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GLOSSARY OF THE MOHEGAN-PEQUOT
LANGUAGE

BY

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GLOSSARY OF THE MOHEGAN-PEQUOT LANGUAGE

BY J. DYNELEY PRINCE AND FRANK G. SPECK

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"; $\bar{e} = e$ in "met"; $\hat{i} = i$ in "machine"; $\bar{i} = i$ in "pin"; $\bar{o} = o$ in "note"; $\bar{o} = o$ in "not"; $\hat{u} = u$ in "rule"; $\bar{u} = u$ in "but"; $\hat{u} = oo$ in "foot." The apostrophe (') = a short indeterminate \bar{u} -vowel. The consonants have the English values, except that g is always hard as in "go"; final $-kw = kw\bar{u}$, with a very short final vowel; $\bar{n} =$ nasal n as in French final n ; $\bar{s} = sh$. The combination ts^v 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 \bar{o} = German \bar{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 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*;

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) Indian Language, *Mass. Hist. Soc. Coll.*, ser. 3, II, 1830; D. = Delaware; LD. = *Lenape 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*.

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, *chawgrwan* or *goggrwan* 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 regularly 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>nik't</i>	<i>nquit</i>	<i>nequt</i>
two	<i>nis</i>	<i>nis</i>	<i>neesse</i>	<i>neesse</i>
three	<i>ch'wi</i>	<i>ch'wt</i>	<i>nish</i>	<i>nish</i>
four	<i>idw</i>	<i>idw</i>	<i>yoh</i>	<i>yaw</i>
five	<i>nipáu</i>	<i>nipá</i>	<i>nepanna</i>	<i>napanna</i>
six	<i>k'dusk</i>	<i>ni'kúdüs</i>	<i>qutta</i>	<i>nequittatash</i>
seven	<i>nizú'sh</i>	<i>ni'zúsh</i>	<i>enada</i>	<i>nesausuk</i>
eight	<i>ch'wi-š'sk</i>	<i>ch'hōns</i>	<i>shwosuck</i>	<i>shawosuk</i>
nine	<i>bōzúkú'kwōng</i>	<i>bōzúkú'gōn</i>	<i>paskugit</i>	<i>paskoogun</i>
ten	<i>bá'ióg</i>	<i>bá'ióg</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* = *škwá* woman, and *skeesucks* = *škizúks* 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 *neweek-*

tumun 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 *quonvelhige* 'it scares me,' the *n* of the 1st p. has been lost, i. e., *nequonvelhige* 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 previous accounts had perished at least sixty years ago! Mrs Fielding is indeed the Dorothy Pen-treath of the Mohegan-Pequots, and is quite as deserving of an enduring monument as was the last old woman who spoke Cornish.

MOHEGAN-PEQUOT GLOSSARY

- AHUPANUN come here. Brothertown word. No cognate.
 APECE apple (*äpî's*). There is no native equivalent for 'apple' in Abn. (*aples*) or D. (*apel*). The word is not given in ND.
 AQUE hello (*ëkwi'*) = Abn. *kuai*.
 BAGENOOD bag (*bä'gënúd*). 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. (*bä'düntä*). Cogn. with N. *nepattuhquonk* a stake, pole, from *nepadtau* stand.
 BAHKEDER maybe, perhaps (*bäkidü'*). This is past. The fut. is *bäki-mü's*. Cf. N. *paguodche* (fut.). Element *pa* = *bah?* The separate form is *bahke*.
 BATSHA it is come (*bä'chá*) = *pa* + *cha*, *pa* being the indefinite particle 'it is continuing.' Cf. N. *pakodjiteau* it is finished (ND. 259).
 BEEBEE evil spirit (*bibi'*)?
 BEED bed (*bid*). Eng. loanword.
 BEEDDUNK bedstead (*bidunk*) = *beed* + the loc. ending.
 BEESH peas (*bis*). Eng. loanword; cf. Abn. *piz*.
 BEETKUZ lady's dress (*bi'tkó'z*) = Abn. *pitkôzon* coat.
 BEITAR Friday (*bid'itá*). Here we certainly expect the *ð* which is not present.
 BEKEDUM give up (*biki'düm*). Cogn. with Abn. *nd-abagidam* I void excrement, renounce; D. *pakitatamaúwan* to forgive someone, LD. 106 (see *Am. Anth.* v, 207).
 BEKSEES pig (*bi'ksis*). Eng. loanword with dim. *-sis*; cf. Abn. *piks*, showing the *s* of the Eng. plural.
 BEMUNT thread (*bi'münt*) = N. *pemunneoh*t cord, string.
 BEOWHY flour (*bid'úwi*)?
 BERCUD smoke (*bäkü'd*) = N. *pukut*; RW. *puck*; Abn. *pekedá* smoke.
 BEUSH come, with imv. *-sh* (*bi'ús*) from \sqrt{bi} come = N. *peyäu*, Abn. *paið* (see *Am. Anth.* v, 205). In Pequot we find also *müs nê-biyo* I shall come. See MUS and BEYOR.
 BEYOR he is coming (*bigö*). See BEUSH.
 BEYOSHERMEED meat (*biyá'sámia*). A hybrid, from *biyá's*, a variant of *weous* meat, q. v. + Eng. meat. Note here the medial *ð*.
 BEYOTI plate (*biyó'ti*). Eng. loanword. Note the change of *l* to *y*.
 BEYOUM broom (*biyú'm*). Eng. loanword with softened *r*.
 BEYUNGUT blanket (*biyü'ngüt*). Eng. loanword. Cf. the Narr. *piná-quet*, also a loanword.

BIOG ten (*bā'ioğ*). Stiles *piugg*; N. *piuk*, *piog*; Long Island *payac*, *vaunk*. This is a genuine New England numeral. Abn. has *mdala* and Pass. *mtuln* ten.

BODDERNASHAH flying (adj. (*bödünä'sā*). Cogn. with N. *ptüeu* it flies and with *du* in Abn. *pami-duo* he flies.

BOIGE porridge (*böij*) = N. *sebaheg*, pottage. See WEOUSIBOIGE.

BOMKUGEDOH all the world (*bö'mküğ'dä*). *Bom* = *wom* with ; *küğ* must be a reduplication of *ki* earth. See *Am. Anth.*, v, 206, 11.

BOOKQUE dirt blowing (*bü'k-kwé*). Lit. 'it blows'; N. *putau* he blows, ND. 227.

BOOKSHA break, lit. he b. (*bü'ksā*). Abn. *poskwendmuk* one b.; RW. *poksha*. I connect this with Abn. *pask-ha* shoot.

BOPOOSE cat (*böpūs*). No cognate.

BOPUQUATEES little quail (*böpü'kwátt's*). Stiles *papoquateece* part-ridge; N. *pahpahkshaas*, *pohpohkussu*; RW. *paupook*.

BORWESA pretty well (*bā'wí'sá'*) with a variant form *pā'wí'sí'*. 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 (*bā'zúgwü'n*) = N. *pasuk*, *psauka*; Abn. *pazegwon*.

BOSHKKEAG gun (*bō'skí'g*) = RW. *peskunch*; Abn. *paskhigan*; Cree *pakesiggun*. See BUSHKWA.

BOSU good-day (*bā'úsú'*). Plainly a deriv. from Fr. *bonjour*. Brothertown word.

BOYZUG one (*bōizú'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 (*bōzúkú'kwóng*) also *bōzúkú'gón*; cf. N. *pakugun*.

BUMBIGE a splint which binds a basket (*bōmbā'ig*)?

BUMSHORK they walk (*būmšā'k*) = *pomushauk*; Abn. *nō'mosa* I walk, etc.

BUNGASOO lame (*bū'ngāsú'*). This may be cogn. with N. and RW. *gunnukwesu* he is lame; cf. Abn. *ngwetsidaiwi* lamely.

BUNNEDWONG knife (*būnt'dwóng*) = RW. *punnētunck*; Stiles *punnee-dunk*.

BUNNEED bonnet (*bū'ni'd*). Eng. loanword.

NE BUSHKOZETEORSUN I fall down (*nī būškōñzittā'sún*). Also Niantic acc. to Mrs F. Cf. N. *penushau*, *petshaog* they fall.

BUSHKWA he shoots (*bōšk'wā*) = Abn. *paskhomuk* to shoot. See BOSHKEAG.

BUSHKWA noon (*bú'skwá'*) = N. *puhshequeaen*; RW. *paushaquaw*; Abn. *paskua*.

B'WACHU small (*bówá'chú*) = N. *pechean* he makes small; Abn. *piúsessit* he is small.

BWEZE pot, chamberpot (*búw'z*) = N. *wiskq* a vessel, dish.

BYOWHY good-bye (*bá'íowá'i*); plainly an Eng. loanword from 'bye-bye.'

CANAKISHEUN where are you going? (*Kānāki'shēün.*) Brothertown word. From Oj. *aka* where, *ija* go.

CANUKEY private parts (*kānū'ki*) must be from the same stem as N. *kinukkinum* he mixes; cf. N. *kenugke* among.

CHAWGWAN what, something (*chā'gwōn*). Cogn. with Abn. *kagui*; Pass. *kekū*; N. *chagwas*. *Chawgwan* is pronounced also *gá'gwān* with hard *g*. See *Am. Anth.*, V, 205. For its use, cf. *chawgwan ne* what is that; *womme chawgwansh* all things.

CHAWHOG where (*chā'hōg*). 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 *gētāwi tūbō' jōhō'g* where shall he stay?

CHAWSUN hard (*chā'sūn*). No cognate.

CHEEGUT weak-fish, Labrus Squeteage (*chī'gūt*) = N. *checout*, *chequit*, from *chohki* spotted? (ND. 21).

CHEEHS cheese (*jis*) with obscured *s*. Eng. loanword. Cf. Abn. *chiz*.

CHEEME always (*chī'mi*), abbrev. for *wucheme*, q. v. Cf. Abn. *majimiwi*; N. *micheme*.

CHEEPHUGGEY dreadful, terrible (*chīpá'ggi*) = 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 (*chī'-wi'*). Perhaps cogn. with Abn. *pasojjwi* almost.

CHEEWY new (*chī'whāi*). No cognate.

CHEWEE three (*chīwi*) = N. *nishwe*; RW. pl. inan. *shwinash*; Stiles *shweh*.

CHEWEE-OSK eight (*chīwī'-ō'sk*). Stiles *shwausk*; RW. *shwosuck*; N. *shwosuk*; Abn. *nsōzek*.

CHOY nose (*chōi*) = Stiles *wuchaun*; N. *mutchan*; Abn. *mejōl*.

CHUGGUNCE hay (*chū'gūns*). I think this must be the word for 'chicken' and an Eng. loanword. See KERCHUSH.

CHUNCHE must (*chū'nchi*) = Abn. *achowi*. This is not in N., where *mos* = must (see MUS).

CHUNCHEE, see KUNCHEE.

NE CHUNTUM I want (*nē-chüntūm*) = N. *ahchewontam* he desires it.

NE CHUYER I need (*nē-chū'yū*); *chūwāk* they need. See *Am. Anth.*, v, 203, and cf. CHUNTUM.

CIDI cider (*sā'idā'i*). Eng. loanword; cf. Abn. *saidal*. Note loss of *r* in Pequot, represented by *l* in Abn.

COCHISE old man (*kūchā'is*) = N. *kehchis*, pl. *-og*; Abn. *kchayi* from *k'chi* = big, great. Cf. s. v. GUNCHE.

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

CORJUX boy (*kūjū'x*). An abbreviated form of *muckachucks*, q. v.

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

CUCHATUNG CIDI will you have some cider (*kūchütung sāidāi*) = Abn. *k'wajonem* you have.

CUDDUSK six (*kūdusk*) = Stiles *necquddosk*; N. *nequattash*.

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

CUDGI it is ready, finished (*kū'jī*). This is really a sign of the passive; cf. *cudgi wigātū* 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 dupkwōh* it is already night; *cudgi nunchedah* it is already sought after, etc. See NUNCHEDEDUSH.

DEBE, pl. *-ug* = evil spirit (*dībi*). See JEEBI.

DEBECORNUG hell (*dībikānā'g*). See JEEBICORNUG.

DIKWADUNG drunk (*dīkwā'dūng*). The word occurs also in the form *dīkwā'gyā'n*. A difficult word, perhaps cogn. with Abn. *wijes-mowinno* a drunkard? Cf. Oj. *menikweshkid* toper. See s. v. GERKEEWOH.

Do and. See DOCKER.

DOBBY can (*dā'bi*) = Abn. *tabi* enough; D. *tepi*. In N. we find *tāpi* 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 (*dō'kā*) = Abn. *ta* + *ka* = N. *kah* and. See Do.

DODDI where (rel. *dōdā'i*) = *dō* + *dāi* = Abn. *tali*. *Dō* = Abn. *to-ni* where, when. For *dī*, cf. NEDI, YEOWDI. The elements of the Abn. *toni* appear in N. *uttiyeu* where; Narr. *tonati*.

DOOSETAR Tuesday (*Dū'sātā*).

DORBE table (*dā'bi*). Eng. loanword.

DORKES turkeys (*dāikis*). Loanword, also in D. *tchikenum* turkey, from Eng. 'chicken.' Abn. *nahama*; N. *neyhom* = turkey.

DORNUPS turnips (*dānū'ps*). Eng. loanword.

DOZORTAR Thursday (*Dō'zātā*).

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

DUCKSUNNE he falls down (*dū'ksūni'*), perhaps cogn. with N. *nu'k-shean* it falls down. Cf. Abn. *pagessin* it falls, said of a thunderbolt.

DUCKWONG mortar (*dūkwō'ng*) = N. *togguhwonk*; RW. *tācunuk*; Abn. *tagwaōgan*; D. *tachquahoakan*, all from the stem seen in N. *togkau* he pounds. See TEECOMMEWAAS.

DUNKER TEI what ails you? (*dūn kētiā'i*). *Dūn* = Abn. *tōni* what; *ke* is the 2d pers.; *t* is the infix before a stem beginning with a vowel, and *īdī* is the verb 'to be.' Cf. Abn. *tōni k-dāyin?* 'how are you,' or 'where are you?'

DUPKWOH night, dark (*dū'pkwū*) = Abn. *tebokw*. Loc. of *dū'pkwū* is *dū'pkwūg*.

EEN, pl. *eenug* man (*in, i'nūg*) = 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. *Missinūwog* meant men of other races. See SKEEDUMBORK.

EWO, EWASH he says, say it; imv. (*i'wō, i'wāš*). This contains the same stem as Abn. *i-dam* he says it. Cf. also RW. *teagua ntearwem* what shall I say? In Peq. *nē-iwō* = 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. *kin*; Abn. *kia*; Pass. *kil*; Micmac *keen*; etc.

GEESHQUDDU he is angry (*gi'skwūdū*) is apparently not equivalent to N. *musquantum* (acc. to Trumbull from *musqui* red and *-antum* a state of mind?). Also Abn. *muskwaldam*.

GEESHTUTUSH wash thyself (*gi'stūtūš*) = N. *kutchissetaush* wash thyself; Abn. *kazijōmuk*.

GEESK day in *yougeesk*, q. v. (*gisk*). See GEESUKOD.

GEESUKOD day (*gi'z'kūd*) = C. *kesukod*, RW. *keesakat*, N. *kesuk*, Abn. *kisgad*, D. *gischquik*.

GEETUZUG cattle (*gi'tüzüg*) = RW. *netasüog*, N. *netassu*, pl. -og. In Pequot *geetus* is the singular.

GEZUSHG sun (*gi'zü'šg*) = RW. *kesuckquand* the sun as a god; Abn. *kizos*, D. *gischuch*. Stiles gives *mecun* as the sun.

GEI chair (*giä'i*). I believe this is a corruption of Eng. chair.

GERKEWOH drunk (*gëki'wü*) = D. *kee cakéwus* thou art drunk, from Salem Town Records, Lib. B (Trenton, N. J.). The N. cognate is *kogkeissippämwaen* he is drunk; *kakewaü*, he is mad, crazy, ND. 30.

GERMOODU he steals (*g'mü'dü*) = Narr. *kamootahick* thieves; N. *kummuto*; Abn. *kamodnamuk* one steals. See *Am. Anth.*, v, 205.

GERSUBERTOH it is hot (*g'sü'bëtö*) = RW. *kusöpita*; Oj. *nkijob* I am hot in a house; N. *kussitau* it is hot. See GERSUDAH.

GERSUDAH it is hot, said of the weather (*g'sü'dä*). See GERSUBERTOH.

GERSUG mud (*g'sü'g*) also *gersuggayoh* it is muddy (*g'süggäyö*). This must be cogn. with N. *pissag* mire, mud, with *g* for *p*.

GERTAKWISH going to (*g'täwi'š*); *g* + *t* + *awi* + *š*. For *awi*, cf. N. *awi* 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.

GERTINEMONG he helps you (*g'ti'nemöng*). Cf. *nüwöti'nemöng* 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'tüb*). Here *k* is the 2d pers.; *t* is the infix before the vowel, and *üb* is the stem. Cf. Abn. *wd-abin* he stays, sits; N. *nuttappin* I sit; *weetappu* he sits with him, etc. In Peq. *gëtä'wi түбö* = he is going to stay, for *wutubo* = 3d pers.

GERTUHMAH he sings (*g'tü'mä*), pl. *gertuhmäk* they sing = N. *ketuhom* he sings. This *ketu-gertuh* = Abn. *kadawi* seen in *kadawintödit* they who sing. The original stem is evidently seen in N. *unnuham* he sings. Abn. *kadawintödit* really means "those who wish (*kadawi*) to sing."

GERTUMKISH get up (*g'tü'mkish*)! The root is really *umki*; cf. Abn. *ömiki*, arise, seen in *wd-ömikin*; N. *omohku* he gets up. In Pequot also *nëgëtümki* I arise.

NE-GETAHWE I am going (*në-gitä'wi*). See GERTAKWISH. This is used exactly like the Abn. *kadawi*; cf. *në g'täwi gištütüs* I am going to wash. *Gëtäwi түбö* = he shall stay.

GEYOMMON spoon (*giyō'mōn*) = Abn. *amkuōn*; C. *kunnaum, quonnam*.

GIGETOOKER he talks (*gigētū'kū*) = N. *kekwtau* he talks, *kekewkau* he speaks well or is fair spoken.

GIGETOOKERWONG language (*gigētū'kēwōng*) with the regular abstr. ending *-wōng* = Abn. *ōgan*, Pass. *-ōgun*. Cf. N. *Indianne unnont-wwaonk, hettuwonk* language, from *hettuog* they talk together.

GOGGEY depart, get out (*gōgi*) = Abn. *kwajek* outside; cf. *Am. Anth.*, v, 204. N. *poiguaddit* outside; RW. *puckquatchick*.

GOGGWON what (*gā'gwōn*) = *chawgtwan*, q. v. Note hard *g* for *j*, a frequent occurrence in Pequot-Mohegan.

GOONE fallen snow (*gūn*) = N. *kun*; D. *gūn*; but Abn. *psōn*. See SOOJPOH.

NE-GOONGERTOON I am thirsty (*nē-gū'ngētūn*). Cf. N. *nukkukutun* I thirst.

GOONGEYOX cock, rooster (*gū'ngyōks*). I seem to see a cogn. for this strange word in Stiles *kohunk* a goose? The N. word for 'cock' is *monshnāmpash*. Abn. = *ahamō*.

GOONGOO, pl. *goongerwonch* stocking (*gūngū, -wānch*). Stiles *cungo-wuntch* a stocking, but this form is plural. RW. *caukoanash* leggings, inan. pl.; D. *gagun*.

GOOPKWOD a cloudy day (*gū'pku'ōd*). The last element is *-kwod* day, seen in all the Algonquian idioms. I find no cognate for *gūp*.

GORDUNCH take off, imv. (*gā'dū'nsh*), cogn. with N. *kodtinum* he draws off.

GOSH cow, pl. *goshenug* (*gāsh, -enug*). Eng. loanword. Cf. Abn. *kaoz*.

NE-GOWWE I sleep (*nēgā'wī*) = Abn. *karwi*; D. *gāuwin*; N. *koueu*. See COWISH.

GUNCHE big (*gūnk'chī*). The *k*-sound pronounced but not written by Mrs Fielding is interesting, as it shows that this is a reduplication from *k'chī* big, great (all Algonquian). With *gunche*, cf. Abn. *kwontsi* and N. *kehshē*, in compounds *keht*, as in *Kehtannit* the great God.

GUNDERMON gentleman (*gū'ndūmōn*). Eng. loanword, valuable only as showing the Pequot hard *g* for *j*.

GUNG young. See GUNGGUMB.

GUNGGUMB young man (*gūng-gū'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. *nōxkwa*.

GUNGWEEKSUMA somebody whistling (*gün-gwīksūmā*). This prefix may be an abbreviation for *chawgwon*? See GWEKSU.

GUNIUSH long, inan. pl. (*gūnā'īūš*) = N. *gunni*, Abn. *kweni*.

GUSHKERCHUNG spirits' light from punkwood (*gūškèchūng*). No cognate.

GWART quart (*gwārt*). Eng. loanword.

GWEKSU he whistles (*gwī'ksū*) = Abn. *kikwso* he whistles and *kikwso-wōgan* whistling. See GUNGWEEKSUMA.

GWUNSNOG pestle (*gwunsnāg*) = N. *quinahsin*, lit. 'a long stone,' from *gunni* + *assun*. See SUN.

HOXENUG oxen (*hō'xēnūg*). Eng. loanword. Cf. Abn. *aksen* an ox.

HUNGACHY handkerchief (*hā'ngēchā'i*). Eng. loanword. Cf. Abn. *moswa*, from Fr. *mouchoir*.

HUZZEES horse (*hūzī'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 (*āikī'kūzū*) = Abn. *aloka*; N. *anakausu* he works; *nuttanākous* I work. Here again we have the elided *l-n* in Pequot. *Āiki* = *aloka-anaka*.

IKUNZOO work (noun *ī'ikūnzū'*). See IKEKUZOO.

INCHUN Indian (*i'nchūn*), seen in *Inchineen*, i. e. Indian man + *een*, q. v. Eliot has *Indian* which was no doubt pronounced *inchun*.

JEEBI spirit (*jī'bā'i*) = Stiles *chepy*; N. *chippeog* ghosts; Nanticoke *tsœ-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* (*dibi*) also occurs in Pequot with an approach to palatalization. See DEBE.

JEEBICORNUG hell (*jībāikā'nūg*). 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. *sips*, with palatalized sibilant and change of *p* to *t*. The N. was *puppinshaas*, from a different stem.

JOCQUEEN house (*jō'kwīēn*). This is a most difficult word. In N. *chokquog* means 'an Englishman,' i. e. 'a knife-man,' with reference to the sword; cf. Oj. *kitchimūkumān* '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' + *tn* '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 *wētu* was the Indian dwelling; cf. *nekick* my house RW.; Abn. *wigwôm*; Pass. *wig-wâm*; 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. *jo-kwin*? The whole question is doubtful and difficult.

JONNOW near? (*jënd'û*) is a doubtful word without cognate.

JOSHE so much (*jāshē*), as in *joshe goone* so much snow. Perhaps this is connected with Abn. *kasi* so much?

NE JOYQUATUM I am in a hurry (*nē-jā'kwätüm*). This must be cognate with D. *scharwi* immediately; *schawwessin* he makes haste. I can find no other cognate.

JOYQUISH be quick (*jöikwī'sh*) is evidently the imv. of the above.

JUNI crazy (*jünd'i*) seen in *juni shquaaw* a crazy woman. No cognate.

JUNIAM a crazy man (*jünd'iüm*). See JUNI.

JUWHYYUSH anything warm, really 'warm yourself' (*jüwä'iüsh*) is perhaps cognate with Abn. *awazi* warm yourself.

KEE dirt (*kī*) = Abn. *kī*, *akī*; N. *ohke*.

KEEDERSU he reads (*kī'dūsü*) = N. *ogketam* he counts the letters, i. e. reads; Abn. *agida* count, read.

KEEG ground (*kig*), locative of *kee*, q. v. Cf. Abn. *kik* in the earth.

KEENUNCH carry (*kī'nünch*) = N. *kenunnum* he bears it.

NE KEOWHIG I desire, want it (*nē-kīw'wig*). This also means 'I must.' This must be the Pequot form of N. *quenauat* it is lacking, with elision of the *l* as usual.

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

KERMUMPSH NE you look at that (*kümümsh ni*) = N. *womompsh* look down; *moneau* he looks at him. All these stems are cognate with *nam* see. See NAWAH.

KIYO WETUN cold wind (*kā'iyäü witü'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.

NE-KÖNÜM. I see. See NERMU.

KOUNKETOUN cider (*kü'nkitün*). See CIDI. Probably cogn. with *goongertoon*, q. v.

GER-KUB your hat (*gëkü'b*) must be Eng. loanword from 'cap.'

KUNCHERCHEE only a little (*kü'nchëchi'*), also *chü'nchëchi'* = N. *ogguhse*; C. *ogkusse* a little.

KUNDEES leg (*kündi's*). Probably diminutive for N. *muhkont*; RW. *wuhkont* his leg; Abn. *ukôd* his leg.

KUNNUNG head (*kü'nüng*). This means also 'face, appearance.' No cognate.

LADEES lady (*lêdis*). 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 (*mānū'dā*); *n'manodah* = my basket. This is really 'a bag'; N. *manud*; Stiles *munnotgh*, probably pl.; Abn. *manoda*. See BAGENOOD.

MEECH eat it, imv. (*mits'*) = N. *meetsu* he eats it; RW. *metesimmin*; D. *mitsin* in *kdapi mitzi* have you eaten enough? Abn. *n'mitsi*.

MEEJO he eats it (*mi'jō*), seen in *n'meejo* I eat it. See above MEECH. Also *germeechyowon* = you eat it; *n'meejunne* I eat it.

GER-MEESH in *ma ne germeesh* I did give you (*g'miš*). 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. \sqrt{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 (*mi'zūm ni*) = Abn. *mili* give me.

MEGEESHKUDDU he is lazy (*migishkūdu'*). The root is probably *geesh* seen in D. *gicht-amen* he is lazy; cf. Oj. *naegatch* slowly (?).

MEGERCHID dung (*mi'gēchid*), undoubtedly cognate with Abn. *magwi* dung.

MEGWON feather, quill (*mi'gwōn*) = N. *megun*, Abn. *miguen*, D. *migun*.

MEKEGOO he is strong (*mi'kigū*) = Abn. *mlikigo* he is strong, with loss of *l* in Pequot. Cf. N. *menuhki*; RW. *minikeon* strong.

MERDUPSH sit down (*mū'dūpsh*) imv. = RW. *máttapsh yoteg* sit by the fire; N. *nuttappin* I sit.

MERKEAHWEES little boy (*mō'kiā'wis*). The common word is *muckachucks*, q. v. The first element in *merkeahwees* seems to be identical with that seen in *muckachucks*.

NE MERKUNUM I pick, gather (*nē-mā'kūnūm*) = N. *mukkinum* he gathers. Seen in Abn. *magamōldimuk* the place where they gather.

METOOG tree, stick (*mi'tū'g*) = D. *mehitt'gus* a twig; Stiles *a'tucks*; N. *mehtug*.

MINSHKUDAWĀPŪ whiskey. Brothertown word. Corr. of Oj. *ish-kotewabo* firewater.

MISHIAN little rain (*mishāiān*). 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* (*mōhiks-inüg*). 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. *mōnish*. Here again we note the Pequot elision of the *n*.

MOISHOCKS chickens (*mō'ishāks*) dim. of *mōish*, q. v.

NE MOOCHINA I am sick (*nēmū'chinā'*). This is cogn. with N. *machinau* he is sick; Abn. *machina* he dies, but note that in Pequot *mūchūnū* means he perishes, *Am. Anth.*, v, 206. See MUTTIANOMOH and MUCHUNU.

MOOSKUT anus (*mū'skūt*), distantly cognate with Abn. *wbeskuan* his back; cf. N. *mupusk* back.

MOW he cries, weeps (*māū*, sometimes *māwi*) = N. *mau*; C. *mou*; RW. *mauo*.

NE MOWE SUSMO I am coming to meeting (*nē-mā'wī-sūsmō*). *Ne-mowe* I go must be cognate with N. *ūmū* to go; also *ūm*, ND. 267. See SUSMOH.

MOYGOOWOG bad witches (*mōigū'wōg*), perhaps = RW. *mannētū*, i. e. *maune* or *manne* = *moy* in Pequot. Cf. D. *mallikuwagan* conjuration.

M'TARWE much very (*m'tāwi*).

MUCHUNU he dies (*mūchūnū*) = Abn. *machina*. See *Am. Anth.*, v, 206 and s. v. MOOCHINA.

MUCKACHUCKS boy (*mū'kāchūks*) = N. *mukkatchouks*; RW. *muck-quachucks*; Stiles *muckachux*. See MERKEAHWEES.

MUD not, no (*mūd*) = 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.

NE MUD my brother (*nēmū'd*) = N. *wematoh* his brother; *neemat* my brother.

MUDDER no (*mū'dū*). This is exactly equivalent to N. *matta*.

MUDDORPOH he curses (*mūdā'pā*). Seen in *muddorpohowor* he speaks evil. With *-wo*, *-wa*, cf. Abn. *-ona'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 (*müjã'g gûn*). *Müjã'g* = verb 'to go'; RW. *mauche*, Abn. *môji*.

MUD-SHQUONU dull (*müd-shkwô'nü*), lit. 'not sharp.' See SHQUONU.

MUGGAYASHA breathing hard (*mügäyã'shã*), a combination of *mug-gayah* big, q. v. + N. *nashauonk* breath, from *nahnasha* he breathes; Abn. *nasa* he breathes, *nasawan* breathing.

MUGGAYOH big (*mügã'yô*) = 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.

MUKUS shoe (*mü'küš*, pl. *-unsh*) = *mokus*, pl. *-enash*; Stiles *muckasons*; Abn. *m'kezanal*; Pass. *m'kussenul*.

MUNDETAR Monday (*mondëtã*). Eng. loanword.

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

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

MUNEESH money (*müni'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 *mocenanepeeem* I shall come, and *mesh*. In Pequot *mus* is prefixed to the verb form, as *mus ne beyoh* I am coming (*müs në-biyo*).

MUSKERZEETS beans (*müškëzi'ts*) = Stiles *mushqisedes*; but N. *tup-puhkwamash*; Abn. *tebakwal* from quite a different stem.

MUTAHA he dances, pl. *mutahgahk* (*mütã'gã*) = RW. *ahque mat-wãkesh* do not dance; *matwakkakonk* they are dancing, perhaps the war dance? Cf. RW. *matwan* enemy. I do not believe there is any connection here between "enemy" and "dance."

NE MUTCHETUM I spoil it (*në-mü'tchitüm*), from *mutchi* bad; Abn. *maji*. See MUTCHI, MUTSHER.

MUTCHI bad (*müchi*) = Abn. *maji*, N. *matche*.

MUTSHER it is spoiled, bad, said of eggs (*müchü*). See MUTCHI.

MUTTIANOMOH sick (*mütã'ianômô*) = *mud* + *tãã'nü* he is not in health. See NOOGER.

MUTTOUMBE pack-basket (*mutü'mb*) = 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 (*mütüdiã'zã*). 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 (*mütiwä'wäg*), from same stem as N. *mut-tae* many. Cf. M'TARWE.

NÄGUM he, she, it (*nä'güm*) = Pass. *nägüm*; N. *nägum* (Eliot and C.); D. *neka, nekama*; Abn. *ag'ma*. See *Am. Anth.*, v, 206.

NE NAWAH I saw him (*nē-nā'wā*), same stem as Abn. *namiō* he sees him; N. *naum*; Pass. *nim'iu* he sees him. See NERMU. *Nawah* really means 'know.'

NE I (*ni*, or before verb-stems *nē*). This is a common Algonquian heritage. Cf. N. *neen*; Abn. *nia*; Pass. *nil*; D. *nin*; Oj. *nin*, etc. See GE.

NE demonstr. pronoun 'that' (*ni*) = N. *ne*; Abn. and Pass. *ni*. See NISH.

NEBEECH woods (*nēbi'ch*) occurs with loc. ending *-ug*. I believe Mrs F. is wrong in this word's meaning. *Nebeech* can only mean 'lake' and not 'forest.' Cf. Abn. *nebes* lake and especially N. *nipisse* lake.

NEDI there (*ni'dā'i*) = Abn. *ni-dali* with elision of *l*. See *Am. Anth.*, v, 204. The N. word for 'there' was *na-ut* in that place, with loc. ending *ut* = *ük, ün*k in the other Algonquian dialects.

NEES two (*nis*) = N. *neese*; Abn. *nis*; Stiles *naeze, neese*.

NEESWEEK fortnight (*nitswik*). A hybrid from *nees*, q. v. and Eng. 'week.'

NEGUNNE gone first, really before (*ni'gōni'*) = N. *negonuhkau* he goes before; Abn. *nikōnta*; Pass. *nikani* before, in front. Abn. *negōni* also means 'old,' 'aforetime.' In Pequot I find the form *negun-neesh* go before, used as the inv. of a verb.

NEITSISSIMOÛ tobacco (*nitsi'simū*). Brothertown word. Corr. of Oj. *assema*.

NEKĀNIS my brother (*nēkā'nis*), a Brothertown word, taken from Oj. *nikanisi* my brother.

NENEQUDDER never, ever (*ninikwū'dū*) is cognate with Abn. *nikwōbr* now.

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

NEPOW five (*nūpāū'*) = Stiles *nuppau*; N. and RW. *napanna*.

NEQUT one (*nēkwū't*) = N. *nequt*; RW. *nquit*; Stiles *nuquut*; Moh. *ngwittah* (Edwards); Pass. *neqt*; D. *ngutti*.

NE NERMU I see (*ně-nā'mūñ*). This really means 'I see him.' Cf. *nawah* and Abn. *n'namiô* I see him; Pass. *n'nim'io*; N. *nām*; 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 *někōnūm* 'I see' looks suspiciously like the demonstrative *ne + kenaum*, 2d pers.?

NERPO he dies (*nūpā'*) = Abn. *nebowi*, *n'bowōgan* death. Cf. N. *nuppuwonk* death and *nuppu* he dies.

NERTERNEES my daughter (*nōlōnis*) = N. *wut-taun-oh* his daughter; Oj. *nin-daniss*; Abn. *nd-osa* 'my daughter' is clearly a distant cognate from the same stem.

NE NETUN I desire, want (*ně-nitū'n*) = N. *kodtantum* he desires.

NEZUSH seven (*nī'zū'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 (*nīchi'*). Brothertown word = Abn. *nijia* my brother.

NISH inan. pl. 'those' (*nish*), 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 (*nābnibā'iog*); 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. NOBNENEES twelve; see NEES. NOBNENEPOW fifteen; see NEPOW. NOBNENEQUT eleven; see NEQUT. NOBNENEZUSH seventeen; see NEZUSH. NOBNEYOW fourteen; see YOW. NOBNENEBOZUKUKWONG twenty-nine; note the double *ne*; I do not understand these forms; see BOZUKUKWONG. NOBNENECHWEE twenty-three; see CHEWEE. NOBNENECHWEEOSK twenty-eight; see CHEWEE-OSK. NOBNECUDDUSK twenty-six; see CUDDUSK. NOBNENENEES twenty-two; see NEES. NOBNENENEPOW twenty-five; see NEPOW. NOBNENENEQUT twenty-one; see NEQUT. NOBNENENEZUSH twenty-seven; see NEZUSH. NOBNENEYOW twenty-four; see YOW.

NER NOHWA I know (*ně-nā'wā*) = N. *waheau* he knows, *nuwateo* I know. See ND. 285. Cf. Abn. *n'wawawinōwō* I know him. See NAWAH.

NOODASHA not enough (*nū'dāshā*) is perhaps equivalent to N. *noadt* afar off = Abn. *nōwat*?

NOOGER TIANER how are you? (*nü'gütäiä'nü*) = N. *nuhgeu* 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 (*nä'nü'*). Is this cognate with D. *ohum* grandmother? The N. has *ukummes* which is well known in Oj. *nokomis* my grandmother. See OOGERNOS.

NORNUNG my mother (*nä'nü'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 *nornung*.

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

NUK yes (*nük*) also *nüks*. Stiles gives *nux* which Exp. Mayhew states was really pronounced *nukkies* in two syllables. RW. also has *nük*. See NYE.

NUNCHEUSH go after, imv. (*nü'nchüdüş*). I find in N. *natinneham* he seeks after. Is this cognate?

NUNEBISHKOOT bad (*nümbä'ishküt*), an error for *noombishkoot*. This is cognate with Abn. *eskawai*; i. e. *äishkü* = *eska-wai*.

NUPPE water (*nüpti*) = N. *nippe*; Abn. *nebi*; Stiles *manippêno* have you no water?

NUTTEAH dog (*nä'ttü'*) pl. *nutteahsug* (*nä'ttü'süg*). 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 (*näi*). See NUK.

OBUD he is, he being (*ä'büd*) = Abn. *abit* where he sits. Cf. N. *appit* where he sits, from *appu*.

G-OOGERNOS thy grandfather (*gü'jënös*). The pronunciation *gü'gënös* 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.

OOPSGS hair (*üpsks*). 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 (*üşh*) = 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 *á'niks*. The last part of the word *-iks* may be cognate with Abn. *wôbikwsos* mouse. See SQUONNEKS.

ORSEED river (*á'si'd*). I can find no cognate here.

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

PAPOOSE child, baby (*pá'pús*) = RW. *papoos*; Stiles *puppous*; N. *papeases*. The word is evidently a reduplication of *pea* 'little,' seen in Abn. *piusessit* he is little.

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

PEORMUG CHAW to fish (*pi'ámá'g chá*). The N. form for 'fishermen' is *negomá'cheg*; RW. *aumá'chick*. For *amag*, cf. Abn. *nd-aman* I fish; RW. *aumai* he fishes.

PISKUT penis (*pi'shküt*). No cognate.

GER-POONCH you shut (*g'pú'nsh*). The stem is *pún* = N. *ponum*; imv. *ponsh* put thou. Abn. *nbonumun* I put it. In Pequot also the imv. *pú'nú'nch* 'put it' occurs. Peq. *n'púnüm* = I laid down something.

POSER light rain, drizzle (*páshā*). No cognate.

POYANTUM he starves (*pó'yó'ndüm*), probably a distant cognate with N. *paskanontam* he is starving? See YUNDUM.

PUDDEENCH arms, inan. pl. (*pú'dí'nsh*) = RW. *wuppitténash* his arms; N. *muhpit* arm; Abn. *upedin* his arm.

NE PUDDUM I hear (*nêpúdüm*) 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.

QUAHAUG clams (*kwáhá'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 (*kwi'nébá'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 (*kü'düm*). In N. we find *qusséashk* he swallows; Abn. *kwazilômuk* one swallows. See QUDDUNG.

QUDDUNG throat (*kü'dung*) = N. *mukqutunk* throat; RW. *quttuck*.

QUGGEY he tries (*kü'gi*) = N. *qutchehtam* he tries; Abn. *n'gwagwaji* I will try.

NE QUNNA I catch (*nê-kü'nü*) = N. *tohqunau mosquoh* he catches a bear; D. *achquanan* he catches with a net.

QUOGQUISH run, imv. (*kwā'gkwish*) = Stiles *koquish*; RW. *quogquish*, *quogqucu* he runs.

QUOJUG out of doors (*kwā'yūg*) = N. *po-quadche* outside; RW. *puck-quatchick*; Abn. *kwajemiwi*; Minsee *quotschemink*.

GER-QUOMMUSH he will bite you (*gūkwā'mūsh*). In Oj. I find *nin takwange* I bite. Is this a cognate? *Kwange* = *quom*?

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

QUOTSTUMPSH taste, imv. (*kwūtstū'msh*) = N. *qutchtam* he tastes. The *-p*- in Mrs F.'s form is unnecessary. Cf. also in Pequot *ne qutsh-tumun* (*nē-kūchtūmūn*) I taste some, with the definite ending *-un*.

QUTSHETUSH wash yourself, inv. (*kūchitūsh*) = N. *kutchissitau* he washes himself; *kutchissumwush* wash thyself; D. *kschieche*; Abn. *kazebaalōmuk* one washes.

QUTSUG lice (*kū'tsūg*). This in N. was *yeuhquog*. *Kuts* in N. = a cormorant!

SABASHAH it melts (*sābā'shā*) = N. *sabohtau* it melts, from *sabae* it is soft.

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

SEEBOIS a little brook (*sī'bōi's*) = N. *sepuese* a little river, with dim. ending *-eese*, is.

SEEBOOG brook (*sī'būg*). This is really a pl. = rivers. Cf. N. *sepwash*, inan. pl.; Abn. *sibo-al*.

SEDUSH feet, inan. pl. (*sī'dūsh* and *sī'dūnsh*) = N. *musseet*; Stiles *cusseet* thy foot; Abn. *mezid*.

SEGUISH come in! (*sūgwī'sh*). No cognate, unless it is connected with *shquond* door, entrance, which is probable. See SHKWUND.

NE SEWORTUM I am sorry (*nī stwā'tūm*) = Abn. *n'siwa'tum*.

SHENEE that (*shēni'*). The last element is the demonstr. *nī*, but I cannot find *sh*- anywhere.

SHKOOK snake (*shkūk*) = N. *askuk*; RW. *askug*; Stiles *skoogs*. Speck found *shkook* in the mouth of a Poosepatuck Indian near Bellport, L. I. Cf. Abn. *skog*; D. *achgook*.

SHKUNSH bones (*shkūnsh*), inan. pl. of *shkun* = N. *muskon*, pl. *muskonash*; D. *wochgan*; Abn. *uskan*.

SHKWUND door (*shkwūnd*) = N. *squont*, *squontam*; RW. *squontāumuck* at the door; D. *esquande*. Anthony says this means 'the threshold'; rather than 'the door.' This harmonizes with *sequish*, q. v. The Peq. loc. is *shkwūndā'g*.

SHMOKERMAN white man (*shmō'kēmūn*). A Brothertown word = Oj. *kitchimū'kēmān* big knife.

SHPUCK meat (*shpūk*). A Brothertown word, with no cognate. All other Algonquian idioms have *wias* in some form. See WEOUS.

SHQUAAW woman; pl. *shquaausuk* (*shkwā*) = N. *squaas*; C. *eshqua*; RW. *squaws*. The forms are undoubtedly connected with the D. *ochqueu*; Oj. *ikwe* and Pass. Micmac *ēpit*. The meaning of the stem was the prepuce. I see in Mohican *phgainoom* 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 (*shkwāsts*) = Narr. *squahsees*; D. *okhquet-schitsch*.

SHQUONU sharp (*shkwō'nū*) = Abn. *skuahigen* it is sharp. Cf. also N. *kēna*, *kēneh*; D. *kihneu*, *kihnsu*.

SKEEDUMBORK people (*shkī'dūmbōk*) = N. *woskētomp*; RW. *skeetomp*; Pass. *skitap*. The ending *-omp*, *-ap* appears as *-āpe* in D. and as *ōba* in Abn. See *Am. Anth.*, v, 203.

SKEESHU quick (*shkīshu*) = Oj. *kejidin*.

SKEESUCKS eyes (*shkī'zūks*) = N. *muskezuk*, *muskezuk* my eye; RW. *wuskeesucks* his eyes; Stiles *skeezucks*; Abn. *msizukw* eye, face.

SKUNX skunk (*shkūnks*) = Josselyn *squnck*; Abn. *segōgw*; Oj. *shikaug*, hence *Chicago* 'place of skunks.' The Pequot of Stiles was *ausowush*, from a different stem.

SKWISHEGUN head (*skī'shēgūn*). Brothertown word. The nearest to this is Oj. *oshtigwan* his head. The connection is doubtful.

GE SOOJEPOOG neck (*g'sā'jēpūg*). This is really 'your neck.' Cf. N. *mussittipuk*; RW. *sitchipuck*, *wussittipuk* his neck, pl. = *-anash*.

SOOJPOH snow falling (*sū'tspō* and *sū'jō*) = Stiles *souch'pon*; RW. *sochepuntch* when it snows; Abn. *pson* with metathesis. See GOONE.

NE SOOKEDUNG I urinate (*nēsū'kidūng*) = Abn. *ngade-sugi* I want to urinate; N. *noh sagkeet* he who urinates. From the same stem as Abn. *sognem* he pours out; N. *sokinnum*.

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

SOOME too much (*sū'mi*) = N. *wussaume*; C. *wussomme*; Abn. *uzōmi*; D. *wsami*.

NE SOSUNNE I am tired (*nē-sā'sūni*); also *gēsā'sūni* 2d pers., and *sā'sūni* 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.

SQUAYOH red (*skwā'iō*); 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*-.

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

SUGATUCK negro (*sū'gātūk*). Probably pl., i. e. *sukit* he who is black + *uk*. In RW. *sucki* is black = Abn. *mkazawit* a black man. See SUGAYOH.

SUGAYOH adj. black (*sū'gā'yō*). See SUGATUCK.

SUN stone (*sū'ēn*) = N. *hassun*; D. *achsin*; Abn. *sen*; Pass. *s'n*.

SUNJUM sachem (*sū'njūm*) = Narr. *saunchim*; Stiles *sunjum*; N. *sachim*, from which the Eng. sachem. Cf. Abn. *sō'gmō*; D. *sakima*.

SUNKATIDDEYORK stinging ones (*sū'nkātid'yō'k*) pl. = RW. *sun-nukehtau* 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 (*sū'smō*). No cognate.

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

TAHBUT NE thanks (*tā'būt nī*); Lit. thanks for that = *nī*. 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 memnūn* (Ar.), *memnūnim* (Tk.) I am content, i. e. thank you.

GER-TEE you do (*gētī*). Same stem as in Abn. *kizi-t-o* he does; N. *wuttussen* he does so.

TEECOMMEWAAS a family name (*t'kū'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'kū'iyō*) = 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 (*tt-tt*).

TIANER. See NOOGER (*tāi'ā'nū*).

NE-TIATUM I think (*nē-tāi'ā'tūm*) probably for *taiantum*. Cf. the N. *-antum*, denoting a state of *mind*, as in N. *nuttentantamun* I think it; in Abn. *ndelaldam*. See YERTUM.

TIONDEES liar (*tā'iondī's*), probably connected with *taiantum* ?
NER-TISHOR I went (*nēfī'shā*) ; the last part is evidently *au* = go, ND.
267-8, perhaps = N. *ussishau* he hastens.

TORDUS potatoes (*tā'dūs*). Cf. Abn. *padates*. Eng. loanwords.

TOWUG ears (*tā'ūwūg*) = N. *mehtauog* ; Stiles *kultuwaneage* your ears, from *wahteau* he perceives. Cf. Abn. *watawagwit* ; D. *whittawack*.

TUDDUM he drinks (*tū'dūm*) = N. *wuttāttam* he drinks ; *wuttattash* drink thou, *imv*.

TUGERNEEG bread (*tū'gēnig*) = RW. *petukqueneg*.

TUGGUNG axe (*tū'gūng*) = N. *togkunk*, lit. 'a striker' from same stem as *teecommewaas*, q. v. ; also see DUCKWONG.

TULEPAS turtle (*tū'līpās*) = Abn. *tolba* ; Old Abn. *turebe*. This stem is not in Natick.

NE TUMERSUM I cut (*nē-tū'mēsūm*) = N. *tummussum* he cuts it off. Same stem as *tamahigan* an axe (Abn.).

TUMMOUNG a pipe (*tūmū'ng*) = Stiles *wuttummunc* : Abn. *wadamon* tobacco.

UMBUSK medicine (*ūmbū'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 (*ūndā'i*). See *Am. Anth.*, v, 207.

UNGERTUG dark, cloudy (*ū'ngūtūg*) = RW. *mattaquat* ; N. *matokqs* cloud.

UNGOOZE pray, not in N. (*ūngūz*). Note 2d pers. *g'ōngū'z*, *Am. Anth.*, v, 206. Cf. Abn. *winawoñz-wigamigw* a house of prayer ; D. *wundangunsin* he prays for him.

UNKSHOH he sells (*ū'nkshā*) = Abn. *onkohlōmuk* one sells.

UNKUPE rum (*ūnkūpi'*) = Abn. *akwbi* ; N. *onkuppe* strong drink.

WAHBAYOH windy (*wābā'yō*) = N. *waban* wind. See WETUN. In N. we find *waapu* and *waabeu* the wind rises.

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

WEBUT his tooth (*wī'būt*) ; RW. *weepit* ; N. *weepit* his tooth ; Stiles *meebut*, the original form = Abn. *wibidal* teeth ; D. *wipit*.

WEECHU he laughs (*wi'chû*). No cognate.

WEEGWASUN good-morning (*wigwâ'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 (*wik'chû*). Same stem as *wiktûm*. See NE WEEKTUMUN.

WEEKSUBAHGUD it is sweet (*wiksûbâ'gûd*). Cf. WEEKCHU. See N. *wekon* sweet.

NE WEEKTUMUN I love someone (*nê-wi'ktûmûn*). From the same stem as Abn. *n'wigîba* I would like, really 'I love it.'

WEESHAWGUNSH they are hairy (*wi'shâgûnsh*). This seems to be an inan. pl. It should be *wishagunuk*. Note Mrs Fielding's monstrous combination *weeshawgunsh wônnûxâg* hairy whiteman. Cf. N. *uweshaganu*.

NE WEESHKERNUM I make a bed (*nê-wi'shkûnûm*). 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.

WEEWACHERMUNCH corn (*wtwâ'chêmûnch*) = N. *weatchimin*; Stiles *wewautchimins*. The *-sh* in this word is the inan. pl.

WEGATUH it is done (*wi'gâtû*). No cognate.

WEGOO it is clear (*wigû*) = Abn. *ulgo*.

WEGUN good (*wigûn*) = Abn. *uligun*; RW. *wunnêgan*; D. *wuli*; Pass. *uli*, etc. *Wegun dupkwoh* 'good-night' is an undoubted Anglicism.

WEGUN TAH good day (*wigûn tâ'*). *Tah* is probably an Eng. loan-word from 'day.'

WEJEESH his hand (*wijî'sh*) = RW. *wunnuntch* his hand; Abn. *mêjî* hand.

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

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

WENAI old woman (*wîndi*) = Stiles *wenyghe*; Abn. *winasosis*.

WEOUS meat (*wi'ûs*) = N. *weyaus*; Abn. *wiûs*; D. *ojos*.

WEOUSIBOIGE soup (*wi'ûsîb'ij*). Cf. N. *sobaheg* porridge, from *saupe* soft. See BOIGE.

NE WESUCK CHAWSUN this bed is hard (*nî wi'sûk châ'sûn*). Does the D. *gechgawiwînk* contain the root of *wesuck*?

NE WESUKWON I hurt myself (*nê-wisôgwôn*) = N. *woskheau* he hurts him; *nuwoskhit* I am hurt; D. *wissachgissi* it hurts me.

WETUN wind (*wi'tùn*) = Stiles *wuttun*; Oj. *notine*; Old Algonquian *lootin* (Lahontan).

WEYON tongue (*wi'yùn*) = N. *menan*; *wenan* his tongue; D. (Heckewelder) *wilanu*; Abn. *wilalo* his tongue.

WEYONGOO yesterday (*wiyüngü'*) = Abn. *ulôgua*; N. *wunnonkw*. D. *ulaque*.

WEYOUN moon (*wiyün*) = Stiles *weyhan*, a pure Pequot word.

WEYOUT fire (*wi'yüt*) = Stiles *yewt*; RW. *yoteg*, loc.; Pass. *skwut*, Abn. *skweda*, Oj. *ishkote*. The N. wood is *nut* from the same stem.

WEZERWONG his name (*wi'zëwöng*) = Abn. *wisowongan*; *kdeliwizi* you are named; N. and RW. *wesuonk*. See *Am. Anth.*, v, 209.

WHEE wheat (*hwi*). Eng. loanword.

NE WHEEZIG I am afraid (*në-w'zig*) = RW. *wesassu* he is afraid.

WICHENAH when rel. (*wichi'nä*). Same stem as Abn. *chiga*; D. *tschingé* when?

WIGWŪ'MŪN come in the house. A Brothertown word. A deriv. from *wigwom* house.

WISHBIUM get out, avaunt! (*wishbâi'üm*) = partly from RW. *sawhush*; C. *sohhash*; Abn. *saosa* go out.

WOCHI from (*wüchä'i*) = Abn. *uji*; RW. *wuche*; N. *wutche*; Moh. *ocheh*.

WODGIANUM he has (*wäjä'nüm*) = Abn. *wajönem*. Cf. RW. *num-mache* I have.

WOGGEY for so that (*wö'gî*) = Abn. *waji*; N. *wutche* also *yeu wajeh* for this.

NE WOHTER I know (*në-wä'tü*) = N. *waheau* he knows; Abn. *n'wawawinôwô*; RW. *nowantum* I understand. D. *nawa* = he knows.

WOMBAYOH white (*wömbä'iö*) = Abn. *wömbi*; Pass. *wäbi*; N. *wompi*, Stiles *wumbiow*; Long Island *wampayo*; D. *wape*.

WOMBEOH he is coming (*wömbi'yö*) = *wu* + *biyo* = N. *peyau*. See BEYOR.

WOMME all (*wämi*) = D. *wame*; RW. *wametedägun* all things; N. *wame*. See WONJUG.

WOMPSHAUK geese (*wä'mpshä'k*) = Abn. *wöbtegua* the white goose; C. *wompohutuck*.

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 (*wō'nsātā'*). Eng. loanword.

WOODQUNCH wood for the fire (*wū'dkwūnch*) = N. *wuttuhqun*; RW. *wuttuckquanash* put wood on the fire.

WOJERWAS a fly (*wū'gūwās* and *wū'jūwās*) = N. *uhaus*; Abn. *ujawas*; D. *utscheuwes*.

WOOSGWEGE book (*wū'shgwig*) = N. *wussukwhonk*, from *wussukhum* he writes.

WOOSTOH he made (*wū'stū*). This is simply the same as Abn. *uji-to* he makes it out of something. See WOCHI.

WOOT mouth (*wū't*) = N. *muttoon*; Stiles *cuttoneage*; Abn. *mlon*; D. *wdon* his mouth.

WOOTHUPPEAG pail, bucket (*wū'tūpi'g*). No cognate.

WORMUNCH eggs, inan. pl. (*wā'mūnsh*) = N. *woanash*; C. *wouwanash*; Abn. *wōwanal*; D. *wahh*.

WORWHODDERWORK they shout (*wā'wōdūwā'k*). No cognate.

WŌTĪ'NE help; cf. *nēwōtī'nēmōng* he helps me = N. *kuttannumous* I help you. In Pequot the forms *nēwōtī'nēmōwū* 'I help him,' and *wōtī'nēmōwū* 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 (*wōtōni*) = D. *aan*; N. *au*.

NER-WOTSHOR I went (*nē-wō'tshā*). This must mean 'I went from.' See WOCHI.

WOUMBUNSEYON if I live in the morning (*wōmbūnsiyōñ*) = Abn. *wōban* + Peq. *seyon* if I am.

WUNX fox (*wūnks*) = Stiles *awaumps*; N. *wonkquassis*; Abn. *wōkwuses*.

WUSGWOSU he writes (*wū'skūsū'*) = N. *wussukhon* he writes; RW. *wussuckhosu* he is painted. See WOOSGWEGE.

WŪSKŪSŪ' 'writing'; noun.

WUTUGAPA it is wet (*w'tūgāpā'*) = N. *wuttogki* it is wet; Stiles *wutugw* 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'tūgāyō*).

WYCOJOMUNK O dear me (*wāikūjō'mūnk*). No cognate.

YEOWDI here (*yū'dā'i*) = Abn. *yu dali*; N. *yeuut*, with loc. *ut*.

YERTUM he thinks, a thought (*yū'tūm*). Cf. TIATUM. This word is probably cognate with the stem seen in N. *anantum*; Abn. *laldamen* he thinks it, i. e. *yu'tumantum*, *aldam* to be in a state of mind. See p. 16 on *l-n-r*.

YOKEG parched corn (*yôkig*) = N. *nuhkik*; RW. *nokchick* Indian corn parched and beaten.

YONOKWASU sewing (*yô'nâkwâsû'*) = N. *usquontosu* he is sewing.

YOTS rat (*yôts*). Eng. loanword.

YOU this (*yû*) = Abn. *yu*; N. and RW. *yeu*. Cf. Pequot *you dupkwoh* this night; *you geesk* today.

YOUMBEWE early morning (*yûmbô'wi*) = *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. *spôzowîwi* 'early in the morning.'

YOUMBEWONG again (*yû'mbêwong*) = *yu* + *inbi* + *wong* = N. *wonk*; D. *woak* 'and' 'repetition.' See *Am. Anth.*, v, 208. *Inbi* or *mbi* may mean 'time.'

YOW four (*yâ'û*) = Abn. *iaw*; N. *yau*; Stiles *yauuh*.

YUKCHAWWE yonder (*yû'kchâwi'*) = N. *yo, ya* yonder. Perhaps the first part of the word is cognate with D. *ika* yonder.

YUNDUM he is hungry; *gëyôndûm* you are hungry. See PIANTUM.

YUNJANUNPSH open, inv. (*yû'njänû'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.

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

ZEEWOMBAYOH blue (*zî'wômbâ'îô*). In N. *see* = unripe. *Zeewombayoh* may mean 'an unripe white'? I can find no parallel.

NE ZERMUKSUN I lie down (*nêzûmû'ksûn*). Cogn. with N. *summa'-gunum* he stretches out.

ZOB tomorrow (*zâb*) = N. *sauþ*; RW. *sauop*; Abn. *saba*; Pass. *sepaunu*.

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

ZOTORTAR Saturday (*zâ'tâtâ*). Eng. loanword.

ZUNATAR Sunday (*zû'nâtâ*). Eng. loanword.

ZUNGWATUM anything cold (*zûngwâ'tûm*), lit. 'it is cold.' See TEKIVO. 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.

