*.

Hurry, I am in a, *ne joyquatum*.

Hurt, I hurt myself, *ne wesukwon*.

I, *ne*.

Indian, *Inchun*.

Is, he is, *obbud*.

It, *nâgum*.

Kills, he, *n'shuh*.

Knife, *bunnedwong*.

Know, I, *ne wohter, ner nohwa*.

Lady, *ladees*.

Lame, *bungasoo*.

Language, *gigetookerwong*.

Laughs, he, *weechu.*

Lazy, he is, *megeeshkuddu.*

Leg, *kundees.*

Liar, *tiondees.*

Lice, *qutsug.*

Lie down, I, *ne zermuksun.*

Light, wemoo. Spirits' light from punkwood,
gushkerchung.

Little, only a, *kuncherchee.*

Live, if I live in the morning, *woumbunseyon.*

Long, *guniush.*

Look, you look at that, *kermumpsh ne.*

Love, I love someone, *ne weektumun.*

Make, he made, *woostoh. I make a bed,* *ne weeshkernum.*

Man, een, pl. eenug. Young man, *gunggumb. Old man,*
cochise. White man, *shmokerman, wonnux. Crazy*
man. junium.

Many, good many, *muttywowog.*

Maybe, *bahkeder.*

Meat, *beyoshermeed, shpuck, weous.*

Medicine, *umbusk.*

Meeting, susmoh. I am coming to meeting, *ne mowe*
susmo.

Melts, it, *sabashah.*

Men, eenug.

Milk, *zeeshkununus.*

Mine, that is, *nenertah.*

Mohegan, Moheeks. Mohegans, Moheekseenug.

Monday, *mundetar.*

Money, *muneesh.*

Moon, *weyoun.*

Morning, early, *youbewe.*

Mortar, *duckwong.*

Mother, my, *norning.*

Mouse, *orneeks.*

Mouth, *woot.*

Much, so much, *joshe.* **Too much,** *soome.* **Very much,**
m'tarwe.

Mud, *gersug.* **It is muddy,** *gersuggayoh.*

Must, *chunche.*

Name, his, *wezerwong.*

Near, *jonnow.*

Nearly, *cheewee.*

Neck, *ge soojepoog.*

Need, I, *ne chuyer.*

Negro, *sugatuck.*

Never, *nenequdder.*

New, *cheewhy.*

Night, *dupkwoh.*

Nine, *bozुकukwong.*

Nineteen, *nobnebozुकukwong.*

No, *mud, mudder.*

Noon, *bushkwa.*

Nose, *choy*.

Not, *mud*.

O dear me, *wycojomunk*.

Old man, *cochise*.

Old woman, *wenai*.

One, *boyzug, nequt*.

One thing, *borzugwon*.

Open, *yunjanunpsh*.

Out of doors, *quojug*.

Oxen, *hoxenug*.

Pack-basket, *muttoumbe*.

Pail, *woothuppeag*.

(Past tense marker), *ma*.

Peas, *beesh*.

Penis, *piskut*.

People, *skeedumbork*. **All people**, *wonjug*.

Perhaps, *bahkeder*.

Pestle, *gwunsnog*.

Pick, I, *ne merkunum*.

Pig, *beksees*.

Pipe, a, *tummoung*.

Place, go to a, *wotone*.

Plate, *beyoti*.

Pond, long, *quinnebaug*.

Porridge, *boige*.

Pot, *bweze*.

Potatoes, *tordus*.

Pray, *ungooze*.

Private parts, *canukey*.

Quail, little, *bopuquatees*.

Quart, *gwart*.

Quick, *skeeshu*. **Be quick**, *joyquish*.

Quill, *megwon*.

Rabbit, *ducksors*.

Rain, *zoogeryon*. **It rains**, *zoogeryon*. **Light rain**, *posher*.

Little rain, *mishian*.

Rap-rap, *tete*.

Rat, *yots*.

Reads, he, *keedersu*.

Ready, it is, *cudgi*.

Red, *squayoh*.

Rising (the sun), *bahduntah*.

River, *orseed*.

Rooster, *goongeyox*.

Rum, *unkupe*.

Run, *quogquish*.

Sachem, *sunjum*.

Saturday, *zotortar*.

Say it, *ewo, ewash*. **He says**, *ewo, ewash*.

See, I, *ne nermu, ne-kõnũm*. **I saw him**, *ne nawah*.

Sells, he, *unkshoh*.

Seven, *nezush*.
Seventeen, *nobnenezush*.
Sewing, *yonokwasu*.
Sharp, *shquonu*.
She, *nâgum*.
Shoe, *mukus*.
Shoots, he, *bushkwa*.
Shout, they, *worwhodderwork*.
Shut, you, *ger-poonch*.
Sick, *muttianomoh*. **Sick, I am**, *ne moochina*.
Sings, he, *gertuhmah*.
Sit down, *merdupsh*.
Six, *cuddusk*.
Sixteen, *nobnecuddusk*.
Skunk, *skunx*.
Sleep, cookski. **I sleep**, *ne-gowwe*. **Go to sleep**, *cowish*.
 He is sleepy, *cudercum*.
Small, *b'wachu*.
Smoke, *bercud*.
Snake, *shkook*.
Snow, fallen, *goone*. **Snow falling**, *soojpoh*. **The snow is**
 gone, *mudjog goone*.
So much, *joshe*.
Someone, *orwon*.
Something, *chawgwan*.
Sorry, I am, *ne sewortum*.
Soup, *weousiboige*.
Spirit, jeebi. **Evil spirit**, *beebee, debe*.

Splint which binds a basket, *bumbige*.

Spoiled, it is, (said of eggs) *mutsher*. **I spoil it,** *ne mutchetum*.

Spoon, *geyommon*.

Squeteage, Labrus, *cheegut*.

Squirrel, red, *squonneeks*.

Starves, he, *poyantum*.

Stay, you, *gertub*.

Steals, he, *germoodu*.

Stick, *metoog*.

Stingy ones, *sunkatiddeyork*.

Stocking, *goongoo*. **Stockings,** *goongerwonch*.

Stone, *sun*.

Striker, *teecommewaas*.

Strong, he is, *mekegoo*.

Succotash, *sooktash*.

Sun, *geezushg*.

Sunday, *zunatar*.

Swallows, he, *quddum*.

Sweet, it is, *weeksubahgud*.

Table, *dorbe*.

Take off, *gordunch*.

Talks, he, *gigetooker*.

Taste, *quotstumpsh*.

Ten, *biog*.

Terrible, *cheephuggey*.

Thanks, *tahbut ne*.

That, *shenee*.
That (demonstrative), *ne*.
Then, *undi*.
There, *nedi*.
Thing, one, *borzugwon*.
Think, I, *ne-tiatum*. **He thinks**, *yertum*.
Thirsty, I am, *ne-goongertoan*.
Thirteen, *nobnechewee*.
This, *you*.
Those, *nish*.
Thought, a, *yertum*.
Thread, *bemunt*.
Three, *chewee*.
Throat, *quddung*.
Thursday, *dozortar*.
Tired, I am, *ne sosunne*.
Tobacco, *neitsissimoy*.
Tomorrow, *zob*.
Tongue, *weyon*.
Too much, *soome*.
Tooth, his, *webut*.
Tree, *metoog*.
Tries, he, *quggey*.
True, it is, *wemooni*.
Tuesday, *doosetar*.
Turkeys, *dorkes*.
Turnips, *dornups*.
Turtle, *tulepas*.

Twelve, *nobnenees*.
Twenty, *nobnebiog*.
Twenty-eight, *nobnenecheweeosk*.
Twenty-five, *nobnenenepow*.
Twenty-four, *nobneneyow*.
Twenty-nine, *nobnenebozukurkwong*.
Twenty-one, *nobnenenequt*.
Twenty-seven, *nobnenenezush*.
Twenty-six, *nobnenecuddusk*.
Twenty-three, *nobnenechewee*.
Twenty-two, *nobnenenees*.
Two, *nees*.

Ugly, he is, *muttudiazoo*.
Urinate, I, *ne sookedung*.

Walk, they, *bumshork*.
Want, I, *ne chuntum, ne netun*. **I want it**, *ne keowhig*.
Warm yourself, *juwhyush*. **Anything warm**, *juwhyush*.
Wash thyself, *geeshtutush*. **Wash yourself**, *qutshetush*.
Water, *nuppe*.
Weak-fish, *cheegut*.
Wednesday, *wonsartar*.
Weeps, he, *mow*.
Well, pretty, *borwesa*.
Went, I, *ner-tishor, ner-wotshor*.
Wet, it is, *wutugapa, wutugayow*.
What, *chawgwan, goggwon*.

Wheat, *wee*.
When (relative), *wichenah*.
Where, *chawhog*.
Where (relative), *doddi*.
Whiskey, *minshkudawâpû*.
Whistles, he, *gweksu*. **Somebody whistling**,
gungweeksuma.
White, *wombayoh*. **White man**, *shmokerman*, *wonnux*.
Who, *orwon*.
Wind, *wetun*. **Windy**, *wahbayoh*. **Cold wind**, *kiyo wetun*.
Witches, bad, *moygoowog*.
Woman, *shquaaw*. **Old woman**, *wenai*.
Wood for the fire, *woodqunch*.
Woods, *nebeeçh*.
Work, *ikunzoo*. **He works**, *ikekuzoo*.
World, all the, *bomkugedoh*.
Writes, he, *wusgwosu*.
Writing, *wûskûsû´*.

Yes, *nuk*, *nye*.
Yesterday, *weyongoo*.
Yonder, *yukchawwe*.
You, *ge*, *ger*.
Young, *gung*.
Young girl, *gung-shquaws*.
Young man, *gunggumb*.

Numerical Table

- | | |
|------------------|------------------------|
| 1. Nequt, Boyzug | 16. Nobnecuddusk |
| 2. Nees | 17. Nobnenezush |
| 3. Chewee | 18. Nobnecheweeosk |
| 4. Yow | 19. Nobnebozुकukwong |
| 5. Nepow | 20. Nobnebiog |
| 6. Cuddusk | 21. Nobnenenequt |
| 7. Nezush | 22. Nobnenenees |
| 8. Chewee-osk | 23. Nobnenechewee |
| 9. Bozुकukwong | 24. Nobneneyow |
| 10. Biog | 25. Nobnenenepow |
| 11. Nobnenequt | 26. Nobnenecuddusk |
| 12. Nobnenees | 27. Nobnenenezush |
| 13. Nobnechewee | 28. Nobnenecheweeosk |
| 14. Nobneyow | 29. Nobnenebozुकukwong |
| 15. Nobnenepow | |

Brothertown Words

Ahupanun, *come here*. Brothertown word. No cognate.

Bosu, *good-day* (bâ'úsû). Plainly a deriv. from Fr. **bonjour**.

Brothertown word.

Canakisheun, *where are you going?* (Kānākí' shěŭn.)

Brothertown word. From Oj. **aka** where, **ija** go.

Cookski, *sleep*, 3 p. (kũ'kskĩ). This is a Brothertown word and must be cogn. with N. **kussukkoueu** he sleeps like a stone.

Minshkudawâpû, *whiskey*. Brothertown word. Corr. of Oj. **ishkotewabo** firewater.

Neitsissimoŭ, *tobacco* (nîtsi'simû). Brothertown word. Corr. of Oj. **assema**.

Nekânis, *my brother* (někâ'nīs), a Brothertown word, taken from Oj. **nikanisi** my brother.

Nichie, *my brother* (nĭchî'). Brothertown word = Abn. **nijia** my brother.

Shmokerman, *white man* (shmō'kēmŭn). A Brothertown word = Oj. **kitchimŭkēmân** big knife.

Shpuck, *meat* (shpŭk). A Brothertown word with no cognate. All other Algonquian idioms have **wias** in some form. See **weous**.

Skwishegun, *head* (skí'shěgŭn). Brothertown word. The nearest to this is Oj. **oshtigwan** his head. The connection is doubtful.

Wigwō'mŭn, *come in the house*. A Brothertown word. A deriv. from **wigwom** house.

CLASSIFICATION OF THE EASTERN ALGONQUIAN LANGUAGES

EASTERN ALGONQUIAN

Micmac

Abenakian

Maliseet-Passamaquoddy

Eastern Abenaki

Western Abenaki

Etchemin

Southern New England

Massachusetts-Narragansett

Loup

Mohegan-Pequot-Montauk

Quiripi-Unquachog

Delawaran

Mahican

Munsee Delaware

Unami Delaware

Nanticoke-Conoy

Virginia Algonquian-Powhatan

Carolina Algonquian

Source: Goddard 1996.