





John Carter Brown.

Sh: T. W. 1643

A KEY into the
LANGUAGE
OF
AMERICA:
OR,

An help to the *Language* of the *Natives*
in that part of AMERICA, called
NEW-ENGLAND.

Together, with briefe *Observations* of the Cu-
stomes, Manners and Worships, &c. of the
aforesaid *Natives*, in Peace and Warre,
in Life and Death.

In all which are added Spirituall *Observations*,
Generall and Particular by the *Author*, of
civile and speciall use (upon all occasions,) to
all the *English* Inhabiting those parts;
yet pleasant and profitable to
the view of all men:

BY ROGER WILLIAMS
of Providence in New-England.

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A NEW METHOD

OF TEACHING

AMERICAN

OR

THE HISTORY AND CONSTITUTION OF THE UNITED STATES

AS A MEANS OF IMPROVING THE MIND AND FORMING THE CHARACTER OF THE YOUTH OF THIS COUNTRY

BY JOHN W. WILKINS

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TO BE HAD OF ALL BOOKSELLERS



JOHN CARTER BROWN



To my Deare and Welbeloved
Friends and Counrey-men, in old
and new ENGLAND.

I Present you with a *Key*; I have not heard of the like, yet framed, since it pleased God to bring that mighty *Continent* of *America* to light: Others of my Counrey-men have often, and excellently, and lately written of the *Counrey* (and none that I know beyond the goodnesse and worth of it.)

This *Key*, respects the *Native Language* of it, and happily may unlocke some *Rarities* concerning the *Natives* themselves, not yet discovered.

I drew the *Materialls* in a rude lump at Sea, as a private *helpe* to my owne memory, that I might not by my present ab-

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sence *lightly lose* what I had so *dearely bought* in some few yeares *hardship*, and *charges* among the *Barbarians*; yet being reminded by some, what pitie it were to bury those *Materialls* in my *Grave* at land or Sea; and withall, remembering how oft I have been importun'd by *worthy friends*, of all sorts, to afford them some helps this way.

I resolved (by the assistance of the *most High*) to cast those *Materialls* into this *Key*, *pleasant* and *profitable* for *All*, but specially for my *friends* residing in those parts:

A little *Key* may open a *Box*, where lies a *bunch* of *Keyes*

With this I have entred into the secrets of those *Countries*, where ever *English* dwell about two hundred miles, betweene the *French* and *Dutch* Plantations; for want of this, I know what grosse *mis-takes* my selfe and others have run into.

There is a mixture of this *Language* *North* and *South*, from the place of my abode, about six hundred miles; yet within the two hundred miles (aforementioned)

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oned) their *Dialects* doe exceedingly differ; yet not so, but (within that compasse) a man may, by this *helpe*, converse with thousands of *Natives* all over the *Countrey*: and by such converse it may please the *Father* of *Mercies* to spread *civillize*, (and in his owne most holy season) *Christianitie*; for one *Candle* will light ten thousand, and it may please *God* to be esse a little *Leaven* to season the mightie *Lump* of those *Peoples* and *Territories*.

It is expected, that having had so much converse with these *Natives*, I should write some title of them.

Concerning them (a little to gratifie expectation) I shall touch upon *four* *Heads*:

First, by what *Names* they are distinguished.

Secondly, Their *Originall* and *Descent*.

Thirdly, their *Religion*, *Manners*, *Customes*, &c.

Fourthly, That great *Point* of their *Conversion*.

To the first, their *Names* are of two *sorts*:

To the Reader.

First, those of the English giving: as *Natives, Salvages, Indians, Wild-men*, (so the Dutch call them *Wilden*) *Abergeny men, Pagens, Barbarians, Heathen*.

Secondly, their *Names*, which they give themselves.

I cannot observe, that they ever had (before the coming of the *English, French* or *Dutch* amongst them) any *Names* to difference themselves from strangers, for they knew none; but two sorts of names they had, and have amongst themselves.

First, *generall*, belonging to all *Natives*, as *Ninnuock, Ninnimissinnuwock, Eniskeetompauwock*, which signifies *Men, Folke, or People*.

Secondly, *particular names*, peculiar to severall *Nations*, of them amongst themselves, as, *Nanhigganuock, Massachusettsuck, Cawasumseuck, Cowwesuck, Quintikoock, Quunpiuuck, Pequibog, &c.*

They have often asked mee, why we call them *Indians Natives, &c.* And understanding the reason, they will call themselves *Indians*, in opposition to *English, &c.*

To the Reader.

For the second Head proposed, their *Originall and Descent*.

From *Adam* and *Noah* that they spring, it is granted on all hands.

But for their later *Descent*, and whence they came into those parts, it seemes as hard to finde, as to finde the *Wellhead* of some fresh *Stream*, which running many miles out of the *Countrey* to the salt *Ocean*, hath met with many mixing *Streames* by the way. They say themselves, that they have *sprung* and *growne* up in that very place, like the very *trees* of the *wildernesse*.

They say that their *Great God Cawtán-towwit* created those parts, as I observed in the Chapter of their *Religion*. They have no *Clothes*, *Bookes*, nor *Letters*, and conceive their *Fathers* never had; and therefore they are easily perswaded that the *God* that made *English* men is a greater *God*, because Hee hath so richly endowed the *English* above *themselves*: But when they heare that about sixteen hundred yeeres agoe, *England* and the *Inhabitants* thereof were like unto *themselves*,

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and since have received from God, *Clothes, Bookes, &c.* they are greatly affected with a secret hope concerning *themselves.*

wise and Judicious men, with whom I have discoursed, maintaine their *Originall* to be *Northward* from *Tartaria*: and at my now taking ship, at the *Dutch Plantation*, it pleased the *Dutch Governour*, (in some discourse with mee about the *Natives*), to draw their *Line* from *Iceland*, because the name *Sackmakan* (the name for an *Indian Prince*, about the *Dutch*) is the name for a *Prince* in *Iceland.*

Other opinions I could number up: under favour I shall present (not mine opinion, but) my *Observations* to the judgement of the *Wise.*

First, others (and my selfe) have conceived some of their words to hold affinity with the *Hebrew.*

Secondly, they constantly *annoint* their heads as the *Jewes* did.

Thirdly, they give *Dowries* for their wives, as the *Jewes* did.

Fourthly (and which I have not so observed

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served amongst other Nations as amongst the Jewes, and these:) they constantly separate their Women (during the time of their monthly sicknesse) in a little house alone by themselves foure or five dayes, and hold it an *Irreligious thing* for either *Father* or *Husband* or any *Male* to come neere them.

They have often asked me if it bee so with *women* of other Nations, and whether they are so separated: and for their practice they plead *Nature* and *Tradition*. Yet againe I have found a greater *Affinity* of their Language with the *Greek Tongue*.

2. As the *Greekes* and other Nations, and our selves call the seven *Starres* (or *Charles Waine* the *Beare*;) so doe they *Mosk* or *Paukunnawaw* the *Beare*.

3. They have many strange Relations of one *Wétucks*, a man that wrought great *Miracles* amongst them, and *walking upon the waters*, &c. with some kind of broken Resemblance to the *Sonne of God*.

Lastly, it is famous that the *Sowwest* (*Sowanu*) is the great Subject of their discourse.

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course. From thence their *Traditions*. There they say (at the *South-west*) is the Court of their great God *Cautátoawit*: At the *South-west* are their *Forefathers* soules: to the *South-west* they goe themselves when they dye; From the *South-west* came their *Corne*, and *Beanes* out of their Great God *Cautátoawits* field: And indeed the further *Northward* and *Westward* from us their *Corne* will not grow, but to the *Southward* better and better. I dare not conjecture in these *Uncertainties*, I believe they are *lost*, and yet hope (in the Lords holy season) some of the wildest of them shall be found to share in the blood of the Son of God. To the third *Head*, concerning their *Religion*, *Customes*, *Manners* &c. I shall here say nothing, because in those; 32. Chapters of the whole Book, I have briefly touched those of all sorts, from their *Birth* to their *Burialls*, and have endeavoured (as the Nature of the worke would give way) to bring some short *Observations* and *Applications* home to *Europe* from *America*.

Therefore

To the Reader

Therefore fourthly, to that great Point of their *Conversion* so much to be longed for, and by all *New-English* so much pretended, and I hope in Truth.

For my selfe I have uprightly laboured to suite my endeavours to my pretences: and of later times (out of desire to attaine their Language) I have run through varieties of *Intercourses* with them Day and Night, Summer and Winter, by Land and Sea, particular passages tending to this, I have related divers, in the Chapter of their Religion.

Many solemn discourses I have had with all sorts of *Nations* of them, from one end of the Countrey to another (so farre as opportunity, and the little Language I have could reach.)

I know there is no small *preparation* in the hearts of Multitudes of them. I know their many solemn *Confessions* to my self, and one to another of their lost *wandering Conditions*.

I know strong *Convictions* upon the *Consciences* of many of them, and their desires uttered that way. I

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I know not with how little *Knowledge* and *Grace* of Christ the Lord may save, and therefore neither will *despaire*, nor *report* much.

But since it hath pleased some of my Worthy *Country men* to mention (of late in print) *VVe, uash*, the *Pegut Captaine*, I shall be bold so tarre to second their *Relations*, as to relate mine owne Hopes of Him (though I dare not be so confident as others.

Two dayes before his Death, as I past up to *Qunnibicut* River, it pleased my worthy friend Mr. *Fenwick* whom I visited at his house in *Say-Brook* Fort at the mouth of that River, to tell me that my old friend *VVequash* lay very sick: I desired to see him, and Himselfe was pleased to be my Guide two mile where *VVequash* lay.

Amongst other discourse concerning his *sicknesse* and *Death* (in which hee freely bequeathed his Son to Mr. *Fenwick*) I closed with him concerning his *Soule*: Hee told me that some two or three yeare before

To the Reader.

Fore he had lodged at my House, where I acquainted him with the Condition of all Mankind, & his Own in parricular, how God created Man and Allthings: how Man fell from God, and of his present Enmity against God, and the wrath of God against Him untill Repⁿtance: said he your words were never out of my heart to this present; and said hee me much pray to Jesus Christ: I told him so did many English, French, and Dutch, who had never turned to God, nor loved Him: He replied in broken English: Me so big naughty Heart, no heart all one stone! Savory expressions using no breath from compunct and broken Hearts, and a sence of inward hardnesse and unbroke-ness. I had many discourses with him in his Life, but this was the summe of our last parting untill our generall meeting.

Now because this is the great Inquiry of all men what Indians have been converted? what have the English done in those parts? what hopes of the Indians receiving the Knowledge of Christ!

And because to this Question, some put
an

To the Reader.

an edge from the boast of the Jesuits in
Canada and *Maryland*, and especially from
the wonderfull conversions made by the
Spaniards and Portugalls in the *West-Indies*,
besides what I have here written, and
also, beside what I have observed in the
Chapter of their Religion! I shall further
present you with a briefe Additionall
discourse concerning this Great Point,
being comfortably perswaded that that
Father of Spirits, who was graciously
pleased to perswade *Japhet* (the Gentiles)
to dwell in the Tents of *Shem* (the Jewes)
will in his holy season (I hope approaching)
perswade, these Gentiles of *America*
to partake of the mercies of *Europe*, and
then shall bee fulfilled what is written
by the Prophet *Malachi*, from the rising
of the Sunne in (*Europe*) to the going down
of the same (in *America*) my Name shall
be great among the Gentiles.) So I desire to
hope and pray,

Your unworthy Country-man

ROGER WILLIAMS.

DIRECTIONS for the use of the
L A N G U A G E.

1. **A** Dictionary or Grammer way I had consideration of, but purposely avoided, as not so accommodate to the Benefit of all, as I hope this Forme is.
2. A Dialogue also I had thoughts of, but avoided for brevities sake, and yet (with no small paines) I have so framed every Chapter and the matter of it, as I may call it an *Implicite Dialogue*.
3. It is framed chiefly after the *Narroganset Dialect*, because most spoken in the Countrey, and yet (with attending to the variation of peoples and *Dialects*) it will be of great use in all parts of the Countrey.
4. Whatever your occasion bee either of Travell, Discourse, Trading &c. turne to the Table which will direct you to the Proper Chapter.
5. Because the Life of all Language is in the Pronuntiation, I have been at the paines and charges to Cause the Accents, Tons, or sounds to be affixed; (which some understand, according to the Greeke Language, *Acutes, Graves, Circumflexes*) for example,

Directions for the use of the Language

ample, in the second leaf in the word Ewò He: the sound or Tone must not be put on E, but wò where the grave Accent is.

In the same leaf, in the word Afcowequásfin, the sound must not be on any of the Syllables, but on quáff, where the Acute or sharp sound is.

In the same leaf in the word Anspaumpmañtam, the sound must not be on any other syllable but Mañ, where the Circumflex or long sounding Accent is.

6. The English for every Indian word or phrase stands in a straight line directly against the Indian: yet sometimes there are two words for the same thing (for their Language is exceeding copious, and they have five or six words sometimes for one thing) and then the English stands against them both: for example in the second leaf,

Cowaunckamish &
Cuckquénamish.


I pray your Favour.



AN
Helpe to the native Language
of that part of *America* called
NEW-ENGLAND.

CHAP. I.
Of *Salutation*.

Observation.

 He Natives are of two sorts, (as the English are.) Some more Rude and Clownish, who are not so apt to Salute, but upon *Salutation* resalute lovingly. Others, and the generall, are *sober* and *grave*, and yet chearfull in a meane, and as ready to begin a *Salutation* as to *Resalute*, which yet the English generally begin, out of desire to *Civilize* them.

B

What

Of Salutation.

What cheare Nétop ? is the generall salutation of all English toward them, Nétop is friend.

Netompañog

Friends.

They are exceedingly delighted with Salutations in their own Language.

Neèn, Keèn, Ewò,

I, you, he.

Keèi ka neen

You and I.

Asco wequáñin

Asco wequáñunm-

Good morrow.

mis

Asküttaaquompsin ?

How doe you ?

Asnpaumpmaúntam

I am very well.

Taubot paump

maúntaman

I am glad you are well.

Cowaúnckamish

My service to you.

Observation.

This word upon speciall Salutations they use, and upon some offence conceived by the *Sachim* or Prince against any: I have seen the party reverently doe obeysance, by stroking the Prince upon both his sholders, and using this word,

Cowaúnckamish &

I pray your favour.

Cuckguénamish

He salutes you.

Cowaúnckamuck

Aspaumpmaúntam

How doth the Prince ?

sachim

Aspaum-

Aspaumpmáuntam Commíttamus ?		<i>How doth your Wife ?</i>
Aspaumpmaúntam- wock cummucki- aúg ?		<i>How doth your children ?</i>
Konkeeteaúg Táu bot ne paump maunthéttit		<i>They are well.</i>
Túnna Cowáum Tuckôteshana		<i>I am glad they are well.</i>
Yò nowáum Náwwatuck nóte- shem		<i>Whence come you.</i>
Mattaáfu nóteshem Wétu		<i>I came that way.</i>
Wetuômuck nóte shem		<i>I came from farre.</i>
Acáwmuck nóteshem Otàn		<i>I came from hard by.</i>
Otánick nóteshem		<i>An House.</i>
		<i>I came from the house.</i>
		<i>I came over the water.</i>
		<i>A Towne.</i>
		<i>I came from the Towne.</i>

Observation.

In the Narigánset Countrey (which is the chief people in the Land :) a man shall come to many Townes, some bigger, some lesser, it may be a dozen in 20. miles Travell.

Of Salutation.

Observation.

Acawmenóakit *Old England*, which is as much as from the *Land on t'other side*: hardly are they brought to believe that that Water is three thousand English mile over, or thereabouts.

Tunnock kuttóme		<i>Whither goe you?</i>
Wékick nittóme		<i>To the house.</i>
Nékick		<i>To my house.</i>
Kékick		<i>To your house.</i>
Túckowékin		<i>Where dwell you?</i>
Túckuttîin		<i>Where keep you?</i>
Matnowetuómeno		<i>I have no house.</i>

Observation.

As commonly a single person hath no house, so after the death of a Husband or Wife, they often break up house, and live here and there a while with Friends, to allay their excessive Sorrowes.

Tou wuttîin?		<i>Where lives he?</i>
Awânick ûchick		<i>Who are these?</i>
Awaun ewò?		<i>Who is that?</i>
Túnna úmwock?		<i>Whence come they?</i>
Tunna Wutshatúock		<i>I dwell here.</i>
Yo nowékin		<i>I live here.</i>
Yo ntîin		

Of Salutation.

Eſu or Nnſu?	Is it ſo?
Nux	Yea.
Mat nippompitam- men	I have heard nothing.
Wéſuonck	A name.
Tocketuſſawêitch	What is your name?
Taantúſſawefe ?	Doe you aſke my name?
Ntúſſawefe	I am called, &c.
Matnowéſuónckane	I have no name.

Obſervation.

Obscure and meane persons amongst them have no Names: *Nullius in verba*, &c. as the Lord Jesus foretells his followers, that their Names should be cast out, *Luk. 6. 22.* as not worthy to be named, &c. Again, because they abhorre to name the dead (Death being the King of Terrours to all naturall men: and though the Natives hold the Soule to live ever, yet not holding a Resurrection, they die, and mourn without Hope.) In that respect I say, if any of their *Sáchims* or neighbours die who were of their names, they lay down those Names as dead.

Now ánnchick now-
éſuonck | I have forgot my Name.

Which is common amongst some of them, this being one Incivilitie amongst the more rustical

rusticall sort, not to call each other by their Names, but Keen; *Ton*, *Ewò He, &c.*

Tahéna	<i>What is his name?</i>
Tahóhowétam	<i>What is the name of it?</i>
Tahétiamen	<i>What call you this?</i>
Teáqua	<i>What is this?</i>
Yò néepoush	<i>Stay or stand here.</i>
Máttapsh	<i>Sit down.</i>
Noónshem	<i>I cannot.</i>
Non ánum	
Tawhitch kuppee yaúmen	<i>What come you for?</i>
Téaqua kunnaúnta men	<i>What doe you fetch?</i>
Chenock cuppeeyáu mis?	<i>When came you?</i>
Maish-kitummáyi	<i>Iust even now.</i>
Kitummáyi nippeé- am	<i>I came just now.</i>
Yò Commíttamus?	<i>Is this your Wife?</i>
Yò cuppáppooſ	<i>Is this your Child?</i>
Yò cummúckqua- chucks	<i>Is this your Son?</i>
Yò cuttaúnis	<i>Is this your Daughter?</i>
Wunnétu	<i>It is a fine Child.</i>
Tawhich neepou- weéye an	<i>Why stand you?</i>
Pucquatchick?	<i>Without dores.</i>

Taw-

Tawhitch mat pe ti- | *Why come you not in?*
 teáyeán?

Observ.

In this respect they are remarkably free and courteous, to invite all Strangers in; and if any come to them upon any occasion they request them to *come in*, if they come not in of themselves.

Awássh		<i>Warne you.</i>
Máttapsh yóteg		<i>Sit by the fire.</i>
Tocketúnnawem		<i>What say you?</i>
Keén nétop?		<i>Is it you friend.</i>
Peeyáush nétop		<i>Come hither friend.</i>
Pétitees		<i>Come in.</i>
Kunnúnni		<i>Have you seene me?</i>
Kunnúnous		<i>I have seen you.</i>
Taubot mequaun naméan		<i>I thank you for your kind remembrance.</i>
Taúbotneanawáyeán		<i>I thank you.</i>
Taúbotne aunana- méan		<i>I thank you for your love.</i>

Observ.

I have acknowledged amongst them an heart sensible of kindnesles, and have reaped kindnesse again from many, seaven yeares after, when I my selfe had forgotten, &c. hence

the Lord Jesus exhorts his followers to doe good for evill : for otherwise, finners will do good for good, kindnesse for kindnesse, &c.

Cowammaunsh

I love you.

Cowammaunuck

He loves you.

Cowammaus

You are loving.

Cowautam?

Vnderstand you?

Nowautam

I understand.

Cowautam tawhit-
che nippeyaumen

*Doe you know why I
come.*

Cowannantam

Have you forgotten?

Awanagufantowofh

Speake English.

Eenantowash

Speake Indian.

Cutehanshishaumo

*How many were you in
Company?*

Kunnishishem?

Are you alone?

Nnshishem

I am alone.

Naneeashaumo

There be 2. of us.

Nanshwiashawmen

We are 4.

Npiuckshawmen

We are 10.

Neefnechecktashaum-
men

We are 20. &c.

Nquitpausuckowash-
awmen

We are an 100.

Comishoonhommis

Did you come by boate?

Kuttiakewushaumis

Came you by land?

Mesh nomishoon

I came by boat.

hommin

Mesh

meshntiauké wushem	I came by land.
Nippenow antawem	I am of another language
Penowantowawhet- túock	They are of a divers language.
Mat nowawtau hette mina	We understand not each other.
Nummaúchenem?	I am sicke.
Cummaúchenem?	Are you sicke?
Tashúckqunne cum mauchenaúmis	How long have you been sicke?
Nummauchêmin or Ntannetéimmin	I will be going.
Saúop Cummauchê- min	You shall goe to morrow.
Maúchish or anakish	Be going.
Kuttannáwshesh	Depart.
Mauchéi or anittui	He is gone.
Kautanaúshant	He being gone.
Mauchéhattit or Kautanawsháwhettit	When they are gone.
Kukkowétous	I will lodge with you.
Yò Cówish	Do, lodge here.
Hawúnshesh	Farewell.
Chénock wonck cup peeyeáumen?	When will you be here again?
Nétop tatta	My friend I can not tell.
From these courteous	Salutations Observe
in generall: There is a favour of civility and	courtesie

10 Of Eating and Entertainment.

courtesie even amongst these wild *Americans*, both amongst *themselves* and towards *strangers*.

More particular :

1. *The Courteous Pagan shall condemne*
Uncourteous Englishmen,
Who live like Foxes, Beares and Wolves,
Or Lyon in his Den.
2. *Let none sing blessings to their soules,*
For that they Courteous are :
The wild Barbarians with no more
Then Nature, goe so farre :
3. *If Natures Sons both wild and tame,*
Humane and Courteous be :
How ill becomes it Sonnes of God
To want Humanity ?

CHAP. II.

Of Eating and Entertainment.

<p>A Scūmetesímmiss? Matta niccat- tuppúmmín Niccawkatone Mannippéno ? Nip. or nipéwese Námitch, commete- símmin</p>	<p> Have you not yet eaten ? I am not hungry. I am thirstie. Have you no water ? Give me some water. Stay you must eat first. </p>
	<p>Teaqua</p>

Of Eating and Entertainment. II

quacumméich
kehick. | *What will you eat?*
| *Parch'd meal, which is*
readie very wholesome food, which they
eat with a little water, hot or cold; I have
travelled with neere 200. of them at once,
and have travelled 100. miles through the woods, every
one carrying a *little Basket* of this at his back,
and sometimes in a hollow *Leather Girdle* at
his middle, sufficient for a man three or
four daies:

With this readie provision, and their *Bow*
and *Arrowes*, are they ready for *War*, and travel
at an *hours* warning. With a *spoonfull* of
meale and a *spoonfull* of water from the
ke, have I made many a good dinner and
supper.

púmmineanash.
púminea-naw-
sáump.

| *The parch'd corne.*
| *The parch'd meale boild*
| *with water at their hou-*
| *ses, which is the whole-*
| *somest diet they have.*

ickquatash.
nusquísédash.
sáump.

| *Boild corne whole.*
| *Beanes.*
| *A kind of meale pottage,*
| *unparch'd.*

From this the *English* call their *Samp*, which
is the *Indian* corne, beaten and boild, and eaten
hot or cold with milke or butter, which are
mercies

12 *Of Eating and Entertainment.*

mercies beyond the *Natives* plaine water, a
which is a dish exceeding wholesome for t
Englisb bodies.

Puttuckqunnēge.	} <i>A Cake.</i>
Puttuckqunnēgunash puttúckqui.	
Teágun kuttie maúnch?	} <i>What shall I dresse you?</i>
Aflámme.	
Ncáttup.	} <i>I am hungrie.</i>
Wúnna ncáttup.	
Nippaskanaún tum.	} <i>I am almost starved.</i>
P'utous notatám.	
Sókenish.	} <i>Powre forth.</i>
Cosaúme sokenúm mis.	
Wuttáttash.	} <i>Drinke.</i>
Nquitchetámmín.	
Quitchetash.	} <i>Taste.</i>
Saunqui n'ip?	
Saun kopaúgot.	} <i>Coole water.</i>
Chowhéfu.	
Aquie wuttáttash.	} <i>Doe not drinke.</i>
Aquie waúmatous.	
Necáwni mèich teàqua.	} <i>First eat something:</i>
Tawhitch mat me chóan.	

Wussaúm

assaume kufó pita.
aguun numméitch
te. ag keesitá uano?

*It is too hot.
What shall I eat?
Is there nothing ready
boyl'd?*

te. ag mécho ewò.
tchiké fu affamme.
tchekún nemi wee
vous.

*He eats nothing.
Cut me a piece.
Cut me some meat.*

tesittuck.
utiinneá méchi-
nucks.

*Let us goe eat.
Bring hither some victu-
alls.*

mwautous.
tukmécha
ick.

Fill the dish.

en three and foure hundred miles West in-
the land) from their eating only *Mihúch-*
sh, that is, Trees: They are *Men-eaters*,
y set no corne, but live on the *bark* of *Chest-*
and *Walnut*, and other fine trees: They dry
eat this *bark* with the fat of Beasts, and
times of men: This people are the *terror*
the neighbour *Natives*; and yet these *Re-*
s, the Sonne of God may in time subdue.

*Tree-eaters. A people
so called (living be-*

ichepweéan.
ichepwucks.
ichepwut.

*After I have eaten.
After meales.
When he hath eaten.*

shaqua maúchep-
ut.

After dinner.

Wayyeyant

14 Of Eating and Entertainment.

Wàyeyant maúche- pwut.	After supper.
Nquittmaúntash.	Smell.
Weetimóquat.	It smells sweet.
Machemógut.	It stinks.
Weékan.	It is sweet.
Machíppoquat.	It is sowre.
Aúwufle weékan.	It is sweeter.
Askùn.	It is raw.
Noónat.	Not enough.
Wusàume wékissu.	Too much either boy or rosted.
Waúmet Taúbi.	It is enough.
Wuttattumútta.	Let us drinke.
Neefneechàhettic taúbi.	Enough for twen- men.
Mattacuckquàw.	A Cooke.
Mattacúquass.	Cooke or dresse.
Matcuttáflamín?	Will you not give me eat?
Keen méitch.	I pray eat.

They generally all take *Tobacco*; and it commonly the only plant which men labour in; the women managing all the rest: they say they take *Tobacco* for two causes; first against the rheume, which cavleth the tooth ake, which they are impatient of: secondly to revive and refresh them, they drinking no thing but water.

Squttam

quittame.	Give me your pipe.
Wetasinna, or, Wut-	Give mee some Ta-
tammafin.	bacco.
Wcattauntum, or,	I long for that.
Wcattiteam.	
Wmauchinaash nowé-	My teeth are naught.
piteash.	
Wnummashackqune	Wee are in a dearth.
aúmen.	
Washackquineáug.	We have no food.
Wúcuck.	A Kettle.
Wíshquockuk.	A red Copper Kettle.
Wétop kuttáflammish.	Friend, I have brought
	you this.
Wquámphash quamp-	Take up for me out of
homínea.	the pot.
Wíppoquat.	It is sweet.
Wéaqua alpúckquat?	What doth it taste of?
Wlowétipo.	I like this.
Wvenómeneash.	Grapes or Raysins.
Wwawéécocks.	Figs, or some strange
	sweet meat.
Wnemaúanash.	Provision for the way.
Wnemauanínruit.	A snapsacke.
Wackhúmmín.	To grind corne.
Wackhumínnea.	Beat me parch'd meale.
Wíshquéhick.	Vnparch'd meale.
Wlummaúchíp nup	We have eaten all.
Wmauchepúmmin.	Cow-

16 Of Eating and Entertainment.

Cowáump?

Nowáump.

Mohowaúgfuck, or,
Mauquaúog, from
móho to eat.

Have you enough?

I have enough.

The Canibals, or, Men
eaters, up into the west
two, three or four hun
dred miles from us.

Cummóhucquock.

They will eat you.

Whomsoever commeth in when they are eating, they offer them to eat of that which they have, though but little enough prepared for themselves. If any provision of *fish* or *flesh* come in, they make their neighbour partakers with them.

If any stranger come in, they presently give him to eat of what they have; many a time, and at all times of the night (as I have fallen in travell upon their houses) when nothing hath been ready, have themselves and their wives, risen to prepare me some refreshment.

The observation generall from their eating, &c.

It is a strange truth, that a man shall generally finde more free entertainment and refreshing amongst these *Barbarians*, then amongst thousands that call themselves *Christians*.

more

Of Sleepe and Lodging.

17.

More particular :

Course bread and water's most their fare;
O Englands diet fine;
by cup runs ore with plenteous store
Of wholesome beare and wine.
Sometimes God gives them Fish or Flesh,
Yet they're content without;
and what comes in, they part to friends
and strangers round about.
Gods providence is rich to his,
Let none distrustfull be;
wilderness, in great distresse,
These Ravens have fed me.

CHAP. III.

Concerning Sleepe and Lodging.

owwushkâwmen	I am weary.
Nkataquaum.	I am sleepe.
kkovetous.	Shall I lodge here?
nickowémen?	Shall I sleepe here?
kkowéti.	Will you sleepe here?
innégin, cówish.	Welcome, sleepe here.
mmouaquômen.	I will lodge abroad.

C

Puck-

Puckquatchick nick- | *I will sleepe without*
ouemen. | *the doores, Which*

have knowne them contentedly doe, by a fire
under a tree, when sometimes some *Eng*
have (for want of familiaritie and langua
with them) been fearefull to entertaine the

In Summer-time I have knowne them
abroad often themselves, to make roome
strangers, *English*, or others.

Mouaquómitea.

| *Let us lye abroad.*

Cowwêluck.

| *Let us sleepe.*

Kukkóuene?

| *Sleepe you?*

Cowwêke.

| *Sleepe, sleepe.*

Cowwêwi.

| *He is asleepe.*

Cowwêwock.

| *They sleepe.*

Askukkóuene?

| *Sleepe you yet?*

Takitippocat.

| *It is a cold night.*

Wekitippocat.

| *It is a warme night.*

Wauwhantowaw án-

| *Ther is an alarme,*

awat. & Wauhau-

| *there is a great sho-*

towávog.

| *ing: Howling a*

shouting is their Alarme; they having
Drums nor Trumpets: but whether an e
mie approach, or fire breake out, this Alar
passeth from house to house; yea, comm
ly, if any *English* or *Dutch* come amongst the
they give notice of strangers by this signe;
I have knowne them buy and use a *D*

Trum

umpet, and knowne a *Native* make a good
um in imitation of the *English*.

atannaue, or Mat- *A finer sort of mats to*
naukanash *sleep on.*

ask tuash *Straw to ly on.*

addtuckquinash *Let us lay on*
onamauta *wood.*

This they doe plentifully when they lie
yn to sleep winter and summer, abundance
y have and abundance they lay on: their
e is instead of our bedcloaths. And so,
mselves and any that have occasion to
ge with them, must be content to turne
en to the Fire if the night be cold, and they
o first wake must reparaire the Fire.

uataunamoke *Mend the fire.*

uataunamutta *Let us mend the fire.*

kétuck *Let us wake.*

uttokémis *Are you not awake yet*

ish. Tokeke *Wake wake*

inish *Wake him.*

umyai tokéan *As soone as I wake.*

innaquômen *I have had a good dream.*

nmattaquômen *I have had a bad dream.*

hen they have a bad Dreame, which they
ceive to be a threatning from God, they
to prayer at all times of the night, especi-
early before day: So *Dauids* zealous heart

to the true and living God: *At midnight I rise &c. I prevented the dawning of the day, Plal. 119. &c.*

Wuannakukkússa	;	<i>You sleep much.</i>
quaum		
Peeyauntam	;	<i>He prays.</i>
Peeyauntamwock	;	<i>They pray.</i>
Túnna kukkowémis	;	<i>Where slept you?</i>
Awaun wéick kuk-	;	<i>At whose house did</i>
kouémis	;	<i>sleep?</i>

I once travailed to an Iland of the wilde our parts, where in the night an Indian (a said) had a vision or dream of the Sun (wh they worship for a God) darting a Be into his Breast, which he conceived to be Messenger of his Death: this poore Na call'd his Friends and neighbours, and pr red some little refreshing for them, but h selfe was kept waking and Fasting in g Humiliations and Invocations for 10. da and nights: I was alone (having travailed fr my Barke, the wind being contrary) and h could I speake to them to their understa ings, especially because of the change of r Dialect, or manner of Speech from our ne bours: yet so much (through the help of G I did speake, of the *True and living only God*, of the Creation: of Man, and his fr

Of their sleepe and lodging. 21

in God, &c. that at parting many burst
out, *Oh when will you come againe, to bring us
more newes of this God?*

From their Sleeping; The Observation
generall.

Sweet rest is not confin'd to soft Beds, for,
only God gives his beloved sleep on hard
things: but also Nature and Custome gives
sound sleep to these Americans on the Earth,
Boord or Mat. Yet how is *Europe* bound
up for better loaging, &c.

More particular.

and gives them sleep on Ground, on Straw,
Sedgie Mats or Boord:
the *English* softest Beds of Downe,
sometimes no sleep affoord.

have knowne them leave their House and Mat
to lodge a Friend or stranger,
the *Jewes* and *Christians* oft have sent
Christ *Jesus* to the Manger.

more day they invoke their Gods,
though Many, False and New:
how should that God worshipt be,
is but One and True?

CHAP. IIII.

Of their Names.

N ^{Quit} Neesse	One
Nish	2.
Yoh	3.
Napanna	4.
Qutta	5.
énada	6.
Shwófuck	7.
Paskúgit	8.
Piuck	9.
Piuck nabna quit	10.
Piucknab neese	11.
Piucknab nish	12.
Piucknab yoh	13.
Piucknab napanna	14.
Piucknab naqutta	15.
Piucknab énada	16.
Piuck nabna shwó- fuck	17.
Piucknab napas- kúgit	18.
Neesneéchick	19.
	20.

Neesneēchick nab na- quit, &c.	21,
hwinckeck	30, &c.
wincheck nab na- quit, &c.	31, &c.
Yowinicheck	40.
Yowinicheck nabna quit, &c.	41, &c.
Napannetashincheck	50.
Napannetashincheck nabna quit	51, &c.
Quittataashincheck	60,
Quittataashincheck nab na quit	61, &c.
Enadataashincheck	70,
Enadataashincheck nabna quit	71, &c.
Shwoaluck ta shin check	80,
Shwoasuck ta shin- check nebna quit	81, &c.
Paskugit tashin- check, &c.	90,
Paskugit tashin check nabna quit, &c.	91, &c.
Nquit pāwfuck	100.
Nees pāwfuck	200.
Shweepāwfuck	300.

67 incheck Δ

67 tash 2

Yowe pawsuck	400,
Napannetashe pawsuck	500,
Quttatashe pawsuck	600,
Enadatashe pawsuck	700,
Shoasucktashe pawsuck	800,
Paskugit tashe pawsuck	900,
Nquittemittannug	1000,
Neese mittannug	2000,
Nishwe mittannug	3000,
Yowe mittannug	4000,
Napannetahemittannug	5000,
Quttatashe mit tannug	6000,
Enadatashe mit tannug	7000,
Shoasuck tashe mit tannug	8000,
Paskugittashe mit tannug	9000,
Piuckque mittannug	10000,
Neefneecheck tashe mittannug	20000,
Shwinchecktashe mittannug	30000,

Of their Numbers.

Yowincheck tashe- mittannug	40000.
Napannetashincheck tashe mittannug	50000.
Quttatashincheck ta- shemittannug	60000.
Enadatashincheck tashe mittannug	70000.
hoasuck tashincheck tashe mittannug	80000.
Paskugit tashincheck tashe mittannug	90000.
Nquit pauuckoemit tannug, &c.	100000.

Having no Letters nor Arts, tis admirable how quick they are in casting up great numbers, with the help of graines of Corne, instead of *Europes* pens or counters.

Numbers of the masculine gender.

Pawfuck	1.	
Neefwock	2.	Skeetomp a Man.
huog	3.	
Yowock	4.	} Skeetom Pauog, Men.
Napannetafuog	5.	
Quttafuog	6.	
Enada tafuog	7.	
hoasuck tafuog	8.	

Paf-

Paskugit tafúog	9.
Piuckíúog	10.
Piuckíúog nabna- quit	11.

Of the *Feminine* Gender.

Páwfuck	1
N-énash	2
Swínash	3
Yowúnnash	4
Napannetashínash	5
Quttataashínash	6
Enadtashínash	7
Shoafucktashínash	8
Paskugittashínash	9
Piúckquatash	10
Piúckquatash nabna- quit.	11

} Wauchò
 H. B.
 as, } Wauchóash
 Hills.

From their Numbers, Observation Generall.

Let it be considered, whether *Tradition* of ancient *Forefathers*, or *Nature* hath taught them *Europes Arithmaticke*.

More particular :

- 1 *Their Braines are quick, their hands, Their feet, their tongues, their eyes:*

God

Of their relations of consanguinity. 27 9

God may fit objects in his time, 9

To those quicke faculties.

2 Objects of higher nature make them tell,

The holy number of his Sons Gospel:

Make them and us to tell what told may be;

But stand amazed at Eternitie.

CHAP. V.

Of their relations of consanguinitie and
affinitie, or, Blood and Marriage.

N Nin-nnínnuog,	Man-men
& Skeétomp-aúog	
Squáws-suck.	Womsan-women.
Kichize. &	An old man,
Kichîzuck	Old men.
Hômes, &	An old man,
Hômefuck	Old men.
Kutchínnu	A middle-aged-man.
Kutchfnnuwock.	Middle-aged-men.
Wuskeene	A youth,
Wuskeeneéfuck.	Youths.
Wénise &	An old woman,
Wenífuck	Old women.
Mattaúntum	Very old and decrepit.
	Wáſick

28 Of their relations of consanguinity.

Wáſick	<i>An Husband.</i>
Weéwo, &	<i>A Wiſe.</i>
Mittúmmus, &	
Wullógana	
Nowéewo,	<i>My Wiſe.</i>
Nummíttamus, &c.	
Oſh.	<i>A Father.</i>
Nóſh	<i>My father.</i>
Cóſh	<i>Your father.</i>
Cuttóſo?	<i>Have you a father?</i>
Okáſu, &	<i>A mother.</i>
Witchwhaw	
Nókace níitchwhaw	<i>My mother.</i>
Wúſeſe	<i>An Vnckle.</i>
Niſeſè	<i>My Vnckle.</i>
Papóos,	<i>A child.</i>
Nippápoos, &	<i>My child.</i>
Nummúckieſe	
Nummúckquáchucks	<i>My ſonne.</i>
Nittaúnis	<i>My daughter.</i>
Non áneſe	<i>A ſucking child.</i>
Muckquachuckquê- méſe	<i>A little boy.</i>
Squáſeſe	<i>A little girl.</i>
Weémat.	<i>A brother.</i>

They hold the band of brother-hood ſo deare, that when one had committed a murder and fled, they executed his brother; and 'tis

'tis common for a brother to pay the debt of a brother deceased.

Neemat	}	<i>My brother.</i>
Wéticks, & Weésummis		<i>A sister.</i>
Wematittuock	}	<i>They are brothers.</i>
Cutchashematitin?		<i>How many brothers have you?</i>
Natóncks	}	<i>My cousin.</i>
Katóncks		<i>Your cousin.</i>
Watóncks	}	<i>A cousin.</i>
Nullóquaso		<i>My ward or pupil.</i>
Wattonksittuock	}	<i>They are cousins.</i>
Kihtuckquaw		<i>A virgin marriageable.</i>

Their Virgins are distinguished by a bashfull falling downe of their haire over their eyes.

Towjúwock | *Fatherlesse children.*

There are no beggars amongst them, nor fatherlesse children unprovided for.

Tackqúwock | *Twins.*

Their *affections*, especially to their children, are very strong; so that I have knowne a *Father* take so grievously the losse of his *childe*, that hee ha h cut and stob d himselfe with *griefe* and *rage*.

This extreme *affection*, together with want of *learning*, makes ther children sawcie, bold, and undutifull.

I once came into a *house* and requested some *water* to drinke, the *father* bid his sonne (of some 8. yeeres age) to fetch some *water*: the *boy* refus'd, and would not stir; I told the *father*, that I would correct my *child*, if he should so disobey me, &c. Upon this the *father* took up a *sticke*, the *boy* another, and flew at his *father*: upon my perwasion, the poor *father* made him smart a little, threw down his *stick*, and run for *water*, and the *father* confessed the benefit of *correction*, and the evill of their too indulgent *affections*.

From their } *Observation generall.*
 Relations }

In the *uines* of depraved *mankind*, are yet to be founde *Natures distinctions*, and *Natures affections*.

More particular:

The Pagans *wild* confesse the bonds
 Of married chastitie:

How *vild* are Nicolaitans that hold
 Of Wives *communitie*?

How kindly flames of nature burne
 In wild *humanitie*?

Naturall affections who wants, is sure
 Far from *Christianity*.

Best nature's vaine, he's blest that's made
A new and rich partaker
Of divine Nature of his God,
And blest eternall Maker.

CHAP. VI.

Of the Family and businesse of the
House.

W ^{Etu}
Wetuômuck
Nékick
Kékick
Wk ick
Nickquénium.

An House.
At home.
My house.
Your house.
At his house.
I am going home :

Which is a solemne word amongst them ;
and no man wil offer any hinderance to him,
who after some absence is going to visit his
Family, and useth this word *Nicqu'num* (con-
fessing the sweetnesse even of these short tem-
porall homes.)

Puttuckakáun
Puttcukakáunese
Wetuomémeſe

A round house.
A little round house.
A little house ; which

their women and maids live apart in, four,
five

five, or six dayes, in the time of their monethly sicknesse, which custome in all parts of the Countrey they strictly oblerve, and no *Mats* may come into that houle.

Neés quadow | A longer house with
two fires.

Shwishcuttow | With three fires.

Abockquófinash | The mats of the house.

Wutrapuissuck | The long poles, which

commonly men get and fix, and then the women cover the house with mats, and line them with embroydered mats which the women make, and call them *Mannotaubana*, or *Hangings*, which amongst them make as faire a show as *Hangings* with us.

Note, or Yote

Chickot & | Fire.

Sqúttá

Noráwese & chickau- | A little fire.

tawese

Púck

| Smoke.

Puckíflu

| Smoke

Nippúckis

| Smoke troubleth us.

Wuchickapéuck

| Burching barke, and

Chesnut barke which they dresse finely, and make a Summer-covering for their houses.

Cuppoquittemin.

| I will dwelle with you, or dwell with you.

Two

Two Families will live comfortably and
 ingly in a little round house of some four-
 n or sixteen foot over, and so more and
 ore families in proportion.

ckquatch	<i>I am cold.</i>
ckquatchimin	<i>Let us make a fire.</i>
touwaisiteuck	<i>A piece of wood.</i>
iduckqun	<i>Lay on wood.</i>
iduckquanash	<i>Cut some wood.</i>
namauta	<i>Let us make a good fire.</i>
wacomwufesh	<i>I will cut wood.</i>
umashinnaunam	<i>Fetch some small sticks.</i>
uta	<i>More.</i>
aacomwufesh	<i>Fetch some more</i>
eneshesh	<i>There is no more.</i>
enck, &	<i>A light fire.</i>
orkatack	<i>A Candle, or Light.</i>
onckataganash	<i>Candles.</i>
aus	<i>A light fire.</i>
ashin & newucha-	<i>Who is at home?</i>
inea,	<i>There is no body.</i>
quanantash	<i>Is your father at home?</i>
quanantig	
quanantiganash	
kinan	
auo?	
t Awawanunno	
nappo Kosh	
D	Tuckiu

Túckiu Sáchim	Where is the Sachim?
Mat-apeù	He is not at home.
Peyáu	He is come.
Wéche-peyáu. keé mat	Your brother is come with him.
Pótawash	Make a fire.
Potáuntash	Blow the fire.
Peeyáuoq	They are come.
Wáme, pañshe	All-some.
Tawhiteh mat peyá- yeañ	Why came, or, come ye not?
Mesh noonshem pee- yaùn?	I could not come.
Mocenanipeeám	I will come by and by.
A peyáu, atquám	He is not come yet.
Yò aúrant mesh nip- peeám	I was here the Sunne high. And then the
point with the hand to the Sunne, by whose hight they keepe account of the day, and by the Moone and Stars by night, as wee doe by clocks and dialls, &c.	
Wúskont peyáuoq	They will come.
Teáqua náúntick ewò	What comes hee for?
Yo áppitch ewò	Let him sit there.
Unhappò kòsh	Is your father at home?
Unnáugh	He is there.
Npépeyup náwwot	I have long been here.
	Tawitc

Tawhitch peyauean	<i>Why doe you come?</i>
Téaguun kunnaunta- mun?	<i>What come you for?</i>
Awàun ewò?	<i>Who is that?</i>
Nowéchiume	<i>He is my servant.</i>
Wécum, náus	<i>Call, fetch.</i>
Petiteaûta	<i>Let us goe in.</i>
Noonapûnumin auta- shéhattit	<i>There is not roome for so many.</i>
Taubapimmin	<i>Roome enough.</i>
Joónat	<i>Not enough.</i>
Asquam	<i>Not yet.</i>
Náim, námitch	<i>By and by.</i>
Óce, unuckquaqueſe	<i>Instantly.</i>
Máish, kitummáy	<i>Iuſt, even now.</i>
Tuckiu, tiyu	<i>Where.</i>
Kukkeuttokáwmen	<i>Would you ſpeake with him?</i>
Nûx	<i>Yea.</i>
Vuttammáun tam	<i>He is buſie.</i>
létop notammáun tam	<i>Friend, I am buſie.</i>
Cotammáuntam	<i>Are you buſie?</i>
Cotammish	<i>I hinder you.</i>
Cotamúume } Cotamme }	<i>You trouble me.</i>

Obs. They are as full of businesse, and as impatient of hinderance (in their kind) as any Merchant in Europe.

Nqulsûtam	I am removing.
Notammehick ewo	He hinders me.
Maumach uash	Goods.
Aûquiëgs	Householdstufte.
Tucki uash	Where be they?
Wenawwêtu	Rich.
Machêtu	Poore.
Wenawetuónckon	Wealth.
Kúphash	Shut the doore.
Kuphómmin	To shut the doore.
Yeansh	Shut doore after you.

Obs. Commonly they never shut their doores, day nor night; and 'tis rare that any hurt is done.

Wunêgin	Well, or good.
Machit	Naught, or evill.
Cowaitam?	Do you understand?
Machâug	No, or not.
Wunnâug	A Tray.
Wunn uganash	Trays.
Kunâm	A Spoon.
Kunnamâuog	Spoons.

Obs. In stced of shelves, they have severall baskets, wherein they put all their householdstufte

stufte: they have some great bags or sacks made of *Hempe*, which will hold five or fixe bushells.

Tackunck, or, }
Wéskhunck. }

| *Their pounding Mor-
ter.*

Obs. Their women constantly beat all their corne with hand: they plant it, dresse it, gather it, barne it, beat it, and take as much paines as any people in the world, which labour is questionlesse one cause of their extraordinary ease of childbirth.

Wunnauganémeſe

| *A little Tray.*

Téaqua cunnátinne

| *What doe you looke for?*

Natinnehas

| *Search.*

Kekíneas

| *See here.*

Macháge cunna mi-
teôuwín

| *Doe you find nothing.*

Wónckatack

| *Another.*

Tunnati

| *Where.*

Ntauhatnanatianne-
hómmin.

| *I cannot looke or search.*

Ntauhaunanamiteôu-
wín

| *I cannot find.*

Wíafeck

Eiaſlunck

Mocôtick

Punnêtuñck

Cháúqock.

| *A Knife.*

D 3

Obs. Whence

Obs. Whence they call *English-men* Cháu-
quaquock, that is, *Knife-men*, stone formerly
being to them in stead of *Knives*, *Awle-blades*,
Hatchets and *Howes*.

Namacówhe

Lend me your Knife.

Cówiaséck

Wonck Commésim?

Will you give it me again?

Mátta nowáuwone

I knew nothing.

Matta nowáhea

Mat meshnowáhea

I was innocent.

Paútous, Pautáuog

Bring hither.

Maúchatous

Carry this.

Niáutásh, &

Wéawhush.

Take it on your backe.

Obs. It is almost incredible what burthens
the poore women carry of *Corne*, of *Fish*, of
Beanes, of *Matts*, and a childe besides.

Awáun

There is some body.

Kekíneas

Goe and see.

Squauntáumuck

At the doore.

Awáun keén?

Who are you?

Keén nétop

Is it you.

Pauquanamíinneá

Open me the doore.

Obs. Most commonly their houses are o-
pen, their doore is a hanging *Mat*, which be-
ing lift up, falls downe of it selfe; yet many of
them get *English* boards and nailes, and make
artificiall doores and bolts themselves, and
others

Others make slighter doores of Birch or Chesnut barke, which they make fast with a cord in the night time, or when they go out of town, and then the last (that makes fast) goes out at the Chimney, which is a large opening in the middle of their house, called:

Wunnauchicómock,	<i>A Chimney.</i>
A núnema	<i>Helpe me.</i>
Neenkuttánnúmous.	<i>I will helpe you.</i>
Kuttánnummi?	<i>Will you helpe me?</i>
Shookekéncas	<i>Behold here.</i>
Nummouekékineam	<i>I come to see.</i>
Tou autèg	<i>Know you where it lies?</i>
Tou núckquaque	<i>How much?</i>
Yo naumwáuteg	<i>Thus full.</i>
Aquie	<i>Leave off, or doe not.</i>
Waskéche	<i>On the top.</i>
Náumatuck	<i>In the bottome.</i>
Aúgunnish	<i>Let goe.</i>
Aukeeafeiu	<i>Downwards.</i>
Keefuckgiu	<i>Upwards.</i>
Aumàunsh	} <i>Take away.</i>
Ausàunsh	
Aumáunamòke.	
Nanóuwetea	<i>A Nurse, or Keeper.</i>
Naunóuwheant	<i>I looke to, or keepe.</i>
Nanowwúnemum	

Obs. They nurse all their children themselves; yet, if she be an high or rich woman she maintaines a Nurse to tend the child.

Waucháunama		<i>Keep this for me.</i>
Cuttatashínnas		<i>Lay these up for me.</i>

Obs. Many of them begin to be furnished with *English* Chests; others, when they goe forth of towne, bring their goods (if they live neere) to the *English* to keepe for them, and their money they hang it about their necks, or lay it under their head when they sleepe.

Peewáunqun		<i>Have a care.</i>
N nowaucháunum		<i>I will have a care.</i>
Kuttaskwhè		<i>Stay for me.</i>
Kúttáha, & Cowaucháunum?		<i>Have you this or that?</i>
Pókesha, & Pokesháwwa.		<i>It is broke.</i>
Mat Coanichégane		<i>Have you no hands?</i>
Tawhitch?		<i>Why aske you?</i>
Nóonshem Pawtuck- quámmín.		<i>I cannot reach.</i>
Aquie Pokesháttous.		<i>Doe not breake.</i>
Pokesháttouwin.		<i>To breake.</i>
Afsótu, & Afsóko.		<i>A foole.</i>

Obs. They have also amongst them naturall fooles, either so borne, or accidentally deprived of reason.

Aquie

Aquie alsókish	Be not foolish.
Awanick	Some come.
Niautamwock	They are laden.
Pauchewannáuog	A woman keeping alone
Máttapeu &	in her monethly sick-
Qushenáwfui	ness.
Moce ntúnnan	I will tell him by and by.
Cowequetúmmous	I pray or intreas you.
Wunniteóuin	To mend any thing.
Wúnniteous, or,	Mend this,
Wúbsiteous.	Mend this.
Wúskont noche-	I shall be chidden.
múckgun.	
Nickúmmat	Easie.
Sjúckat	Hard.
Cummequáwname?	Do you remember me?
Mequaunamíiinea	Remember me.
Puckquatchick	Without doores.
Níflawhó cunck ewò	He puts me out of doores.
Kúflawhóki?	Doe you put mee out of
	doores?
Kúflawhocowóog.	Put them forth.
Tawhítch kúflawho-	Why doe you put mee
kiéan?	out?
Sáwwhush,	Goe forth.
Sawhèke	
Wúflauhémútta	Let us goe forth.

Matta nickquehick	I want it not.
Machagè nickquehic- kômina.	I want nothing.
Ob. Many of them naturally Princes, or else industrious persons, are rich; and the poore amongst them will say, they want nothing.	
Pawlawash.	Drie or ayre this.
Pawfunnummin.	To drie this or that.
Cuppausummunnash	Drie these things.
Apissumma.	Warme this for me.
Paucôtche	Already.
Cutsshitteous	Wash this.
Tatágganish	Shake this.
Napónsh	Lay downe.
Wuchè machaug	About nothing.
Puppucksháckhege	A Box.
Paupaquonteg	A Key.
Mowáshuck	Iron.
Wáuki.	Crooked.
Saúmpi	Strait.
Aumpaniúmmiin	To undoe a knot.
Aúmpanish	Vntie this.
Paushinúmmiin	To divide into two.
Pepênash	Take your choyce.
Nawwuttúnsh	Throw hither.
Pawtáwtees	
Negáutowash	Send for him.
Negauchhúwash	Send this to him.

Nnegáu-

negâchemish		<i>Hee sends to mee.</i>
owwêta		<i>No matter.</i>
lâuo.		<i>To cry and bewaile;</i>
Which bewailing is very solemne amongst them morning and evening, and sometimes in the night they bewaile their lost husbands, wives, children, brethren or sisters &c. Some- times a quarter, halfe, yea, a whole yeere, and longer, if it be for a great Prince.		
In this time (unless a dispensation be given) they count it a prophane thing either to play as they much use to doe) or to paint them- selves, for beauty, but for mourning; or to be angry, and fall out with any, &c.		
lachimóqu		<i>It stinks.</i>
lachimóqusu		<i>A vile or stinking person.</i>
Vúnnicksshaas		<i>Mingled.</i>
Vúnnicksshan		<i>To mingle.</i>
Néfick. & nashóqua.		<i>A Combe.</i>
etúpsa		<i>To fall downe.</i>
etetúpshe		<i>I fall downe.</i>
ou anúckquaque?		<i>How big?</i>
Vunnáshpishan		<i>To snatch away.</i>
awhitch wunnash- pisháye		<i>Why snatch you?</i>
Vurtúsh		<i>Furtherward, & give me.</i>
enèick, or, áwwúfle		<i>Further.</i>
neickomásu, & aw- wasséfe.		<i>A little further.</i>
		Wut-

Wuttushenaquáish		Looke hither.
Yo anaquáyeam.		Looke about.
Máuks máugoke		Give this.
Yo comméish		I will give you this.
Qusúcqun-náukon		Heavie, light.
Kuckqússaquon		You are heavie.
Kunnáuki		You are light.
Nickáttash, <i>singular.</i>		Leave, or depart.
Njickáttaminoke, <i>plur.</i>		
Nickattamútta.		Let us depart.
Yówa.		Thus.
Ntowwaukáumen.		I use it.
Awawkáwni.		It is used.
Yo awáutees.		Use this.
Yo wéque.		Thus farre.
Yo meshnowékeshem		I went thus farre.
Ayatche, &		as { Often.
Cónkitchea.		
Ayatche nippéeam.		I am often here.
Pakêtañh.		Fling it away.
Npaketamúnnash.		I will cast him away.
Wuttámmañim.		Give me Tobacco.
Mat nowewuttámmo		I take none.

Obs. Which some doe not, but they are rare
 Birds; for generally all the men throughout
 the Countrey have a Tobacco-bag, with a pipe
 in it, hanging at their back: sometimes they
 make such great pipes, both of wood and stone
 the

that they are two foot long, with men of
 casts carved, so big or malsie, that a man
 may be hurt mortally by one of them; but
 these comonly come from the *Manguánwogs*,
 or the *Men eaters*, three or foure hundred
 miles from us: They have an excellent Art
 to cast our *Pewter* and *Brasse* into very neate
 and artificiall *Pipes*: They take their *Wuttam-*
ánuog (tkat is, a weake *Tobacco*) which the men
 plant themselves, very frequently; yet I ne-
 ver see any take so excessively, as I have seene
 men in *Europe*; and yet excesse were more
 tolerable in them, because they want the re-
 freshing of *Beare* and *Wine*, which God hath
 vouchsafed *Europe*.

Wuttammagon.

| A Pipe.

Hopuónck.

| A Pipe.

Chicks.

| A Cocke, or Hen: A

name taken from the *English Chicke*, because
 they have no Hens before the *English* came.

Chicks ánowat.

| The Cocke crows.

Neesquttónckquflu.

| A babler, or prater.

Cunneesquntonck-
 qussimmin.

| You prate.

Obs. Which they figuratively transferre
 from the frequent troublesome clamour of
 Cocke.

Nanóta-

Nanótateem.	I keepe house alone.
Aquic kuttúnnan.	Doe not tell.
Aquic mooshkishát- tous.	Doe not disclose.
Teag yo augwháttick?	What hangs there?
Yo augwháttous.	Hang it there.
Pemitquái	Crooked, or winding.
Penáyi.	Crooked.
Nquísítani.	I remove house: Which

they doe upon these occasions: From their warme vallies, where they winter, they remove a little neerer to their Summer fields when tis warme Spring, then they remove to their fields where they plant Corne.

In middle of Summer, because of the abundance of Fleas, which the dust of the house breeds, they will flie and remove on a sudden from one part of their field to a fresh place. And sometimes having fields a mile or two or many miles asunder, when the worke on one field is over, they remove house to the other: If death fall in amongst them, they presently remove to a fresh place: If an enemy approach, they remove into a Thicket, or Swamps, unlesse they have some Fort to remove unto.

Sometimes they remove to a hunting house in the end of the yeere, and forsake it not un-
till

till Snow lie thick, and then will travel home, men, women and children, thorow the snow, thirtie, yea, fiftie or fixtie miles; but their great remove is from their Summer fields to warme and thicke woodie bottomes where they winter: They are quicke; in halfe a day, yea, sometimes at few houres warning to be gone and the house up elsewhere; especially, if they have stakes readie pitcht for their *Mats*.

I once in travel lodged at a house, at which in my returne I hoped to have lodged againe here the next night, but the house was gone in that interim, and I was glad to lodge under a tree:

The men make the poles or stakes, but the women make and set up, take downe, order, and carry the *Mats* and householdstufte.

Observation in generall.

The sociableness of the nature of man appears in the wildest of them, who love society; Families, cohabitation, and consociation of houses and townes together.

More

More particular :

1 How busie are the sonnes of men?

How full their heads and hands?

What noyse and tumults in our owne,

And eke in Pagan lands?

2 Yet I have found lesse noyse, more peace

In wilde America,

where women quickly build the house,

And quickly move away.

English and Indians busie are,

In parts of their abode:

Yet both stand idle, till God's call

Set them to worke for God.

Mat. 20. 7.

 CHAP. VII.

Of their Persons and parts of body.

Uppaquóntup.

Nuppaquóntup.

Wésheck.

Wuchehepúnnock.

Múppacuck.

The head.

My head.

The hayre.

A great bunch of hayre
bound up behind.

A long locke.

Obs Yet

Ob. Yet some cut their haire round, and some as low and as short as the sober *English*; yet I never saw any so to forget nature it selfe in such excessive length and monstrous fashion, as to the shame of the *English* Nation, I now (with grieft) see my Countrey-men in *England* are degenerated unto.

Wuttip. | *The braine.*

Ob. In the braine their opinion is, that the soule (of which we shall speake in the Chapter of *Religion*) keeps her chiefe seat and residence:

For the temper of the braine in quick apprehensions and accurate judgements (to say no more) the most high and soveraign God and Creator, hath not made them inferiour to *Europeans*.

The *Mauquañogs*, or *Men-eaters*, that live two or three miles West from us, make a delicious monstrous dish of the head and brains of their enemies; which yet is no barre (when the time shall approach) against Gods call, and their repentance, and (who knowes but) greater love to the Lord Jesus? great sinners forgiven love much.

Micattuck.

Wuskeésuck-quash.

Tiyùsh kufskeésuck-

quash?

| *The fore-head.*

| *Eye, or eyes.*

| *Can you not see, or where are your eyes?*

E

Wuchaûn

50 Of their Persons and parts of body.

Wuchaûn.		The nostrills.
Wuttóvwog, guâsh.		Eare, eares.
Wuttone.		The mouth.
Wéenat.		The tongue.
Wépit-teash.		Tooth, teeth.
Pummaumpiteûnck.		The tooth-ake.

Obj. Which is the onely paine will force their stout hearts to cry; I cannot heare of any disease of the stone amongst them (the corne of the Countrey, with which they are fed from the wombe, being an admirable cleaner and opener :) but the paine of their womens childbirth (of which I shall speake afterward in the Chapter of *Marriage*) never forces their women so to cry, as I have heard some of their men in this paine.

In this paine they use a certaine root dried, not much unlike our *Ginger*.

Sitchipuck.		The necke.
Quttuck.		The throat.
Timequâlsin.		To cut off, or behead.

which they are most skilfull to doe in fight for. when ever they wound, and their arrow sticks in the body of their enemie, they (if they be valourous, and possibly may) they follow their arrow, and falling upon the person wounded and tearing his head a little aside by his Locke, they in the twinckling of an eye

fetch

Of their Persons and parts of body. 51

fetch off his head though but with a forry knife.

I know the man yet living, who in time of warre. pretended to fall from his owne campe to the enemy, proffered his service in the front with them against his own Armie from whence he had revolted. Hee propounded such plausible advantages, that he drew them out to battell, himselfe keeping in the front; but on a sudden, shot their chiefe Leader and Captaine, and being shot, in a trice fetcht off his head, and returned immediatly to his owne gaine, from whom in pretence (though with his trecherous intention) hee had revolted: this act was false and trecherous, yet herein appears policie, stoutnesse and activitie, &c.

lapinnog.		<i>The breast.</i>
Vuppittene énaash.		<i>Arme, Armes.</i>
Vuttah.		<i>The heart.</i>
Vunnétu nittà.		<i>My heart is good.</i>

Obs. This speech they use when ever they confesse their honestie; they naturally considering that all goodnesse is first in the heart.

ishquinash.		<i>The vaines.</i>
ishquè, néepuck.		<i>The blood.</i>
opusquàn.		<i>The backe.</i>
uppusquánnick.		<i>My back, or at my back.</i>
	E 2	Wunniche.

52 Of their Persons and parts of body.

Wunnícheke.	Hand.
Wunnickégannash.	Hands.
Mokáfluck.	Nayles.

Ob. They are much delighted after battell hang up the hands and heads of their enemies (Riches, long Life, and the Lives of enemies being objects of great delight to all men naturall; but *Salomon* begg'd Wisedome before these.)

Wunnáks.	The bellie.
Apòme, Apòmash.	The thigh, the thighs.
Mohcònt, tash.	A legge, legs.
Wulsète, tash.	A foot, feet.
Wunnichéganash.	The ties.
Tou wuttínsin.	What manner of man
Tou núckquaque.	Of what bignesse?
Wompésu,	} White,
Mowêsu, &	
Suckêsu.	

Obs. Hence they call a *Blackamore* (them selves are tawnie by the Sunne and their anoyntings, yet they are borne white:)

Suckáutacone, | A cole blacke man.
For, *Sucki* is black, and *Wáutacone*, one that weares clothes, whence *English*, *Dutch*, *French*, *Scotch*, they call *Wautaconânog*, or *Coatmen*.

Cumminakese.	You are strong.
Minikêsu.	Strong.

Miniocquês

Minioquêsu.	Weake.
Cumminiocquese.	Weake you are.
Qunnaúquffu.	A tall man.
Qunnauqufsítchick.	Tall men.
Tiaquónquffu.	Low and short.
Tiaquonqufsíchick.	Men of lowe stature.
Wunnêtu-wock.	Proper and personall.

The generall Observation from the parts of the bodie.

Nature knowes no difference between *Europe* and *Americans* in blood, birth, bodies, &c. God having of one blood made all mankind, *Acts 17.* and all by nature being children of wrath, *Ephes. 2.*

More particularly:

*Boast not proud English, of thy birth & blood,
Thy brother Indian is by birth as Good.
Of one blood God made Him, and Thee & All,
As wise, as faire, as strong, as personall.
By nature wrath's his portio, thine no more (store
Till Grace his soule and thine in Christ re-
Make sure thy second birth, else thou shalt see,
Heaven ope to Indians wild, but shut to thee.*

CHAPVIII.

Of Discourse and Newes.

A unchemokau- hettittea.	Let us discourse, or tell newes.
Tocketeunchim?	What newes?
Aaunchemókaw.	Tell me your newes.
Cuttaunchemókous.	I will tell you newes.
Mautaunchemokou- éan.	When I have done telling the newes.
Cummautaunche- mókous.	I have done my newes.
<i>Obs.</i> Their desire of, and delight in newes, is great, as the <i>Athenians</i> , and all men, more or lesse; a stranger that can relate newes in their owne language, they will stile him <i>Mannióz</i> , a God.	
Wutaunchéocouôog.	I will tell it them.
Awaun mesh aunche- mókau.	Who brought this newes?
Awaun mesh kuppit- touwaw.	Of what did you heare it?
Uppanāunchim.	Your newes is true.
Cowawwunnāun- chim.	He tells false newes.

Nummau-

Nummautanume.

I have spoken enough.

Nsouwulsanneme.

I am weary with speaking

Obs. Their manner is upon any tidings to fit round double or treble or more, as their numbers be; I have seene neer a thousand in a round, where *English* could not well neere halfe so many have sitten: Every man hath his pipe of their *Tobacco*, and a deepe silence they make, and attention give to him that speaketh; and many of them will deliver themselves, either in a relation of news, or in a consultation with very emphaticall speech and great action, commonly an houre, and sometimes two houres together.

Npenowauntawâu-
men.

*I cannot speak your lan-
guage.*

Matta nippânnawem

I lie not.

Cuppânnowem.

You lie.

Mattanickogga-
chouisk.

Matntianta-
cômpaw.

I am no lying fellow.

Matntiantâ-
fampâwwa.

Achienonâumwem.

I speak very true.

Kukkita.

Hearken to me.

Kukkakittous.

I heare you.

Obs. They are impatient (as all men are) when their speech is not attended and listened to.

Cuppittous.

I understand you.

Cowäutous.

Machagenowäutam.

I understand not.

Matnowawtawate-
mina.

*Wee understand not each
other.*

Wunnäumwash.

Speake the truth.

Coanäumwem.

You speake true.

Obs. This word and the next. are words of great flattery which they use each to other, but constantly to their Princes at their speeches; for which, if they be eloquent, they esteeme them Gods as *Herod* among the *Iewes*.

Wunnäumwaw ewo.

He speaks true.

Cuppannawäutous.

I doe not believe you.

Cuppannawäuti?

Doe you not believe?

Nippannawäutunck
ewo.

He doth not believe me.

Michéme nippanna-
wäutam.

I shall never believe it.

Obs. As one answered me when I had discoursed about many points of God, of the creation, of the faule, of the danger of it, and the saving of it, he assented; but when I spake of the rising againe of the body, he cryed out, I shall never believe this.

Pannóuwá awaun. awaun keefitteóu- win.	Some body hath made this lie.
Tattá. Pitch	I cannot tell, it may so come to passe.
Nni, eíu.	It is true.
Mat enáno, or, mat eáno.	It is not true.
Kekuttokáunta.	Let us speake together.
Kuttókash.	Speake.
Tawhitch mat cut- tóan?	Why speake you not?
Téaqua ntúnawem, or, ntéawem?	What should I speake?
Wetapímmin.	To sit downe.
Wetapwáuwwas.	Sit and talke with us.
Táupowaw.	A wise speaker.
Enapwáuwwaw, Eílsífsúmo.	He speaks Indian.
Matta nowawwáun, matta nowáhea.	I know nothing of it.
Pitchnowáuwon.	I shall know the truth.
Wunnaumwáuwonck.	
Wunnaumwáyeán.	If he say true.
<p><i>Obs. Canonnicus, the old high Sachim of the Nariganset Bay (a wise and peaceable Prince) once in a solemne Oration to my self, in a so- lemne assembly, using this word, said, I have never</i></p>	

never suffered any wrong to be offered to the *English* since they landed; nor never will: he often repeated this word, *Wunnaumwáyea*, *Englishman*: if the *Englishman* speake true, if he meane truly, then shall I goe to my grave in peace, and hope that the *English* and my posteritie shall live in love and peace together. He replied, that he had no cause (as I hoped) to question *Englishmans*, *Wunnaumwánonck*, that is faithfulness. he having had long experience of their friendlinesse and trustinesse. He tooke a sticke and broke it into ten pieces. and related ten instances (laying downe a sticke to every instance) which gave him cause thus to feare and say; I satisfied him in some presently, and presented the rest to the Governours of the *English*, who I hope, will be far from giving just cause to have *Barbarians* to question their *Wunnaumwánonck*, or faithfulness.

Tocketunnántum,
Tocketunáname,
Tocketeántam?

What doe you thinke?

Ntunnántum,

I thinke.

Nteántum.

Nánick nteeátum.

I thinke so to.

Nteatámmowonck.

That is my thought, or opinion

Matntunnántámmen

I thinke not so.

Matnteeántámmen.

Nowecón-

owecóntam,
oweteántam.
panáumatous.

| I am glad.

| I believe you.

Obs. This word they use just as the *Greeke*
language doth that verbe, πισέω: for believing
obeying. as it is often used in the new *Te-*
ment, and they say Coannáumatous, I will
obey you.

oaphéttit.

| When they are here.

o peyáhettit.

| When they are com.

This Ablative case absolute they much use,
and comp use much in little;

waunagrís, suck.

| English-man, men.

This they call us, as much as to say, The *e*
angers.

áutacone-núaoq.

| Englishman, men.

That is, Coat-men, or clothed.

áauquaqock.

| English-men, properly
sword-men.

áutaconísk.

| An English woman.

áutaconémese.

| An English youth.

áske peyáeyan.

| When you came first.

áske peyáhettit.

| When English-men came

áutaconáuoq.

first.

Which peyáhettit

| Why come they hither?

Obs. This question they oft put to me: Why
come the *Englishmen* hither? and measuring
ourselves by themselves; they say, It is because

you

you want *firring*: for they, having burnt up
the *wood* in one place, (wanting draughts to
bring *wood* to them) they are faine to follow
the *wood*; and so to remove to a fresh new
place for the *woods* sake.

Matta mihtuckqu- nünno?	Have you no trees?
Mishaunetash, Maunetash.	Great store.
Maunáuog, Wussaumemaunáuog Noonapúock.	They are too full of people. They have not roome on by another.
Aumáumuwaw Páuasha.	A messenger comes.
Wawwhawtowáuog.	They hollow.
Wauwhautowaw ánawat.	'Tis an Alarme.

Obs. If it be in time of *warre*, he that is
Messenger runs swiftly, and at every towne the
Messenger comes, a fresh *Messenger* is sent: he
that is the last, comming within a mile or
two of the Court, or chiefe house, he *hollows*
often and they that heare answer him until
by mutuall *hollowing* and answering hee is
brought to the place of *audience*, whereby this
meanes is gathered a great confluence of peo-
ple to entertaine the *newes*.

Wusúck

Wussuckwhèke,

Wussückwhonck.

hómmin, to paint; for, having no letters, their painting comes the neerest.

Wussückquash.

Wussuckwheke,

yimmi.

A letter which they so call from Wussuck-

Write a Letter.

Make me a Letter.

Obs. That they have often desired of me upon many occasions; for their good and peace, and the English also, as it hath pleased God to vouchsafe opportunitie.

Quenowáuog.

Tawhitch quena-

wáyean?

Muccò.

Tuckawntéawem?

They complaine.

Why complaine you?

It is true you say.

What should I say to it?

The generall Observation from their Discourse and Newes

The whole race of mankind is generally infected with an itching desire of hearing Newes.

more particular :

Mans restlesse soule hath restlesse eyes and eares. Wanders in change of sorrows, cares and feares.

Faine

Faine would it (Bee-like) suck by the ears, by the
 Something that might his hunger satisfie:
 The Gospel, or Glad tidings onely can,
 Make glad the English, and the Indian.

CHAP. IX.

Of the time of the day.

Obs. **T**hey are punctuall in measuring their
 Day by the *Sunne*, and their *Night* by
 the *Moon* and the *Starres*, and their lying much
 abroad in the ayre; and so living in the open
 fields, occasioneth even the youngest amongst
 them to be very observant of those *Heavenly*
Lights.

Mautaubon, Chich-
 auquat wompan.

It is day.

Aumpatâuban.

It is broad day.

Tou wututtan?

*How high is the Sunne?
 that is, What is't a
 clocke?*

Paspisha.

It is Sunne-rise.

Nummâttaquaw.

Fore-noon.

Yahen Pâushaquaw.

Allmost noone.

Pâweshaquaw.

Noone.

Quttûkquaquaw

After dinner.

Panicompaw.

Naw-

awwâuwquaw.

After-noon.

o wuttuttan

The Sunne thus high.

hen waiyâuw.

Allmost Sun-set.

ayaâwi.

The Sun is set.

unnâuquit:

Evening.

ppakunnetch, au-

Darke night.

chaugotch.

ppaco. &

Toward night.

ematippocat.

anashowatippocat.

Midnight.

nouôeatch.

About Cock-crowing.

tompanisha

Breake of day.

taunt nippéan.

The Sun thus high, I

will come.

Obj. They are punctuall in their promises keeping time ; and sometimes have charged mee with a lye for not punctually keeping time, though hindred.

taunt cuppee-

Come by the Sunne thus high.

âumen

This day.

amakéefuck.

To-morrow.

âop.

It is too late.

uisâume tátsha.

A short day.

aquockaskéefakat.

A long day.

awquonikéefakat.

Long dayes.

awquonikeesâqút-

cheas.

Nquit-

Nquittakeefiquóckat,	} One dayes walke.
Nquittakeepummi- shen.	
Paukúnnum.	Darke.
Wequái.	Light.
Wequáshim.	Moon-light.

*The generall observation from their time
of the day.*

The *Sunne* and *Moone*, in the observation
of all the *sonnes* of *men*, even the wildest at
the great *Directors* of the *day* and *night*; as it
pleas'd *God* to appoint in the first *Creation*.

More particular.

- 1 *The Indians find the Sun so sweet,*
He is a God they say;
Giving them Light, and Heat, and Fruit,
And Guidance all the day.
- 2 *They have no helpe of Clock or Watch,*
And Sunne they overprize. *but*
Having those artificiall helps, the Sun,
we unthankfully despise. *(more bright)*
God is a Sunne and Shield, at thousand times
Indians, or English, though they see.
Yet how few praise his Light?

CHAP. X.

Of the season of the Yeere.

N	Quittaquinnegat.	One day.
	Neesquinnegat.	2 dayes.
	Shuckqunockat.	3 dayes.
	Yowunnockat, &c.	4 dayes.
	Piuckaquinnegat.	10 dayes.
	Piuckaquinnegat nabnaquit.	11 dayes.
	Piuckaquinnegat nabneeze, &c.	12 dayes.
	Neesnechektaashuckqunockat.	20 dayes.
	Neesnechektaashuckqunockat-nabnaquit, &c.	21 dayes.
	Séquan.	The Spring.
	Aukeeteamitch.	Spring, or Seed-time.
	Néepun, &	
	Quaquíquan.	Summer.
	Taquonck.	Fall of leafe and Autumn.
	Papone.	Winter.
	Satéquacup.	This Spring last.

Yo neepunnacup.		This Summer last.
Yò taquonticup.		This Harvest last.
Papapòcup.		Winter last.
Yàunedg.		The last yeere.
Nippaùus.		The Sunne.
Munnânnock.		
Nanepaùshat.		The Moone.
Ngnitpawluckenpaù-		1 Moneth.
us.		
Neespausuck npaùus.		2 Moneths.
Shwe pausuck npaù-		3 Moneths.
us &c.		
Neefneáhettit.		2 Moneths.
Shwinneáhettit:		3 Moneths.
Yowinneáhettit, &c.		4 Moneths.
<i>Obs.</i> They have thirteen <i>Moneths</i> according		
to the severall <i>Moones</i> ; and they give to each		
of them significant names: as,		
Sequanakéeswush.		Spring moneth.
Neepunnakéeswush.		Summer moneth.
Taquontikéeswush.		Harvest moneth.
Paponakéeswush. &c.		Winter moneth, &c.
Nquittecautummo.		1 Yeere.
Tashecautummo?		How many yeeres?
Chashecautummo		How many yeeres since
cuttappemus?		you were borne?
Neefcautummo.		2 Yeere.
Shwecautummo.		3 Yeere.

Yowecau

The seasons of the Yeere.

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owecautúmimo.	4 Yeere.
iukquecautúmimo.	10 Yeere.
iuckquecautúmimo,	11 Yeere, &c.
nabnaquit, &c.	

Obs. If the yeere prove drie, they have great and solemne meetings from all parts at the high place, to supplicate their gods, and to beg raine, and they will continue in this worship ten dayes, a fortnight; yea, three weekes, untill raine come.

ashínash papónash?	How many winters?
chauqushapapòne.	A sharpe winter.
éeshqush keesuck-	By day.
quái.	
aukocks nokan-	By night.
náwi.	

Generall Observation from their Seasons of the Yeere.

The Sunne and Moone, and Starres and seasons of the yeere doe preach a God to all the senses of men, that they which know no letters, doe yet read an eternall Power and Godhead in these:

More speciall.

The Sun and Moone and Stars doe preach, the Dayes and Nights sound out:

F 2

Spring

Spring, Summer, Fall, and Winter eke
Each Moneth and Yeere about.

2 So that the wildest sonnes of men
Without excuse shall say,

Gods righteous sentence past on us,
(In dreadfull Judgement day.)

If so, what doome is theirs that see,

Not onely Natures light;

But Sun of Righteousnesse, yet chose
To live in darkeſt Night?

CHAP. XI.

Of Travell.

Mayi.
Mayüo?

Mat mayanunno.

Peemáyagat.

Mihimmáyagat.

Machíſcat.

Obs. It is admirable to see, what paths their
naked hardned feet have made in the wilder-
nesse in most stony and rockie places.

Nnatotemúckaun.

Kunnatótémous.

Kunnatotemi?

Away.

Is there a way?

There is no way.

A little way.

A great path.

A stone path.

I will aske the way.

I will inquire of you.

Doe you aske me?

Tou

Tou nishin méyi ?	<i>Where lies the way ?</i>
Kokotemínnea méyi	<i>Shew me the way.</i>
Yo áinshick méyi.	<i>There the way lies.</i>
Kukkakótemous.	<i>I will shew you.</i>
Yo cummittamáyon.	<i>There is the way you must goe.</i>
Yo chippachâufin.	<i>There the way divides.</i>
Maúchatea.	<i>A guide.</i>
Maúchafe.	<i>Be my guide.</i>
<i>Obs.</i> The wilder nesse being so vast, it is a mercy, that for a hire a man shall never want guides, who will carry provisions, and such as hire them over the Rivers and Brookes, and find out often times hunting-houses, or other lodgings at night.	
Anóce wénawash.	<i>Hire him.</i>
Kuttánoonsh.	<i>I will hire you.</i>
Kuttaúnckquitta- unch.	<i>I will pay you.</i>
Kummuchickónck- quatous.	<i>I will pay you well.</i>
Tocketaonckquittín- nea.	<i>What wil you give me ?</i>
Cummaúchanish.	<i>I will conduct you.</i>
Yò aúnta,	<i>Let us goe that way.</i>
Yò cuttáunan.	<i>Goe that way.</i>
Yo mtúnnock.	<i>The right hand.</i>
Yo nmúnnatch.	<i>The left hand.</i>

Cowéchaush.	I will goe with you.
Wétash.	Goe along.
Cowéchaw ewò.	He will goe with you.
Cowechauatimmin.	I will goe with you.
Wechauatittea.	Let us accompany.
Taübot wétayean.	I thanke you for your company.
<i>Obs.</i> I have heard of many English lost, and have oft been lost my telfe, and my selfe and others have often been found, and succoure by the <i>Indians</i> .	
Pitchcowáwwon.	You will lose your way.
Meshnowáwwon.	I lost my way.
Nummauchèmin.	I will be going.
Nranniteimmin.	
Mammauchètuck.	Let us be going.
ánakiteunck.	He is gone.
Memauchêwi ánittui.	
Memauchegushan- nick.	They are gone.
Anakugushánnick.	They are gone.
Tunnockuttòme.	
Tunnockkuttoyeáim.	Whither goe you?
Tunnockkuttínshem.	
Nnegónshem.	I will goe before.
Cuppompáish.	I will stay for you.
Negónshesh.	Goe before.
Mittummayáucup.	The way you went before.
	Cummat.

Cummattaniff.

I will follow you.

Cuppahimmin.

*Stay for me.*Tawhich quaunqua
quëan?*Why doe you run so?*Nowecóntum púm-
mishem.*I have a mind to travell*

Konkenupshâuta.

Let us goe apace.

Konkenúppe.

*Goe apace.*Michéme nquaun-
quaquëmin.*I have run alwayes.*

O ntoyamáushem.

I goe this pace.

Obs. They are generally quick on foot, brought up from the breasts to running: their legs being also from the wombe stretcht and bound up in a strange way on their Cradle backward, as also annointed; yet have they some that excell: so that I have knowne many of them run betweene fourescore or an hundred miles in a Summers day, and back within two dayes: they doe also practice running of *Races*; and commonly in the Summer, they delight to goe without shoes, although they have them hanging at their backs: they are so exquisitely skilled in all the body and bowels of the Countrey (by reason of their huntings) that I have often been guided twentie, thirtie, sometimes fortie miles through the woods, a streight course, out of any path.

Yò wuchê.	From hence.
Tounúckquaque yo wuchê.	How far from hence?
Yò anúckquaque.	So farre.
Yo anuckquaquêse.	So little a way.
Waunaquêse.	A little way.
Aukewushaúog.	They goe by Land.
Mishoon hómwock.	They goe or come by water.
Naynayoumewot.	A Horse.
Wunnia , naynayou- mewot.	He rides on Horse-back.

Obs. Having no Horses, they covet them above other Cattell, rather preferring eate in riding, then their profit and belly, by milk and butter from Cowes and Goats. and they are loth to come to the *English* price for any.

Aspumméwi	He is not gone by.
As pumméwock	They are not gone by.
Awanick payanchick	Who come there?
Awanick negonsha- chick?	Who are these before us?
Yo cuppummesicóm min.	Crosse over into the way there.

Cuppi-machaug. | Thick wood: a Swamp.

Obs. These thick Woods and Swamps (like the Boggs to the *Irish*) are the Refuges for Women and children in Warre, whilst the men

men fight. As the Country is wondrous full of Brookes and Rivers, so doth it also abound with fresh ponds, some of many miles compass.

Nips-nipsash	Pond: Ponds.
Wèta: wètedg	The Woods on fire.
Wussaumpatámmín	To view or looke about.
Wussaum patámo-onck.	A Prospect.
Wuttocékémin	Towade.
Tocekétuck	Let us wade.
Tou wuttáugusfin?	How deepe?
Yò ntaúgusfin	Thus deep.
Ku níish.	I will carry you.
Kuckqússuckqun	You are heavy.
Kunnáukon	You are light.
Pasúckquish	Rise.
Anakish: maúchish:	Goe.
Quaquish	Runne.
Nokus káuatees	Meet him.
Nockuskauatítea	Let us meet.
Neenmesfnóckuskaw.	I did meet.

Obs. They are joyfull in meeting of any in travell, and will strike fire either with stones or sticks, to take Tobacco, and discourse a little together.

Mesh

Mesh Kunnockqus kaua timmin?	Did you meet? &c.
Yo Kuttauntapim- min.	Let us rest here.
Kufflackquêtuck.	Let us sit downe.
Yo appittuck	Let us sit here.
Niflowanis	
Niflowanishkaû men.	I am weary.
Nickquffaqus	I am lame.
Ntouagonnaufinnûm min	We are distressed undone, or in misery.

O's. They use this word properly in wandring toward Winter night, in which case I have been many a night with them, and many times also alone, yet alwayes mercifully preserved.

Teáno wonck nippée am	I will be here by and by againe.
Mat Kunnickansh	I will not leave you.
Aquie Kunnickat- shash.	Doe not leave me.
Tävvhitch nickat shrean?	Why doe you for- sake me?
Wuttánho	A staffe.
Yò úsh Wuttánho	Use this staffe.

Obs.

Obs. Sometimes a man shall meet a lame man or an old man with a Staffe: but generally a Staffe is a rare sight in the hand of the eldest, their Constitution is so strong, I have upon occasion travelled many a score, yea many a hundreth mile amongst them, without need of stick or staffe, for any appearance of danger amongst them: yet it is a rule amongst them, that it is not good for a man to travell without a Weapon nor alone.

Taquáttin		<i>Frost.</i>
Auke taquátsha		<i>The ground is frozen.</i>
Séip taquáttin.		<i>The River is frozen.</i>
Now ánnesin		<i>I have forgotten.</i>
nippitt akúnna		<i>I must goe back.</i>
mun.		

Obs. I once travelled with neere 200 who had word of neere 700. Enemies in the way, yet generally they all resolved that it was a shame to feare and goe back.

Nippanishkokómmun		<i>I have let fall</i>
Npuflago.		<i>something.</i>
kómmun		
Mattaáfu		<i>A little way.</i>
Naúwot.		<i>A great way.</i>
Náwwatick		<i>Farre of at Sea.</i>
Ntaquatchuwaúmen		<i>I goe up hill.</i>
		<i>Taguatchòwash</i>

Taguatchòwash		Goe up hill.
Waumsu		Downe hill.
Mauúnsheſh		Goe ſlowly or gently.
Mauaniſháuta		Let us goe gently.
Tawhitch cheche qunnuwáyeaſ ?		Why doe you rob me ?
Aqui e chechequn- núwaſh.		Doe not rob me.
Chechequnnuwá- chick.		Robbers.
Chechequnníttin		There is a Robbery committed.
Kemineantúock		They murder each other.

Obſ. If any Robbery fall out in Travell, between Perſon of diuerſe States, the offend- ed State ſends for Juſtice, If no Juſtice bee granted and recompence made, they grant out a kind of Letter of Mart to take ſatisfa- ction themſelues, yet they are carefull not to exceed in taking from others, beyond the Proportion of their owne loſſe.

Wúskont àwaùſ		I feare ſome will
nkemineucqun.		murder mee.

Obſ. I could never heare that Murthers or Robberies are comparably ſo frequent, as in parts of *Europe* amongſt the English, French, &c.

Cutchachewúſim.

Cutchachewuſſim min.	You are almoſt there.
Kiſkecuppeeyāu- men.	You are a little ſhort.
Cuppeeyāumen	Now you are there.
Muckquétu	Swift.
Cummúmmuck- quete.	You are ſwift.
Cuſſáſagus	You are ſlow.
Saſſaguſháuog	They are ſlow.
Cuttinneapúmmiſh- em	Will you paſſe by?
Wuttineapum- muſháuta.	Let us paſſe by.
Keeatſháuta.	I come for no buſines.
Ntinneapreyāu- men	In vaine or to no purpoſe.
Acoúwe	I have loſt my labour.
Ntackówwvepe- yaún.	You have miſt him.
Cummautúſſakou.	He went juſt now forth.
Kihtummāyi-wuſ- sáuhumwi.	Goe back.
Pittúckish.	Let us goe back.
Pittuckétuck.	Lay downe your burthen.
Pónewhuſh.	

Generall Observations of their Travell.

As the same Sun shines on the Wildernesse that doth on a Garden ! so the same faithfull and all sufficient God, can comfort-fee'de and safely guide even through a desolate howling Wildernesse.

More particular.

*God makes a Path, provides a Guide,
And feeds in Wildernesse !*

1 *His glorious Name while breath remaines,
O that I may confesse.*

Lost many a time, I have had no Guide,

2 *No House, but hollow Tree !*

*In stormy Winter night no Fire,
No Food; no Company :*

In him I have found a House, a Bed,

3 *A Table, Company :*

*No Cup so bitter, but's made sweet;
When Go'd shall Sweetning be.*

CHAP. XII.

Concerning the Heavens and Heavenly Lights,

Kéſuck.
Keefucquiu.
Aúke. Aukeeſeiu.
Nippáwus.
Keeluckquánd.

*The Heavens.
Heavenward.
Downwards.
The Sun.
A name of the Sun.*

(*Obſ.*) By which they acknowledge the Sun, and adore for a God or divine power.

Munnánnock.
Nanepáushat, & }
Munnánnock. }
Wequáshim.
Paſhp ſhea.
Yowuttúttan.

*A name of the Sun.
The Moone.
A light Moone.
The Moone is up.
So high.*

Obſ. And ſo they uſe the ſame rule, and words for the courſe of the Moone in the *Night*, as they uſe for the courſe of the Sun by *Day*, which wee mentioned in the Chapter of the *Hour*, or time of the *Day* concerning the Sunnes riſing, courſe, or Sunne ſetting.

Yò Ockquitteunk. } *A new Moone.*
 Paushésui. } *Halfe Moone.*
 Yowompanámmít.

Obs. The Moone so old, which they measure by the setting of it, especially when it shines till *Wómpán*, or day.

Anóckqus: anócksuck. } *A Starre Starres.*

Obs. By occasion of their frequent lying in the Fields and Woods, they much observe the Starres, and their very children can give Names to many of them, and observe their Motions, and they have the same words for their rising-courses and setting, as for the Sun or Moone, as before.

Mosk or *Paukúnawaw* the great Beare, or *Charles Waine*, which words *Mosk*, or *Paukúnawaw* signifies a Beare, which is so much the more observable, because, in most Languages that signe or Constellation is called the Beare.

Shwishcuttowwáuog } *The Golden Meteward.*
 Mishánnock. } *The morning Starre.*
 Chippápuock. } *The Brood-hen, &c.*

*Generall Observations of the Heavenly
 Bodies.*

The wildest sons of Men heare the preaching

ing of the Heavens, the Sun, Moone, and Starres, yet not seeking after God the Maker are justly condemned, though they never have nor despise other preaching, as the civiliz'd World hath done.

More particular.

*When Sun doth rise the Starres doe set,
Yet there's no need of Light,
God shines a Sunne most glorious,
When Creatures all are Night.*

*The very Indian Boyes can give,
To many Starres their name,
And know their Course and therein doe,
2. Excell the English tame.*

*3 English and Indians none enquire,
Whose hand these Candles hold:
Job. 35. Who gives these Stars their Names
More bright ten thousand fold. (himself*

CHAP. XIII.
Of the Weather.

<p>TOcke tufsinnám- min kéesuck?</p>	<p> <i>What thinke you of the Weather?</i></p>
<p>Wekineaúquat.</p>	<p> <i>Faire Weather.</i></p>
<p>Wekinnàuquocks.</p>	<p> <i>When it is faire weather.</i></p>
<p>Tahki, or tátakki.</p>	<p> <i>Cold weather.</i></p>
<p>Tahkeès.</p>	<p> <i>Cold,</i></p>

Obs. It may bee wondred why since *New-England* is about 12. degrees neerer to the Sunne yet some part of Winter it is there ordinarily more cold then here in *England*: the reason is plaine: All Ilands are warmer then the maine Lands and Continents, *England* being an Iland, *Englands* winds are Sea winds, which are commonly more thick and vapoury, and warmer winds: The *Nor. West* wind (which occasioneth *New-England* cold) comes over the cold frozen Land, and over many millions of Loads of Snow: and yet the pure wholsomnesse of the Aire is wonderfull, and the warmth of the Sunne, such in the sharpest weather, that I have often seen the *Natives* Children runne about starke naked in the

Of the Weather

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the coldest dayes, and the Indians Men and Women lye by a Fire, in the Woods in the coldest nights, and I have been often out my selfe such nights without fire, mercifully, and wonderfully preserved.

Taukocks.	Cold weather.
Kausitteks.	Hot weather.
Kuffuttah.	It is hot.
Nuckquatch nnoonakom.	I am a cold.
Nickqufsittáunum.	I Swear.
Mattáuqus.	A cloud.
Máttaquat.	It is over-cast.
Cúppaquat.	
Sókenun.	Raine.
ánaquat.	
Anamakéesuck	It will raine to
sókenun.	day.
Sókenitch.	When it raines.
Sóchepo, or Cône.	Snow.
Animanáukock-	It will snow to night.
Sóchepo.	
Sóchepwutch.	When it snowes.
Mishúnnan.	A great raine.
Páugui, páuquaquat.	It holds up.
Nnáppi.	Drie.
Nnáppaquat.	Drie weather.
Tópu.	A frost.

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Missittópu

Of the Weather³

Misittôpu.	A great Frost.
Capat.	Ice.
Néechipog.	The Dew.
Michokat.	A Thaw.
Míchokateh.	When it thawes.
Misuppâugatch.	When the rivers are open.
Cutshâusha.	The Lightning.
Neimpâuog.	Thunder.
Neimpâuog pesk hómwock.	Thunderbolts are shot.

Obs. From this the Natives conceiving
consimilitude between our Guns and Thun-
der, they call a Gunne *Peskunck*, and to dis-
charge *Peskhómmin* that is to thunder.

Observation generall of the Weather.

That Judgement which the Lord Jesu
pronounced against the Weather-wise (but
ignorant of the God of the weather) will fall
most justly upon those *Natives*, and all men
who are wise in Naturall things, but willing-
ly blind in spirituall.

English and Indians see a Storme,
and seeke a hiding place:

O hearts of stone that thinke and dreame,
Th'everlasting stormes t'our-face.

Proud filthy Sodome saw the Sunne,
Shine or e her head most bright.

The very day that turn'd she was
 To stincking heaps, 'fore night.
 How many millions now alive,
 Within few yeeres shall rot?
 O blest that Soule, whose portion is,
 That Rocke that changeth not.

CHAP. XIV.

Of the Winds.

<p>V Aûpi. Wâupanash. Tashinash wâupanash</p>		<p><i>The Wind.</i></p>
		<p><i>The Winds.</i></p>
		<p><i>How many winds are there?</i></p>

Obs. Some of them account of seven, some eight, or nine; and in truth, they doe upon the matter reckon and observe not onely the foure but the eight Cardinall winds, although they come not to the accurate division of the 32. upon the 32. points of the compasse, as we doe.

<p>Nanúmmatin, & Sunnâdin. Chepewéssin. Sâchimoachepewéssin.</p>		<p><i>The North wind.</i></p>
	<p><i>The North east.</i></p>	
	<p><i>Strong North east wind.</i></p>	
G 3	Nopâtin	

Nopâtin.	<i>The East wind.</i>
Nanóckquittin	<i>The South east wind.</i>
Touwúttin	<i>South wind.</i>
Papônetin	<i>West wind.</i>
Chékesu	<i>The Northwest.</i>
Chékesitch	<i>When the wind blowes</i> <i>Northwest.</i>
Tocketunnântum?	<i>What thinke you?</i>
Tou pitch wuttin?	<i>Where wil the wind be?</i>
Nqénouhick wuttin	<i>I stay for a wind.</i>
Yo pitch wuttin	<i>Here the wind will be to</i> <i>morrow.</i>
Sáuop	
Pitch Sowwánishen.	<i>It will be Southwest.</i>

Obs. This is the pleasingest, warmest wind in the Climate, most desired of the *Indians*, making faire weather ordinarily; and therefore they have a *Tradition*, that to the Southwest, which they call *Sowwanis*, the gods chiefly dwell; and hither the soules of all their Great and Good men and women goe.

This Southwest wind is called by the *New-English*, the Sea turne, which comes from the Sunne in the morning, about nine or ten of the clock Southeast, and about South, and then strongest Southwest in the after-noone, and towards night, when it dies away.

It is rightly called the Sea turne, because the wind commonly all the Summer, comes off

ff from the North and Northwest in the
ight, and then turnes againe about from the
outh in the day: as Salomon speaks of the va-
itie of the Winds in their changes, Eccles. i. 6.

Mishâupan

A great wind.

Mishitâshin

A storme.

Vunnâgehan, or,

Faire wind.

Vunnêgin waûpi.

Vunnêgitch wuttin

When the wind is faire.

Mattâgehan

A crosse wind.

Vunnâgehatch

When the wind comes fair

Mattâgehatch

When the wind is crosse.

Cowunnagehûcka-

You have a faire wind.

men.

Cummattagehûcka-

The wind is against you.

men.

Nummattagehûcka-

The wind is against mee.

men.

General Observations of the Winds.

God is wonderfully glorious in bringing
the *Winds* out of his Treasure, and riding up-
on the wings of those *Winds* in the eyes of all
the sonnes of men in all Coasts of the world.

More particular:

English and Indian both observe,

The various blasts of wind:

*And both I have heard in dreadfull stormes
Cry out aloud, I have sinn'd.*

*But when the stormes are turn'd to calmes,
And seas grow smooth and still:
Both turne (like Swine) to wallow in,
The filth of former will.*

*'Tis not a storme on sea, or shore,
'Tis not the VVord that can;
But 'tis the Spirit or Breath of God
That must renew the man.*

CHAP. XV.

Of Fowle.

N Peshâwog	}	Fowle.
Puffekesêiuck.		
Ntauchâumen.		I goe a fowling or hunting.
Auchaûi.		Hee is gone to hunt or fowle.
Pepemôï.		He is gone to fowle.
Wompissacuk.		An Eagle.
Wompisacuck quâuog.		Eagle.

Néhom,

Néyhom, máuog.	Turkeys.
Paupock, sùog.	Partridges.
Aunckuck, quáuog.	Heath-cocks.
Chógan, éuck.	Black-bird, Black-birds.

Obs. Of this sort there be millions, which are great devourers of the *Indian* corne as soon as it appeares out of the ground; Unto this sort of Birds, especially, may the mysticall Fowles, the Divells be well resembled (and so it pleaseth the Lord Jesus himselfe to observe, *Matth.* 13. which mysticall Fowle follow the sowing of the Word, and picke it up from loose and carelesse hearers, as these Black-birds follow the materiall seed.

Against the Birds the *Indians* are very carefull, both to set their corne deep enough that it may have a strong root, not so apt to be pluckt up, (yet not too deep, lest they bury it, and it never come up:.) as also they put up little watch-houses in the middle of their fields, in which they, or their biggest children lodge, and early in the morning prevent the Birds, &c.

Kokókehóm,	An Owle.
Ohómous.	
Kaukont tuock.	Crow, Crows.

Obs. These Birds, although they doe the corne also some hurt, yet scarce will one *Native*

five amongst an hundred wil kil them, because they have a tradition, that the Crow brought them at first an *Indian* Graine of Corne in one Eare, and an *Indian* or *French* Beane in another, from the Great God *Kautánuowits* field in the Southwest from whence they hold came all their Corne and Beanes.

Hónck, -hónckock,	} <i>Goose, Geese.</i>
Wómpatuck - quáuog.	
Wéquash - sháuog.	} <i>Swans, Swans.</i>
Munnúcks - munnúck	
suck.	} <i>Brants, or Brantgeese.</i>
Quequécum - máuog.	
	} <i>Ducks.</i>

Obs. The *Indians* having abundance of these sorts of Fowle upon their waters, take great pains to kill any of them with their Bow and Arrowes; and are marvellous desirous of our *English* Guns, powder and shot (though they are wisely and generally denied by the *English*) yet with those which they get from the *French*, and some others (*Dutch* and *English*) they kill abundance of Fowle, being naturally excellent marksmen; and also more hardned to endure the weather, and wading, lying, and creeping on the ground, &c.

I once saw an exercise of training of the *English*, when all the *English* had mist the mark
set

et up to shoot at, an *Indian* with his owne
 eece (desiring leave to shoot) onely hit it.
 itsuog.

| *Cormorants.*

Obs. These they take in the night time,
 here they are asleepe on rocks, off at Sea, and
 ring in at break of day great store of them :

o aquéchinock.

| *Thore they swim.*

ipponamouôog

| *I lay nets for them.*

Obs. This they doe on shore, and catch many
 wle upon the plaines, and feeding under
 kes upon *Akrans*, as Geese, Turkies, Cranes,
 and others, &c.

cowëi.

| *It is fled.*

owewushânnick

| *They are fled:*

unnûp.-passa

| *Wing, Wings:*

unnûppanick

| *Wing-shot:*

ânawhone

| *Body-shot:*

uhóckgock

nwhone

| *A Pigeon:*

uskôwhân

| *Pigeons:*

uskowhânannûaog

| *Pigeon Countrie:*

uskowhannanaûkit

Obs. In that place these Fowle breed abun-
 ntly, and by reason of their delicate Food
 specially in Strawberry time when they
 ck up whole large Fields of the old grounds
 the *Natives*, they are a delicate fowle, and
 cause of their abundance, and the facility
 of

of killing of them, they are and may be plentifully fed on.

Sachim: a little Bird about the bignesse of a swallow, or lesse, to which the *Indians* give that name, because of its *Sachim* or Princelike courage and Command over greater Birds that a man shall often see this small Bird pursue and vanquish and put to flight the Crow and other Birds farre bigger then it selfe.

Sowwánakitauwaw - *They go to the Southward*

That is the saying of the *Natives*, when the Geese and other Fowle at the approach of Winter betake themselves, in admirable Order and discerning their Course even all the night long.

Chepewáukitaúog - *They fly Northward.*

That is when they returne in the Spring There are abundance of singing Birds whose names I have little as yet inquired after, &c.

The *Indians* of *Martins* vineyard, at my late being amongst them, report generally, and confidently of some Ilands, which lie off from them to Sea, from whence every morning early, certaine Fowles come and light amongst them, and returne at Night to lodge in, which Iland or Ilands are not yet discovered, though probably, by other Reasons they give, there is Land, &c.

Taúnck

Tafinek-katlog.

| Crane, Cranes.

Wuf owunan.

| The Hawke.

Which the *Indians* keep tame about their houses to keepe the little Birds from their Corne.

The generall Observation of Fowle.

How sweetly doe all the severall sorts of Heavens Birds, in all Coasts of the World, preach unto Men the prayse of their Makers Wisedome, Power, and Goodnesse, who feedes them and their young ones Summer and Winter with their severall suitable sorts of Foode: although they neither sow nor reape, nor gather into Barnes?

More particularly :

If Birds that neither sow nor reape.

Nor store up any food,

Constantly find to them and theirs

A maker kind and Good!

If man provide eke for his Birds,

In Yard, in Coops, in Cage.

And each Bird spends in songs and Tunes,

His little time and Age!

What care will Man, what care will God,

For's

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For's wife and Children take?
Millions of Birds and Worlds will God.
Sooner then His forsake.

CHAP. XVI.

Of the Earth, and the Fruits
thereof, &c.

Aûke, &	Earth or Land.
Sanaukamuck.	
Níttauke	My Land.
Niffawnâwkamuck.	
Wuskâukamuck.	New ground.
Aquegunnitteash.	Fields worne out.
Mihnúck-quash.	Trees.
Pauchautaqun-	Branch, Branches.
nêsh.	
Wunnèpog-guash.	Leafe, leaves.
Wattâp.	A root of Tree,
Séip.	A River.
Toyûsk.	A bridge.
Sepoêse.	A little River.
Sepoêmese.	A little Rivelet.
Takêkum.	A Spring.
Takekummúo ?	Is there a Spring.

Sepũo?

| Is there a River?

Toyusquanũo.

| Is there a Bridge.

Obs. The Natives are very exact and punctuall in the bounds of their Lands, belonging to this or that Prince or People; (even to a River, Brooke) &c. And I have knowne them make bargaine and sale amongst themselves for a small piece, or quantity of Ground: notwithstanding a sinfull opinion amongst mauy that Christians have right to *Heathens* Lands: but of the delusion of that phrase, I have spoke in a discourse concerning the *Indians* Conversion.

Paugãutemisk.

| An Oake.

Wómpimish.

| A Chesnut Tree.

Wómpimineash.

| Chesnuts.

Obs. The *Indians* have an Art of drying their Chesnuts, and so to preserve them in their barnes for a daintie all the yeare.

Anãuchemineash.

| Akornes.

These Akornes also they drie, and in case of want of Corne, by much boyling they make a good dish of them: yea some times in Lentie of Corne doe they eate these Acornes for a Novelty.

Wúfloquat.

| A Wallnut Tree.

Wúfwaquatómineug.

| Wallnut.

Of these Wallnuts they make an excellẽt Oyle

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Oyle good for many uses, but especially for
 their annoynting of their heads. And of the
 chips of the Walnut-Tree (the barke take
 off) some *English* in the Countrey make ex-
 cellent Beere both for Taste, strength, colour
 and in offensive opening operation:

Sasaunckapâmuck.		The Sassafrasse Tree.
Mishquáwtuck.		The Cedar tree.
Cówaw-ésuck.		Pine-young Pine.
Wenomesippaguash.		The Vine-Tree.
Micúckaskeete.		A Meadow.
Tataggoskituash.		A fresh Meadow.
Maskituash.		Grasse or Hay.
Wékinash-quash.		Reed, Reedes.
Manisimmin.		To cut or mow.
Qufluckomineânug.		The Cherry Tree.
Wuttáhimneash.		Strawberries.

Obs. This Berry is the wonder of all the
 Fruits growing naturally in those parts: It
 of it selfe Excellent: so that one of the chief-
 est Doctors of *England* was wont to say, that
 God could have made, but God never did
 make a better Berry: In some parts where
 the *Natives* have planted, I have many times
 seen as many as would fill a good ship with
 in few miles compasse: the *Indians* bruise
 them in a Morter, and mixe them with meal
 and make Strawberry bread.

Wuchipoquáme

Wuchipoquáme- neash.	A kind of sharp Fruit like a Barbary in cast.
Sasemineash	another sharp cooling Fruit
growing in fresh Waters all the Winter, Ex- cellent in conserve against Feavers.	
Wenómeneash.	Grapes.
Wuttahimnasippa- guash.	Strawberry leaves.
Peshaújuash.	Violet leaves.
Nummóuwinneem.	I go to gather.
Mowinne-aúog.	He or they gather.
Atáuntowash.	Clime the Tree.
Ntáuntaweni.	I clime.
Punnoúwash.	Come downe.
Npunnowaúmen.	I come downe.
Attiraash.	Hurtle-berries.

Of which there are divers sorts sweete
like Currants, some opening, some of a bin-
ding nature.

Saútaash are these Currants dried by the
Natives, and so preserved all the yeare, which
they beat to powder, and mingle it with their
parcht meale, and make a delicate dish which
they cal *Sauráushig*; which is as sweet to them
as plum or spice cake to the *English*.

They also make great use of their Straw-
berries having such abundance of them, ma-
king Strawberry bread, and having no other

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Food for many dayes, but the *English* have exceeded, and make good Wine both of the Grapes and Strawberries also in some places as I have often tasted.

Ewáchim-neash.		Corne.
Scannémeneash.		Seed-Corne.
Wompiscannémeneash.		White seed-corne.

Obs. There be diverse sorts of this Corne and of the colours: yet all of it either boiled in milke, or buttered, if the use of it were knowne and received in *England* (it is the opinion of some skillfull in physick) it might save many thousand lives in *England*, occasioned by the binding nature of *English* wheate the *Indian* Corne keeping the body in a constant moderate loosenesse.

Aukeeteaumen.		To plant Corne.
Quittaunemun.		To plant Corne.
Anakáusu.		A Labourer.
Anakáusichick.		Labourers.
Aukeeteaumitch.		Planting time.
Aukeeteahettit.		When they set Corne.
Nummautaukeeteaumen.		I have done planting.
Anaskhómmin.		To how or break up.

Obs. The Women set or plant, weede, and till, and gather and barne all the corne, and Fruits

Fruites of the field : Yet sometimes the man himselfe, (either out of love to his Wife, or care for his Children, or being an old man) will help the Woman which (by the custome of the Countrey) they are not bound to.

When a field is to be broken up, they have a very loving sociable speedy way to dispatch it : All the neighbours men and Women forty, fifty, a hundred &c, joyne, and come in to help freely.

With friendly joyning they breake up their fields, build their Forts, hunt the Woods, stop and kill fish in the Rivers, it being true with them as in all the World in the Affaires of Earth or Heaven : By concord little things grow great, by discord the greatest come to nothing. *Concordiâ parva res crescunt, Discordiâ magne dilabuntur.*

Anaskhig-anash. | How, Howes.

Anaskhomwock. | They how.

Anaskhommonteâ- | They break for me.

min. |

Anaskhomwâutow- | A breaking up How.

win. |

The Indian Women to this day (notwithstanding our Howes, doe use their naturall Howes of shells and Wood.

Monaskúnnemun.	To weede.
Monaskunnummaú-	A weeding or broad
towwin.	How.
Petascúnnemun,	To kill the Corne.
Kepenúmmín &	To gather Corne.
Wuttúnnemun.	
Núnnowa.	Harvest time.
Anoúant.	At harvest.
Wuttúnnemitch-	When harvest is
Ewáchim.	in.
Paufinnúmmín.	To dry the corne.
Which they doe carefully upon heapes and	
Mats many dayes, before they barne it up.	
covering it up with Mats at night, and open-	
ing when the Sun is hot.	
Sókenug.	A heap of corne.
<i>Obs.</i> The woman of the family will com-	
monly raise two or three heaps of twelve,	
fifteene, or twentie bushells a heap, which	
they drie in round broad heaps; and if she have	
helpe of her children or friends. much more.	
Pockhómmin.	To beat or thrash out.
Npockhómmin.	I am thrashing.
Cuppockhómmin?	Doe you thrash?
Wuskokkamúckóme-	New ground Corne.
neash.	
Nquitawánnanash.	One basket full.
Munnòte,-tash.	Basket, Baskets.
	Máúseck.

Máuseck.	A great one
Peewásick.	A little one.
Wuflaumepewásick.	Too little.
Pokowánnanash.	Halfe a basketfull.
Neefowánnanash.	Two baskets full.
Shóanash.	Three.
Yowanannash.	Four, &c.
Anítash.	Rotten corne.
Wawéekanash.	Sweet corne.
Tawhitch quitche máuntamen?	Why doe you smell to it?
Augínnash.	Barnes.
Necawnaúquanash.	Old barnes.

Askútasquash, their Vine aples, which the English from them call *Squashes* about the bignesse of Apples of severall colours, a sweet, light wholesome refreshing.

Uppakumíneash. | The seed of them.

*The Observation generall of the Fruits
of the Earth.*

God hath not left himselfe without wit-
in all parts and coasts of the world; the raines
and fruitfull seasons, the Earth, Trees, Plants,
&c. filling mans heart with food and glad-
nesse, witnesseth against, and condemneth
man for his unthankfulnesse and unfruitful-
nesse towards his Maker.

More particular:

Reeres thousands since, God gave command
(as we in Scripture find)

That Earth and Trees & Plants should bring
Forth fruits each in his kind.

The Wildernesse remembers this,

The wild and howling land

Answers the toyling labour of,

The wildest Indians hand.

But man forgets his Maker, who,

Fram'd him in Righteousnesse.

A paradise in Paradise, now worse

Then Indian wildernesse.

CHAP. XVII.

Of Beasts, &c.

PEnash'mwock.

Netastog.

| Beasts.

| Cattell.

Obs. This name the Indians give to tame
Beasts. yea, and Birds also which they keepe
tame about their houses:

Muck-

Muckquashim-wock.		<i>Wolves.</i>
Moattôquis.		<i>A blacke Wolfe.</i>
Tummock	}	
quaûog		
Nôosup		
ûnhup.		
paûog.		<i>Beaver, -Beavers.</i>

Obs. This is a Beast of wonder; for cutting and drawing of great pieces of trees with his teeth, with which, and sticks and earth I have often seen, faire streames and rivers damm'd and stopt up by them: upon these streames thus damm'd up, he builds his house with stories, wherein he sits drie in his chambers, or goes into the water at his pleasure.

Mishquashim.		<i>A red Fox.</i>
Péquawus.		<i>A gray Fox.</i>

Obs. The *Indians* say they have black Foxes, which they have often seene, but never could take any of them: they say they are *Manittôes*, that is, Gods Spirits or Divine powers, as they say of every thing which they cannot comprehend.

ûsup-pânnog.		<i>Racoons, Racoones</i>
Nkêke. nkéquock.		<i>Otter, Otters.</i>
Puffough.		<i>The wildsaz.</i>

Ockgutchaun-nng. A wild beast of a reddish faire, about the bignesse of a *Pig*, and rooting like a *Pig*; from whence they give this name to all our *Swine*.

Mishanneke-quock.	Squirrill, quirrils.
Anéqus anéquussuck.	A little coloured Squirrill.
Wautuckques.	The Conie.

Obs. They have a reverend esteeme of this Creature, and conceive there is some Deitie in it.

Attuck, quock.	} Deere.
Noonatch noonat- chaug.	
Moosquin.	A Fawn.
Wawwunnes.	A young Bucke.
Kuttomp & Paucot- tawaw.	A great Bucke.
Aunan quunèke.	A Doe.
Qunnequawese.	A little young Doe.
Naynayoumewot.	A Horse.
Cowfnuck.	Cowes.
Goatesuck.	Goats.
Hogsuck.	Swine.
Pigsuck.	

Obs. This Termination *suck*, is common in their language; and therefore they adde it to our *English* Cattell, not else knowing what names to give them;

Anum. | A Dog.

Yet the varietie of their Dialects and proper speech within thirtie or fortie miles each of other

other, is very great, as appears in that word,

<i>Anum,</i>	The Cowweses	} Dialect.
<i>Ayim,</i>	The Narriganset	
<i>Arims.</i>	The Quunippiuck	
<i>Alum.</i>	The Neepmuck	

So that although some pronounce not *L*, nor *R*. yet it is the most proper Dialect of other places. contrary to many reports.

Enewashim.

A Male.

Squashim.

A Female.

Moof-föog.

*The great Oxe, or rather
aved Deere.*

Askug.

A Snake.

Móaskug.

Black Snake.

Séseck.

Rattle Snake.

Natúppwock.

They feed.

Téaqua natuphéttit?

What shall they e it?

Natuphéttit ch yo

Let them feed on this

fanaukamick.

ground.

The generall Observation of the Beasts.

The Wildernesse is a cleere resemblance of the world, where greedie and furious men persecute and devoure the harmlesse and innocent as the wilde beasts pursue and devoure the Hinds and Roes.

More

More particular.

1. *The Indians, Wolves, yea, Dogs and Swine,
I have knowne the Deere devoure,
Gods children are sweet prey to all;
But yet the end proves sowre.*
- 2 *For though Gods children lose their lives,
They shall not loose an haire;
But shall arise, and judge all those,
That now their Iudges are.*
- 3 *New-England's wilde beasts are not fierce,
As other wild beasts are:
Some men are not so fierce, and yet
From mildnesse are they farre.*

CHAP. XVIII.

Of the Sea.

VV Echêkum }
Kítthan. }

| *The Sea.*

Paumpágusit.

| *The Sea-God, or, that*

name which they give that Deitie or God-head which they conceive to be in the Sea.

Obs. Mishoon an Indian Boat, or Canow made of a Pine or Oake, or Chesnut-tree: I have seene a Native goe into the woods with his hatchet, carrying onely a Basket of Corne with

with him, & stones to strike fire when he had felled his tree (being a *chesnut*) he made him a little House or shed of the bark of it, he puts fire and follows the burning of it with fire, in the midst in many places: his corne he boyles and hath the Brook by him, and sometimes angles for a little fish: but so hee continues burning and hewing untill he hath within ten or twelve dayes (lying there at his worke alone) finished, and (getting hands,) lanch'd his Boate; with which afterward hee ventures out to fish in the Ocean.

Mishoonémese.

| *A little Canow.*

Some of them will not well carry above three or foure: but some of them twenty, thirty, forty men.

Wunnauanoúnuck.

} *A Sballop.*

Wunnauanounuck-

} *A Skiffe.*

quése.

Obs. Although themselves have neither, yet they give them such names, which in their Language signifieth carrying Vessells.

Kitónuck.

| *A Ship.*

Kitónuckquése.

| *A little ship.*

Mishittouwand.

| *A great Canow.*

Peewáfu.

| *A little one.*

Paugautemissaúnd.

| *An Oake Canow.*

Kowwow.

Kowawwaûnd.	<i>A pine Canow.</i>
Wompmiffaûnd.	<i>Achesnut Canow.</i>
Ogwhan.	<i>A boat adrift.</i>
Wuskon-tógwhan.	<i>It will goe a drift.</i>
Cuttunnamiinnea.	<i>Help me to launch.</i>
Cuttunnummúta.	<i>Let us launch.</i>
Cuttúnnamoke.	<i>Launch.</i>
Cuttánnummous.	<i>I will help you.</i>
Wútkunck.	<i>A paddle or Oare.</i>
Namacóuhe cómi- shoon.	<i>Lend me your Boate.</i>
Paítousnenótehunck	<i>Bring hither my paddle</i>
Comishoónhom?	<i>Goe you by water?</i>
Chémosh-chémeck.	<i>Paddle or row.</i>
Maumínikish &	<i>Pull up, or row lustily.</i>
Maumanetepweéas.	
Sepákehig.	<i>A Sayle.</i>
Sepagehommaûta.	<i>Let us saile.</i>
Wunnágehán.	<i>We have a faire wind.</i>
<i>Obs.</i> Their owne reason hath taught them	
to pull of a Coat or two and set it up on a	
small pole, with which they will saile before	
a wind ten, or twenty mile, &c.	
Wauaúpunish.	<i>Hoise up.</i>
Wuttáutnish.	<i>Pull to you.</i>
Nókanish.	<i>Take it downe.</i>
Pakétenish.	<i>Let goe or let slie.</i>
Nikkoshkowwaûmen	<i>We shall be drown'd.</i>

Nquawup-

Nquawu psháwmen.	<i>We overset.</i>
Wussaúme peche- paúsha.	<i>The Sea comes in too fast upon us.</i>
Maumaneetèántafl.	<i>Be of good courage.</i>

Obs. It is wonderfull to see how they will venture in those Canoes, and how (being oft overset as I have my selfe been with them) they will swim a mile, yea two or more safe to Land: I having been necessitated to passe waters diverse times with them, it hath pleased God to make them many times the instruments of my preservation: and when sometimes in great danger I have questioned safety, they have said to me: Feare not, if we be overset I will carry you safe to Land.

Paupaútockquash.	<i>Hold water.</i>
Kinnequash.	<i>Secre.</i>
Tiáckomme kinni- quash.	<i>Steereright.</i>
Kunnófnep.	<i>A Kellick, or Anchor.</i>
Chowwophómmin.	<i>To cast over-board.</i>
Chowóphash.	<i>Cast over-board.</i>
Touwopskhómme.	<i>Cast anchor.</i>
Mishittáshin.	<i>It is a storme.</i>
Awépeha.	<i>It caulmes.</i>
Awépu.	<i>A calme.</i>
Nanoúwashin.	<i>A great calme.</i>
Taméccon.	<i>Floud.</i>

Nanashowetamócon	Halfe Floud.
Kéesáqúshin.	High water.
Taumacoks.	Vpon the Floud.
Mishittommóckon.	A great Floud.
Maüchetan & skát.	Ebb.
Mittáeskat.	A low Ebb.
Awánick Paüdhuck?	Who comes there?
<i>Obs.</i> I have knowne thirty or forty of their Canowes fill'd with men, and neere as many more of their enemies in a Sea-fight.	
Caupaüshes!	Goe ashoare.
Caupausháuta.	Let us goe ashoare.
Wuséheposh.	Heave out the water.
Asképunish.	Make fast the Boat.
Kspúnsh & Kspúne- moke.	Tie it fast.
Mauminikish.	Tie it hard.
NeeneCuthómwock.	Now they goe off.
Kekuthomwushán- nick.	They are gone already.

Generall Observations of the Sea.

How unsearchable are the depth' of the
Wisdom and Power of God in separating
from *Europe, Asia* and *Africa* such a mightie
vast continent as *America* is? and that for so
many

many ages? as also, by such a Western Ocean of about three thousand of *English* miles breadth in passage over?

More particular:

They see Gods wonders that are call'd
 Through dreadful Seas to passe,
 In tearing winds, and roaring seas,
 And calmes as smooth as glasse.
 I have in Europes ships, oft been
 In King of terrors band;
 When all have cri'd, Now, now we sink,
 Yet God brought safe to land.
 Alone mong *St* Indians in Canoes,
 Sometime o're-turn'd, I have been
 Halfe inch from death, in Ocean deepe,
 Gods wonders I have seene.

CHAP. XIX.

Of Fish and Fishing.

<p>Amāus, suck. Pauganaut, tam- wock. re the Spring.</p>	<p> Fish, Fishes. Cod, Which is the first that comes a little be-</p>
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Quinna-

Qunnamãug-suck. | *Lampries*. The first
that come in the Spring into the fresh Rivers

Aumsûog. & Munna-
whatteaüg. | *A Fish somewhat like a
Herring.*

Misúckeke-kéquoock. | *Basse*. The *Indian*
(and the *English* too) make a daintie dish of
the *Upaquontup*, or head of this Fish; and
well they may, the braines and fat of it be-
ing very much, and sweet as marrow.

Kauposh-shaüog. | *Surgeon*.

Obs. Divers part of the Countrey abound
with this Fish; yet the Natives for the good-
nesse and greatnesse of it, much prize it, and
will neither furnish the *English* with so many,
nor so cheape, that any great trade is like to
be made of it, untill the *English* themselves are
fit to follow the fishing.

The Natives venture one or two in a Ca-
now, and with an harping Iron, or such like
Instrument sticke this fish, and so hale it into
their Canow; sometimes they take them by
their nets, which they make strong of Hemp.

Ashóp. | *Their Nets*. Which
they will set thwart some little River or Cove
wherein they kil *Basse* (at the fall of the water)
with their arrows, or sharp sticks, especially if
headed with Iron, gotten from the *English*, &c.

Aucup.

Aucùp.		A little Cove or Creeke.
Aucppáwese.		A very little one.
Wawwhunnekesûog.		Mackrell.
Mishquamauquock.		Red fish; Salmon.
Olacontuck.		A fat sweet fish, some- thing like a Haddock.
Mishcùp - paûog,		Breame.
Sequanamaûquock.		

Obs. Of this fish there is abundance, which the Natives drie in the Sunne and smoake; and some *English* begin to salt, both wayes they keepe all the yeere; and it is hoped it may be as well accepted as Cod at a Market, and better, if once knowne.

Taut-aûog.	}	Sheeps-heads.
Neeshaûog		Eeles.
Sassammaûquock		Porpases.
Nquittéconnaûog.	}	Whales: Which in
Tatackommimâûog.		some places are often cast up; I have seene
Pôtop - paûog.		some of them; but not above fixtie foot long:
		The <i>Narrows</i> cut them out in severall parcells,
		and give and send farre and neere for an ac-
		ceptable present, or dish.
Misêsu.		The whole.
Poquêsu.		The halfe.
Waskeke.		The Whalebone.
	I	Wusúck-

Wusúckqun.	A taile.
Aumaüog.	They are fishing.
Ntaümen.	I am fishing.
Kuttaümen?	Doe you fish?
Nnattuckqunnüwem.	I goe a fishing.
Aumachick,	} Fishes.
Natuckqunnuwá- chick.	
Aumaüi.	He is gone to fish.
Awáckenick kukkatti- neanaümen?	What doe you fish for?
Ashaünt-teaüg.	Lobsters.
Opponenaühock.	Oysters.
Sickifluog.	Clams.

Obs. This is a sweet kind of shellfish, which all *Indians* generally over the Countrey, Winter and Summer delight in; and at low water the women dig for them: this fish, and the naturall liquor of it, they boile, and it make their broth and their *Nasaümp* (which is a kind of thickned broth) and their bread seasonable and savory, in stead of Salt: and for that the *English* Swine dig and root these Clams wheresoever they come, and watch the low water (as the *Indian* women do) therefore of all the *English* Cattell, the Swine (as also because of their filthy disposition) are most

most hatefull to all Natives, and they call them filthy cut throats, &c.

Séqunnock. | A Horse-fish.

Poquaûhock.

Obs. This the English call Hens, a little thick shel fish which the Indians wade deepe and dive for, and after they have eaten the meat there (in those which are good) they breake out of the shell, about halfe an inch of a blacke part of it, of which they make their *Suckawhock*, or black money, which is to them pretious.

Meteaûhock. | *The Periwinkle.* Of which they make their *Wompam*, or white money, of halfe the value of their *Suckawhock*, or lacke money, of which more in the Chapter of their Coyne.

Cumménakifs. | Have you taken store?

Cummenakiflamen

Cummuchickinneanawmen

Cumménakifs. | I have taken store.

Cummuchikineanawmen. | I have killed many.

lachage. | I have caught none.

ûmahep. | A fishing-line.

umanopeash. | Lines.

The Natives take exceeding great paines in their fishing, especially in watching their seasons by night; so that frequently they lay their naked bodies many a cold night on the cold shoare about a fire of two or three sticks and oft in the night search their Nets; and sometimes goe in and stay longer in frozen water.

Hoquaun aûnash.	Hooke, hookes.
Peewâsicks.	Little hookes.
Maûmacocks.	Great hookes.
Nponamouôog.	I set nets for them.
Npunnouwaûmen.	I goe to search my nets.
Mihtúck quashep.	An Ecle-pet.
Kunnaggunneûteg.	A greater sort.
Onawangónnakaun.	A baite.
Yo onawangónnatees	Baite with this.
Moamitteaug.	A little sort of fish,
halfe as big as Sprats, plentifull in Winter.	
Paponaumsûog.	A winter fish, which
comes up in the brookes and rivulets; some	
call them Frost fish, from their comming up	
from the Sea into fresh Brookes, in times of	
frost and snow.	
Qunôsuog.	A fresh fish; which the
Indians break the Ice in fresh ponds, when they	
take also many other sorts: for, to my know	
ledge the Country yeelds many sorts of other	
fish, which I mention not.	The

The general Observation of Fish.

How many thousands of Millions of those under water, sea-Inhabitants, in all Coasts of the world, preach to the sonnes of men on shore, to adore their glorious Maker by presenting themselves to Him as themselves (in a manner) present their lives from the wild Ocean, to the very doores of men, their fellow creatures in *New England*.

More Particular.

*What Habacuck once spake, mine eyes
Have often seene most true,
The greater fishes devour the lesse,
And cruelly pursue.*

*Forcing them though Coves and Creekes,
To leape on driest sand,
To gaspe on earthie element, or die
By wildest Indians hand.*

*Christs little ones must hunted be
Devour'd; yet rise as Hee.
And eat up those which now a while
Their fierce devourers be.*

CHAP. XX.

Of their nakednesse and clothing.

<p>PAüskesu. Pauskesitchick Nippóskifs.</p>	<p> Naked. Naked men and women. I am naked.</p>
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They have a two-fold nakednesse:

First, ordinary and constant, when although they have a Beasts skin, or an English mantle on, yet that covers ordinarily but their hinder parts and all the foreparts from top to toe, (except their secret parts, covered with a little Apron, after the patterne of their and our first Parents) I say all else open and naked.

Their male children goe starke naked, and have no Apron untill they come to ten or twelve yeeres of age; their Female they, in a modest blush cover with a little Apron of an hand breadth from their very birth.

Their second nakednesse is when their men often abroad and both men and women within doores, leave off their beasts skin, or English cloth, and so (excepting their little Apron) are wholly naked; yet but few of the women but will keepe their skin or cloth (though loose)

Of their nakedness and clothing. 111

loose) or neare to them ready to gather it up about them.

Custom hath used their minds and bodies to it; and in such a freedom from any wantonnesse, that I have never seen that wantonnesse amongst them. as, (with grieve) I have heard of in *Europe*.

Nippóskenitch.	I am rob'd of my coat.
Nippóskenick ewò.	He takes away my Coat.
Acoh.	Their Deere skin.
Tummóckquashunck.	A Beavers coat.
Nkéquashunck.	An Otters coat.
Mohewonck.	A Rakoone-skin coat.
Natóquashunck.	A Wolves-skin coat.
Mishannéquashunck.	A Squirrill-skin coat.
Neyhommañashunck	A Coat or Mantle, cu-
riously made of the fairest feathers of their	
<i>Neyhommañog</i> , or Turkeys, which common-	
ly their old men make; and is with them as	
Velvet with us.	
Mañnek : nquittiañhi-	An English Coat or Mar-
agat.	tell.
Cáudnish.	Put off.
Ocquash.	Put on.
Neefashíagat.	Two coats.
Shwishíagat.	Three coats.
Piuckquashíagat.	Ten coats, &c.
Obs. Within their	skin or coat they creepe
	con-

contentedly, by day or night, in house or in the woods, and sleep soundly, counting it a felicitie, (as indeed an earthly one it is; *Intra pelliculam quemque tener suum*, That every man be content with his skin.

Squâus aúhaqut.

| a Womans Mantle.

Muckiis auhaqut.

| A Childs Mantle.

Pétacaus.

| an English Wastecoat.

Petacawfunnése.

| a little wastecoat.

Aútah & aútawhun.

| Their apron.

Caukóanash.

| Stockins.

Nquittetiagáttash.

| a paire of stockins.

Mocúlsinals, &

Mockufs: nchafs.

| Shoes.

Obs. Both these, Shoes and Stockins they make of their Deerc skin worne out, which yet being excellently tann'd by them, is excellent for to travell in wet and snow; for it is so well tempered with oyle, that the water cleane wrings out; and being hang'd up in their chimney, they presently drie without hurt, as my selfe hath often proved.

Noonacóminash.

| Too little.

Taubacóminash.

| Big enough.

Saunketippo, or,

| a Hat or Cap.

Ashónaquo.

Moôte.

| The skin of a great Beast

as big as an Ox, some call it a red Deere.

Wussluck.

Wufluckhósu. } Painted.

They also commonly paint these *Moose* and *Deere*-skins for their Summer wearing, with varietie of formes and colours.

Petouwálsinug. } Their *Tobacco-bag*, which hangs at their necke, or sticks at their girdle, which is to them in steed of an English pocket.

Obs. Our English clothes are so strange unto them, and their bodies inured so to indure the weather, that when (upon gift &c.) some of them have had *English* cloathes, yet in a showre of raine, I have seen them rather expose their skins to the wet then their cloaths, and therefore pull them off, and keep them drie.

Obs. While they are amongst the *English* they keep on the *English* apparell, but pull of all, as soone as they come againe into their owne Houles, and Company.

Generall Observations of their Garments.

How deep are the purposes and Councells, of God? what should bee the reason of this mighty difference of One mans children that all the *Sonnes* of men on this side the way (in *Europe*, *Asia* and *Africa*. should have such plenteous clothing for Body, for Soule! and the rest of *Adams* sonnes and Daughters on the

the other side, or *America* (some thinke a big as the other three,) should neither have nor desire clothing for their naked Soules, or Bodies.

More particular :

O what a Tyrant's Custome long,
How doe men make a tush,
At what's in use, though ne're so fowle :
Without once shame or blush ?

Many thousand proper Men and Women,
I have seen met in one place :
Almost all naked, yet not one,
Thought want of clothes disgrace.

Israell was naked, wearing cloathes!
The best clad English-man,
Not cloth'd with Christ, more naked is :
Then naked Indian.

} Exo
32.

CHAP. XXI.

Of Religion, the soule, &c.

M Anit-manittó. | God, Gods.
wock. |

Ob

Obs. He that questions whether God made the World, the *Indians* will teach him. I must acknowledge I have received in my converse with them many Confirmations of those two great points, *Heb. 11. 6. viz:*

1. That God is.
2. That hee is a rewarder of all them that diligently seek him.

They will generally confesse that God made all: but then in speciall, although they deny not that *English-mans* God made *English* Men, and the Heavens and Earth there! yet their Gods made them and the Heaven, and Earth where they dwell.

Mumusquauna- } *God is angry with me?*
muckqun manit. }

Obs. I have heard a poore *Indian* lamenting the losse of a child at break of day, call up his wife and children, and all about him to Lamentation, and with abundance of teares cry out! O God thou hast taken away my child! thou art angry with me: O turne thine anger from me, and spare the rest of my children.

If they receive any good in hunting, fishing, harvest &c. they acknowledge God in it.

Yea, if it be but an ordinary accident, a fall, &c. they will say God was angry and did it.

musquantum manis God is angry. But here is their Misery.

First they branch their God-head into many Gods.

Secondly, attribute it to Creatures.

First, many Gods: they have given the Names of thirty seven. which I have, which in their solemne Worships they invoke: as

Kautantowit the great *South-West* God, to whose House all soules goe, and from whom came their Corne, Beanes, as they say

Wompanand.

The Easterne God.

Chekesuwand.

The Westerne God.

Wunnaméanit.

The Northerne God.

Sowwanand.

The Southerne God.

Wetuómanit.

The house God.

Even as the Papists have their He and Saint Protectors as *St. George*, *St. Patrick*, *St. Denis*, *Virgin Mary*, &c.

Squáuanit.

The Womans God.

Muckquachuck-

The Childrens God.

quand.

Obs. I was once with a *Native* dying of a wound, given him by some *murtherous English* (who rob'd him and run him through with a Rapier, from whom in the heat of the wound, he at present escaped from them.

dy

lying of his wound, they suffered Death at new *Plymouth*, in *New-England*, this *Native* dying call'd much upon *Mucknackuckquand*, which of other *Natives* I understood (as they believed) had appeared to the dying young man, many yeares before, and bid him when ever he was in distresse call upon him.

Secondly, as they have many of these fained Deities: so worship they the Creatures in whom they conceive doth rest some Deitie:

Keefuckquand.

Nanepaushat.

Paumpagusfit.

Yot:anit.

| The Sun God.

| The Moone God.

| The Sea.

| The Fire God,

Supposing that Deities be in these, &c.

When I have argued with them about their Fire-God: can it say they be, but this fire must be a God, or Divine power, that out of a stone will arise in a Sparke, and when a poore naked *Indian* is ready to starve with cold in the House, and especially in the Woods, often saves his life, doth dresse all our Food for us, and if it be angry will burne the House about us, yea if a spark fall into the drie wood, burnes up the Country, (though this burning of the Wood to them they count a benefit,

Benefit both for destroying of vermin, and keeping downe the Weeds and thickets ?)

Prasentem narrat qualibet herba Deum.

Every little Grasse doth tell,

The sons of Men, there God doth dwell.

Besides there is a generall Custome amongst them, at the apprehension of any Excellency in Men, Women, Birds, Beasts, Fish, &c. to cry out *Manitôo*, that is, it is a God, and thus if they see one man extell others in Wisdom, Valour, strength, Activity &c. they cry out *Manitôo* A God: and therefore whenthey talke amongst themselves of the *English* ships, and great buildings, of the plowing; of their Fields, and especially of Bookes and Letters, they will end thus: *Manitôwook* They are Gods: *Cummanit. ôo*, you are a God, &c. A strong Conviction naturall^{ly} in the soule of man, that God is; filling all things and places, and that all Excellencies dwell in God, and proceed from him, and that they only are blessed who have that Jehovah their portion.

Nickômno.

| *A Feast or Dance.*

Of this Feast they have publike, and private, and that of two sorts.

First in sicknesse, or Drouth, or Warre, or Famine.

Secondly,

Secondly, After Harveſt, after hunting, when they enjoy a calme of Peace, Health, Plenty, Proſperity, then *Nickômme* a Feaſt, ſpecially in Winter, for then (as the Turke ſaith of the Chriſtian, rather the Antichriſtian.) they run mad once a yeare) in their kind of Chriſtmas feaſting.

Powwâw. | A Priest.
Powwañog. | Priests.

Obſ. Theſe doe begin and order their ſervice, and Invocation of their Gods, and all the people follow, and joyne interchangeably in a laborious bodily ſervice, unto ſweating, ſpecially of the Priest, who ſpends himſelfe in ſtrange Antick Geſtures, and Actions even unto fainting.

In ſickneſſe the Priest comes cloſe to the ſick perſon, and performes many ſtrange Actions about him, and threaten and conjures out the ſickneſſe. They conceive that there are many Gods or divine Powers within the body of a man: In his pulſe, his heart, his lungs, &c.

I confeſſe to have moſt of theſe their cuſtomes by their ſowne Relation, for after ſome time being in their Houſes and beholding what their Worſhip was, I durſt never bee an eye witneſſe, Spectatour, or looker on, leaſt I ſhould

should have been partaker of Sathans Inventions and Worships, contrary to *Ephes. 5. 14.*

Nanouwétea.

An over-Seer and Orderer of their Worship.

Neen nanowwünne-mun.

I will order or oversee.

They have an exact forme of King, Priest and Prophet, as was in Israel typicall of old in that holy Land of *Canaan*, and as the Lord *Jesus* ordained in his spirituall Land of *Canaan* his Church throughout the whole World their Kings or Governours called *Sachimai* Kings and *Atauskowauñg* Rulers doe govern Their Priests, performe and manage their Worship: Their wise men and old men of which number the Priests are also, whom they call *Naupomaios* they make solemn speeches and Orations, or Lectures to them concerning Religion, Peace, or Warre and all things.

Nowemaúsitteem. | *I give away at the Worship.*

He or she that makes this *Nickommo* Feast or Dance besides the Feasting of (somet me twenty, fifty, an hundreth, yea I have seen neere a thousand persons at one of these Feasts) they give I say a great quantity of money, and all sort of their goods (according to and sometimes beyond their Estate)

In

in severall small parcells of goods, or money, to the value of eighteen pence, two Shillings, or thereabouts to one person: and that person that receives this Gift, upon the receiving of it goes out, and hollowes thrice for the health and prosperity of the Party that gave it, the Mr. or Mistris of the Feast.

Nowemacaūnash.		<i>He give these things.</i>
Nitteaūguash.		<i>My money.</i>
Nummaumachiu- wash.		<i>My goods.</i>

Obs. By this Feasting and Gifts, the Divell drives on their worships pleasantly (as he doth all false worships, by such plausible Earthly Arguments of uniformities, universalities, Antiquities, Immunities, Dignities, Rewards, unto submitters, and the contrary to Refusers) so that they run farre and neere and aske

<i>Awaun.</i> Nákowmit ?		<i>Who makes a Feast?</i>
Nkekinnewaūmen.		<i>I goe to the Feast.</i>
Kekineawaūi.		<i>He is gone to the Feast.</i>

They have a modest Religious perswasion not to disturb any man, either themselves *English, Dutch,* or any in their Conscience, and worship, and therefore say:

Aquiewopwaūwash.		<i>Peace, hold your peace.</i>
Aquiewopwaūwock.		

K

Peeyaūntam.

Peeyaūntam.

He is at Prayer.

Peeyaūntamwock.

They are praying.

Cowaūwonck.

The Soule,

Derived from *Commene* to sleep, because sa-
they, it workes and operates when the bod-
sleepes. *Michasburck* the soule, in a high
notion, which is of affinity, with a word sig-
nifying a looking glasse, or cleere reflec-
tance, so that it hath its name from a cleere
sight or discerning, which indeed seemes ve-
ry well to suit with the nature of it.

Wuhóck.

The Body.

Nohóck : cohóck.

My body, your body.

Awaunkeesitteouwi-

Who made you?

cohóck :

Tunna-awwa com-

Whether goes your soule

mitchichunck-

when you die?

kitonckquean?

An. Sowánakit-

It goes to the South-

aūwaw.

West.

Obs. They beleive that the soules of Me-
n and Women goe to the Sou-west, their great
and good men and Women to *Caniāntou*
his House, where they have hopes (as the
Turkes have of carnall Joyes) : Murtherers
thieves and Lyers, their Soules (say they)
wander restless abroad.

Now because this Book (by Gods good pro-
vidence

vidence) may come into the hand of many fearing God, who may also have many an opportunity of occasionall discourse with some of these their wild brethren and Sisters, and may speake a word for their and our glorious Maker, which may also prove some preparatory Mercy to their Soules: I shall propose some proper expressions concerning the Creation of the World, and mans Estate, and in particular theirs also, which from my selfe many hundreths of times, great numbers of them have heard with great delight, and great convictions: which who knowes (in Gods holy season) may rise to the exalting of the Lord Jesus Christ in their conversions and salvation?

Nétop Kunnatótémous.

Friend, I will aske you a Question.

Natótéma:

Speake on.

Tocketunnántum?

What thinke you?

Awaun Keefiteouwin Kéesuck?

Who made the Heavens?

Auke Wechêkom?

The Earth, & the Sea?

Mittauke.

The World.

Some will answer *Tattá* I cannot tell, some will answer *Manittôwock* the Gods.

Tâsuóg Manittôwock.

How many Gods bee there?

K 2

Maunaûog-

Maunaūog Mishaūna- wock.	<i>Many, great many.</i>
Nétop machàge.	<i>Friend, not so.</i>
Paūfuck naūnt manit.	<i>There is onely one God.</i>
Cuppísittone.	<i>You are mistaken.</i>
Cowauwaūnemun.	<i>You are out of the way.</i>
A phrase which much pleaseth them, being proper for their wandring in the woods, and similitudes greatly please them.	
Kukkakótemous, wá- chit-quáshouwe.	<i>I will tell you, presently.</i>
Kuttaunchemókous.	<i>I will tell you newes.</i>
Paūfuck naūnt manit kéésittin keefuck, &c	<i>One onely God made the Heavens, &c.</i>
Napannetašhémittan naugecautúmmon- nab nshque.	<i>Five thousand yeers agoe and upwards.</i>
Naūgom naūnt wuk- kesittinnes wáme teāgun.	<i>He alone made all things</i>
Wuche mateāg.	<i>Out of nothing.</i>
Quttatašhuchuckqún- nacauf-keesitínnes wáme.	<i>In six dayes he made all things.</i>
Nquittaqúnne.	<i>The first day Hee made the Light.</i>
Wuckéesitin wequái.	<i>The second day Hee</i>
Néesqunne.	<i>made the Firmament.</i>
Wuckéesitin Keéfuck.	<i>Shúck-</i>

Shúckqunne wuckée-
fittin Aúke kà wechê-
kom.

*The third day hee made
the Earth and Sea.*

Yóqunne wuckkéefi-
tin Nippaúus kà Na-
nepaúshat.

*The fourth day he made
the Sun and the Moon.*

Neenash-mamockiu-
wash wêquanantí-
ganash.

Two great Lights.

Kà wáme anóckfuck.
Napanetashúck-
qunne Wuckkéefittin
puffuckfeéfuck
wáme.

*And all the Starres.
The fifth day hee made
all the Fowle.*

Keefuckquíuke.
Ka wáme namaúfuck.
Wechekommíuke.

*In the Ayre, or Heavens.
And all the Fish in the
Sea.*

Quttatashúkqunne
wuckkéefittin pena-
shimwock wamè.

*The sixth day hee made
all the Beasts of the
Field.*

Wuttáke wuchè
wuckeefittin pau-
fuck Enin, or, Enes-
kéetomp.

*Last of all he made one
Man*

Wuche mishquòck.
Ka wesuoneckgonna-
kaúnes Adam, túp-
pautea mishquòck.

*Of red Earth,
And call'd him Adam,
or red Earth.*

Wuttake wuchè.
Câwit mîshquock.

Then asteward, while
Adam, or red Earth
slept.

Wuckaudnûmmenes
manit pectaûgon
wuche Adam.

God rooke a rib from
Adam, or red Earth.

Kâ wuchè peteaûgon.
Wukkeesitînes paû-
suck squâw.

And of that rib he made
One woman,

Kâ pawtouwînes
Adâmuck.

And brought her to
Adam.

Nawônt Adam wut-
tûnnawaun nuppe-
teâgon ewò.

When Adam saw her, he
said, This is my bone.

Enadatashûckqunne,
aquêi,

The seventh day bee-
rested,

Nagaû wuchè qutta-
tashûckqune ana-
caûsuock English-
mânuck.

And therefore English-
men worke six dayes.

Enadatashûckgun-
nôckat taubataûm-
wock.

On the seventh day they
praise God.

Obs. At this Relation they are much sa-
tisfied, with a reason why (as they observe)
the *English* and *Dutch*, &c. labour six dayes, and
rest and worship the seventh.

Besides, they will say, Wee never heard of
this

this before: and then will relate how they have it from their Fathers, that *Kaniántowmit* made one man and woman of a stone, which disliking, he broke them in pieces, and made another man and woman of a Tree, which were the Fountaines of all mankind.

They apprehending a vast difference of Knowledge betweene the *English* and themselves, are very observant of the *English* lives: I have heard them say to an Englishman (who being hindred broke a promise to them) You know God, Will you lie Englishman?

Nétop k'ihkita.

Englishmannuck,

Dutchmannuck, kée-

nouwin kà wamè

mittaukéuk -kitonck

quéhettit.

Mattux fwowanna

kit auog,

Michichónckquock.

Wame, ewò páwluck

Manit wawóntakick.

Ewo manit waumau

fachick kà uckquf-

hanchick.

Keéfaqut auog.

Hearken to mee.

English-men.

Dutch men, and you and
all the world, when they
die.

Their soules goe not to
the Southwest.

All that know that true
God.

That love and feare
Him.

They goe up to Heaven.

Michéme weetean- támwock.	They ever live in joy.
Naûgom manit wê- kick.	In Gods owne House.
Ewo manit mat wau- ôntakick.	They that know not this God.
Matwaumaûfachick.	That love.
Mât ewò uckqushân- chick.	And feare him not.
Kamóotakick.	Thieves,
Pupannouwâchick.	Lyers,
Nochisquauónchick.	Vnseane persons.
Nanompanífsichick,	Idle persons.
Kemineíachick.	Murderers.
Mammaûfachick.	Adulterers,
Nanisquégachick.	Oppressors or fierce.
Wame naûmaki- aûog.	They goe to Hell or the Deepe.
Micheme maûog.	They shall ever lament,
Awaun kukkakote- mógwunnes?	Who told you so?
Manittóo wússuck- wheke.	Gods Booke or Writing.

Obs. After I had (as farre as my language would reach) discoursed (upon a time) before the chiefe *Sachim* or *Prince* of the Countrey, with his *Archpriests*, and many other in a full Assembly; and being night, wearied with
travell;

travell and discourse, I lay downe to rest ; and before I slept, I heard this passage :

A *Quinnibicut* Indian (who had heard our discourse) told the *Sachim Miantunnömu*, that soules went up to Heaven, or downe to Hell ; For, saith he, Our fathers have told us, that our soules goe to the *Southwest*.

The *Sachim* answered, But how doe you know your selfe, that your soules goe to the *Southwest* ; did you ever see a soule goe thither ?

The Natiue replied ; when did he (naming my selfe) see a soule goe to Heaven or Hell ?

The *Sachim* againe replied : He hath books and writings, and one which God himselfe made, concerning mens soules, and therefore may well know more then wee that have none, but take all upon trust from our forefathers.

The said *Sachim*, and the chiefe of his people, discoursed by themselves, of keeping the Englishmans day of worship, which I could easily have brought the Countrey to, but that I was perswaded, and am, that Gods way is first to turne a soule from it's Idolls, both of heart, worship, and conversation, before it is capable of worship, to the true and living God, according to *1 Thes. 1. 9*. You turned
to

to God from Idolls to serve or worship the living and true God. As also that the two first Principles and Foundations of true Religion or Worship of the true God in Christ, are Repentance from dead workes, and Faith towards God, before the Doctrine of Baptisme or washing and the laying on of hands, which containe the Ordinances and Practises of worship; the want of which, I conceive, is the bane of million of soules in England, and all other Nations professing to be Christian Nations who are brought by publique authority to Baptisme and fellowship with God in Ordinances of worship, before the saving worke of Repentance, and a true turning to God, *Heb. 6. 2.*

Nétop, kitonckquëan kunnúppamin mi- chéme.	Friend, when you die you perish everlastingly.
Michéme cuppauqua ne: mmín.	You are everlastingly un- done.
Cummusquauna múckqun manit.	God is angry with you.
Cuppauquanúckqun	He will destroy you.
Wuche cummanittó- wockmanáuog.	For your many Gods.

áame pitch chückau- | *The whole world shall*
a mittauke. | *ere long be burnt.*

Obs. Upon the relating that God hath once
stroyed the world by water; and that He
ll visit it the second time with consuming
e: I have been asked this profitable questi-
of some of them, What then will b come
us? Where then shall we be?

anít ánawat, | *God commandh,*
appittakúnnamun | *That all men now re-*
wépe wáame. | *pent.*

*The generall Observation of
Religion, &c.*

The wandring Generations of *Adams* lost
steritie, having lost the true and living God
eir Maker, have created out of the nothing
their owne inventions many false and fain-
Gods and Creators.

More particular :

Two sorts of men shall naked stand.

Before the burning ire

2 Thes. 1. 8.

Of him that shortly shall appeare,

In dreadfull flaming fire.

First, millions know not God, nor for

His knowledge, care to seeke :

Millions

132 Of their Government and Justice.
 Millions have knowledge store, but in
 Obedience are not meeke.
 If woe to Indians, where shall Turk,
 where shall appear the law?
 O, where shall stand the Christian false?
 O blessed then the True.

CHAP. XXII.

Of their Government and Justice.

<p>Sâchim -mañog. Sachinañonck,</p>	<p> King, Kings. A Kingdome or A narchie.</p>
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Obs. Their Government is Monarchicall
 yet at present the chiefest government in the
 COUNTRY is divided betweene a younger
Sachim, Miantunnômu, and an elder *Sachim*
Caunouñicus, of about fourescore yeeres old
 this young mans Uncle; and their agreement
 in the Government is remarkable:

The old *Sachim* will not be offended
 what the young *Sachim* doth; and the young
Sachim will not doe what hee conceives will
 displease his Uncle.

Saunêk

auunks.		<i>The Queen, or Sachims Wife.</i>
Sauncksquâaog.		<i>Queenes.</i>
Otân, -nash.		<i>The towne, townes.</i>
Otânick.!		<i>To the towne.</i>
achimmaacómmock		<i>A Princes house, which</i>
According to their condition, is farre different		
from the other house, both in capacity or re-		
it; and also the finenesse and quality of their		
Mats.		
Ataúskawaw -wâuog.		<i>Lord, Lords.</i>
Vauôntam.		<i>A Wise man or Coun- fellow.</i>
Vauóntakick.		<i>Wise men.</i>
nâch or eâch Keèn		<i>Your will shall be law.</i>
anawâyea.		
nâch neèn ânôwa.		<i>Let my word stand.</i>
Ntínnume.		<i>He is my man.</i>
Ntacquêtunck ewò.		<i>He is my subject.</i>
Kuttâckquêtous.		<i>I will subject to you.</i>
Obs. Beside their generall subjection to the		
highest <i>Sachims</i> , to whom they carry presents:		
they have also particular Protectors, under		
<i>Sachims</i> , to whom they also carry presents, and		
upon any injury received, and complaint		
made, these Protectors will revenge it.		
Utannôtam.		<i>I will revenge it.</i>
Kuttannôtous.		<i>I will revenge you.</i>
		<i>Miâwene.</i>

Miáwene.	A Court or meeting.
Wèpe cummiáwene.	Come to the meeting.
Miawêtuck.	Let us meet.
Wauwhautowash.	Call a meeting.
Miawêmucks.	At a meeting.
Miawéhettit.	When they meet.
<i>Obs.</i> The <i>Sachims</i> , although they have absolute Monarchie over the people; yet they will not conclude of ought that concern all, either Lawes, or Subsidies, or warres, unto which the people are averie, and by general perswasion cannot be brought.	
Peyautch naügum.	Let himsele come here.
Pétiteatch.	Let him come.
Misshautowash.	Speake out.
Nanántowash.	Speake plaine.
Kunnadsittamen	You must inquire after
wèpe.	this.
Wunnadsittamútta.	Let us seach into it.
Neen pitch-nnadsittamen.	I will inquire into it.
Machíflu ewò.	He is naught.
Cuttiantacompáw-wem.	You are a lying fellow.
Cuttiantakiskquáw-quaw.	You are a lying woman.
Wèpe cukkúmmoot.	You have stole.
Mat méshnawmónash	I did not see those things.

Mât mēsh nummām menash.	{ I did not take them.
Wēpe kunnishquēko cummiskitsawwaw.	{ You are fierce and quar- relsome.
Obj. I could never discern that excess of scandalous sins amongst them, which Europe aboundeth with. Drunkenesse and gluttony, generally they know not what finnes they be; and although they have not so much to re- straine them (both in respect of knowledge of God and Lawes of men) as the <i>English</i> have, yet a man shall never heare of such crimes amongst them of robberies, murthers, adulte- ries, &c. as amongst the <i>English</i> : I conceive that the glorious Sunne of so much truth as shines in <i>England</i> , hardens our <i>English</i> hearts; for what the Sunne softeneth not, it hardens.	
Tawhitch yò enēan?	Why doe you sa?
Tawhitch cummoo- tōan?	Why doe you steale?
Tawhitch nanompā- niēan?	why are you thus idle or base?
Wewhepapūnnoke.	Bind him.
Wēpe kunnishaūmis.	You kild him.
Wēpe kukkeminēan- tīn.	You are the murtherer.
Āsaumitaūwhitch.	Let him be whipt.
Āpponckquittāūw- hitch.	Let him be imprisoned.
	Nippitch

Níppitch ewò.	Let him die.
Níphéttitch.	Let them die.
Níff-Níffoke.	Kill him.
Púm-púmmoke.	Shoot him.
<p><i>Obs.</i> The most usuall Custome among them in executing punishments, is for the <i>Sachim</i> either to beat, or whip, or put to death with his owne hand, to which the common sort most quietly submit: though sometimes the <i>Sachim</i> sends a secret Executi oner, one of his chiefest Warriours to fetch o a head, by some sudden unexpected blow of a Hatchet, when they have feared Muti ny by publike execution.</p>	
Kukkeechequaú- benitch.	You shall be hanged.
Níppansínea.	I am innocent.
Uppansínea-ewo.	He is innocent.
Matmesfnowaú- won.	I knew nothing of it.
NNnowaúntum.	I am sorry.
Nummachiemè.	I have done ill.
Aumaúnemoke.	Let it passe, or take
Konkeeteatch	away this accusation
Ewò.	Let him live.
Konkeeteáhetti	Let them live.

*Observation generall, of their
Government.*

The wildest of the sonnes of Men have ever found a necessity, (for preservation of themselves, their Families and Properties) to cast themselves into some Mould or forme of Government.

More particular :

*Adulteries, Murthers, Robberies, Thefts,
1 Wild Indians punish these!
And hold the Scales of Justice so,
That no man farthing leese.*

*When Indians heare the horrid filths,
2 Of Irish, English Men,
The horrid Oaths and Murthers late,
Thus say these Indians then.*

*We weare no Cloaths, have many Gods,
And yet our sinnes are lesse:
You are Barbarians, Pagans wild,
Your Land's the Wildernesse.*

OF Marriage.

CHAP. XXI.

Of Marriage.

VVuskéne.		<i>A young man.</i>
Keegiquaw.		<i>A Virgin or Maide.</i>
Segaño.		<i>A Widdower.</i>
Segousquaw.		<i>A Widdow.</i>
Wusñetam.		<i>He goes a wooing.</i>
Nosñemuck.		<i>He is my sonne in Law.</i>
Wusñetûock,		<i>They make a match.</i>
Awetawátuock.		

Obs. Single fornication they count no sin, but after Mariage (which they solemnize by content of Parents and publique approbation publicquely) then they count it hainous for either of them to befalse.

Mammaûfu.		<i>An adulterer.</i>
Nummam mógwun- ewò.		<i>He hath wronged my bed.</i>
Pallè nochisquaúaw.		<i>He or She hath com- mitted adultery.</i>

Obs. In this case the wronged party may put away or keepe the party offending: com-
monly, if the Woman be false, the offended
Husband will be solemnely revenged upon
the

the offender, before many witnesses, by many blowes and wounds, and if it be to Death, yet the guilty resists not, nor is his Death revenged.

Nquittócow.		<i>He hath one Wife.</i>
Neelócow.		<i>He hath two Wives.</i>
Sshócowaw.		<i>He hath three.</i>
Yócowaw.		<i>Four Wives, &c.</i>

Their Number is not stinted, yet the chief Nation in the Country, the Narrigansets (generally) have but one Wife.

Two causes they generally alledge for their many Wives.

First desire of Riches, because the Women bring in all the increase of the field, &c. the Husband onely fisheth, hunteth, &c.

Seccondly, their long sequestring themselves from their wives after conception, unill the child be weaned, which with some is long after a yeare old, generally they keep their children long at the breast:

Committamus.		<i>Your Wife.</i>
Cowéewo.		<i>How much gave you for her?</i>
Tahanawatu?ta shin- commangemus.		<i>Five fathome of their Money.</i>
Napannetashom paúgatash.		<i>Six, or seven, or eight</i>
Qutta, énáda sho-		<i>súck.</i>

ſück ta ſhompáú-
gataſh | *Fathome.*

If ſome great mans Daughter *Piuckgnom-
paúgataſh*, ten fathome.

Obſ. Generally the Husband gives theſe payments for a Dowrie, (as it was in *Iſraell*) to the Father or Mother, or guardian of the Maide. To this purpoſe if the man be poore, his Friends and neighbours doe *pummenúmmín teánguáſh*, that is contribute Money toward the Dowrie.

Nummítamus. | *My Wife.*

Nullógana. | *Loving.*

Waumaúſu. | *Proper.*

Wunnékeſu. | *Sober and chaſt.*

Maánſu. | *Fruifull.*

Muchickéhea. | *How many children*

Cutchaſhekeámiſ? | *have you had?*

Nquittékea. | *I have had one.*

Neeſékea. | *Two, &c.*

Obſ. They commonly abound with Children, and increaſe mightily; except the plauge fall amongſt them, or other leſſer ſickneſſes, and then having no meanes of recovery, they periſh wonderfully.

Katoú eneéchaw. | *She is falling into*

Travell.

Néechaw

Néechaw.

| She is in Travell.

Paugcôtché nechaũ.
waw.| She is already deli-
vered.Kitummâyi-mes-né-
chaw.| She was just now deli-
vered.

Obs. It hath pleased God in wonderfull manner to moderate that curse of the sorrowes of Child-bearing to these poore Indian Women: So that ordinarily they have a wonderfull more speedy and easie Travell, and delivery then the Women of *Europe*: not that I thinke God is more gracious to them above other Women, but that it followes, First from the hardnesse of their constitution, in which respect they beare their sorrowes the easier.

Secondly from their extraordinary great labour, (even above the labour of men) as in the Field, they sustaine the labour of it, in carrying of mighty Burthens, in digging clammes and getting other Shelfish from the Sea, in beating all their corne in Morters: &c. Most of them count it a shame for a Woman in Travell to make complaint, and many of them are scarcely heard to groane. I have often knowne in one Quarter of an houre a Woman merry in the House, and delivered and merry againe: and within two

dayes abroad, and after foure or five dayes at worke, &c.

Noofáwwaw.

A Nurse.

Noónfu Nonánnis.

A sucking Child:

Wunnunògan.

A Breast.

Wunnunnòganash.

Breasts.

Munnunnug.

Milke.

Aumáunemun.

*To take from the breast,
or Weane.*

Obs. They put away (as in Israell) frequently for other occasions beside Adultery, yet I know many Couples that have lived twenty, thirty, forty yeares together.

Npakétam.

I will out her away.

Npakénaqun.

I am put away.

Aquiepakétash.

Doe not put away.

Aquiepokeháttous

Doe not break the knot

Awetawatuonck.

of Marriage.

Tackquiúwock.

Twins.

Towiú-úwock.

Orphans.

Ntouwiú.

I am an Orphan.

Wáuchaúinat.

A Guardian.

Wauchaúamachick.

Guardians.

Nullóquaso.

*My charge or Pupill, or
Ward.*

Peewaúqun.

Looke well to him &c.

Generall

Of their Mariage.
Generall Observations of their
Mariage.

God hath planted in the Hearts of the Wildest of the sonnes of Men, an High and Honourable esteeme of the Mariage bed, insomuch that they uniuersally submit unto it, and hold the Violation of that Bed, Abominable, and accordingly reape the Fruit thereof in the abundant increase of posterity.

More Particular.

When Indians heare that some there are,
(That Men the Papists call)
Forbidding Mariage Bed and yet,
To thousand VVhoredomes fall :

They aske if such doe goe in Cloaths,
And whether God they know ?
And when they heare they're richly clad,
know God, yet practice so.

No sure they're Beasts nor men (say they,)
Mens shame and foule disgrace.
Or men have mixt with Beasts and so,
brought forth that monstrous Race.

CHAP. XXVI.

Concerning their Coyne.

THe *Indians* are ignorant of *Europes* Coyne yet they have given a name to ours, and call it *Monēash* from the *English* Money.

Their owne is of two sorts; one white which they make of the stem or stocke of the *Periwinkle*, which they call *Metēauhock*, when all the shell is broken off: and of this sort six of their small Beads (which they make with holes to string the bracelets) are currant with the *English* for a peny.

The second is black, incling to blew, which is made of the shell of a fish, which some *English* call *Hens*, *Poquauhock*, and of this sort three make an *English* peny.

They that live upon the Sea side generally make of it, and as many make as will.

The *Indians* bring downe all their sorts of Furs, which they take in the Countrey, both to the *Indians* and to the *English* for this *Indian* Money: this Money the *English*, *French* and *Dutch*, trade to the *Indians*; six hundred miles in severall parts (North and South from *New-England*

England) for their Fures and whatſoever they ſtand in need of from them: as Corne, Veniſon, &c.

Nquittompſcat.	1 peny.
Neeſaúmſcat.	2 pence.
Shwaúmſcat.	3 pence.
Yowómſcat.	4 pence.
Napannetaſhaúmſcat.	5 pence.
Quttataſhaúmſcat, or, guttauatu.	6 pence.
Enadataſhaúmſcat.	7 pence.
Shwoaſuck taſhaúmſcat.	8 pence.
Paskugittaſhaúmſcat.	9 pence.
Piuckquaúmſcat.	10 pence.
Piuckquaúmſcat nab naquit.	11 pence.
Piuckquaúmſcat nab nees, &c.	12 pence.
<i>Obſ.</i> This they call <i>Neen</i> , which is two of their <i>Quttanatu</i> s, or fix pence.	
Piuckquaúmſcat nab naſhoaſuck, which they call <i>Shwin</i> .	18 ^d . 3 <i>quttanatu</i> s.
Neeſneecheckaúmſcat nab yoh, or yowin.	2 ^s . 4 <i>quttanatu</i> s.
Shwinchekaúmſcat, or napannetaſhin.	2 ^s . 6 ^d . 5 <i>quttanatu</i> s.

Shwin-

Shwinchekaúmfcát	2 ^s . 6 ^d . 6 quttáuatues
Yow innchekaúmfcát nab neése.	3 ^s . 6 ^d . 7 quttáuatues
Yow inncheckkaúmfcát nabnashòafuck.	4 ^s . 8 quttáuatues.
Napannetashwin- checkkaúmfcát nab yòh.	4 ^s . 6 ^d . 9 quttáuatues
Qu ttata shincheck aumfcát, or, more com- monly used Piúckquat.	5 ^s . 10 quttáuatues, or 10 six pences.

Obs. This *Piúckquat* being fixtie pence, they call *Nquittómpeg*, or *nquittishcánsu*, that is, one fathom, 5 shillings.

This one fathom of this their stringed money, now worth of the English but five shillings (sometimes more) some few yeeres since was worth nine, and sometimes ten shillings *per* Fathome: the fall is occasioned by the fall of Beaver in *England*: the Natives are very impatient, when for English commodities they pay so much more of their money, and not understanding the cause of it; and many say the English cheat and deceive them, though I have laboured to make them understand the reason of it.

Neesaump-

Neesaumpaúgatuck,	10 shil. 2 Fathom.
Shwaumpaúgatuck.	15 shil. 3 Fathom.
Yowompáúgatuck,	20 shil. 4 Fathom.
&c.	
Piuckquampaúgatuck	50 shil. 10 Fathome.
or, Nquit páúck.	
Neespausuckquom-	5 lib' 20 Fathome.
páúgatuck.	
Shwepáúúck.	30 Fathome.
Yowe páúúck. &c.	
Nquittemittannau-	40 Fathome, or, 10.
ganompáúgatuck.	pounds.
Neesemittannug, &c	
Tashincheckompáú-	How many Fathom?
gatuck?	

Obs. Their white they call *Wompam* (which signifies white): their black *Suckáúhock* (*Súcké* signifying blacke.)

Both amongst themselves; as also the English and Dutch, the blacke peny is two pence white; the blacke fathom double, or, two fathom of white.

Wepe kuttassawom-	Change my money.
patimmin.	
Suckáúhock, nausaké-	The blacke money.
fachick.	

Wawômpegs,

Wauômpeg, or Wau- ompéhic-méfin	Give me white.
Aflawompatíttea.	Come, let us change.
Anâwſuck.	Shells.
Meteaûhock.	The Periwinkle.
Suckauanaûſuck.	The blacke shells.
Suckauaskéefaquash.	The blacke eyes, or
that part of the ſhel-fiſh called <i>Poquaûhock</i> (Hens) broken out neere the eyes, of vvhi they make the blacke.	
Puckwhéganaſh &	Awle blades.
Mûckſuck.	
Papuckakiuash.	Brittle, or breaking,
Which they deſire to be hardened to a bri temper.	

Obſ Before ever they had *Awle blades* from *Europe*, they made ſhift to bore this their ſhoe money with ſtone, and ſo fell their trees with ſtone ſet in a wooden ſtaff, and uſed *wodden hoes*: which ſome old & poore women (fearefull to leave the old tradition) uſe to this day.

Natouwômpitea.	A Coyner or Minter
Nnanatouwômpiteem.	I cannot coyne.
Natouwômpitees.	Make money or Coyne.
Puckhûmmin.	To bore through.
Puckwhégonnaûtick.	The Awle blade ſticks.

Tutte

Tutteputch anâwfin. | To smooth them, which
they doe on stones.

Quisûck-anash.

Stoke, Stones.

Cauômpsk.

A Whetstone.

Nickâutick.

A kinde of wooden Pin-
cers or Vice.

Enomphômmin.

To thread or string.

A conaquinnaûog.

Thread the Beads.

Enomphômmin.

Thread, or string these.

Enomphófachick.

Strung ones.

Sawhóog & Sawhófa-
chick.

Loose Beads.

Naumpacoûin.

To hang about the necke.

Obs. They hang these strings of money a-
bout their necks and wrists; as also upon up-
on the necks and wrists of their wives and
children.

Mâchequoce.

| A Girdle: Which

they make curiously of one two, three, foure,
and five inches thicknesse and more, of this
money which (sometimes to the value of ten
pounds and more) they weare about their
middle and as a scarfe about their shoulders
and breasts.

Yea the Princes make rich Caps and Ap-
ons (or small breeches) of these Beads thus
curiously strung into many formes and fi-
gures: their blacke and white finely mixt to-
gether.

Observa-

Observations generall of their Coyne.

The Sonnes of men having lost their Maker, the true and onely Treasure, dig downe to the bowels of the earth for gold and silver yea, to the botome of the Sea for shells of fishes, to make up a Treasure, which can never truly inrich nor satisfie.

More particular :

I *The Indians prize not English gold,
Nor English Indians shell:
Each in his place will passe for ought,
What ere men buy or sell.*

*English and Indians all passe hence,
To an eternall place,
Where shells nor finest gold's worth ought,
Where noughi's worth ought but Grace.*

*This Coyne the Indians know not of,
Who knowes how soone they may?
The English knowing priz' it not,
But fling't like drosse away.*

CHAP. XXV.

Of buying and selling.

A Naqushaug, or	} Traders.
Anaqushanchick	
Anaqushento.	} <i>Let us trade.</i>
Atasha?	
owachaunum?	} <i>Have you this or that?</i>
Atasha.	
owachaunum.	} <i>I have.</i>
quenowhick.	
owekineam.	} <i>I want this, &c.</i>
ummachinamin.	
launetash nque-	} <i>I like this.</i>
nnowhick.	
uttattaunamish.	} <i>I do not like.</i>
ummouanaquish.	
louanaqushaug,	} <i>I want many things.</i>
louanaqushanchick.	
	} <i>I will buy this of you.</i>
	} <i>I come to buy.</i>
	} <i>Chapmen.</i>

Obs. Amongst themselves they trade their
 orne, skins, Coates, Venison, Fish, &c. and
 sometimes come ten or twenty in a Compa-
 ny to trade amongst the *English*.

They have some who follow onely making
 of Bowes, some Arrowes, some Dishes, and
 (the

(The Women make all their earthen Vessells) some follow fishing, some hunting: most on the Sea-side make Money, and store up shells in Summer against Winter whereof to make their money.

Nummautanaquish.	<i>I have bought.</i>
Cummanóhamin?	<i>Have you bought?</i>
Cummanohamouish.	<i>I will buy of you.</i>
Nummautanóhamin.	<i>I have bought.</i>
Kunnauntatáuamish.	<i>I come to buy this.</i>
Comaunekunnúo?	<i>Have you any Cloth?</i>
Koppócki.	<i>Thick cloth.</i>
Wassáppi.	<i>Thin.</i>
Súckinuit.	<i>Black, or blackish.</i>
Mishquinuit.	<i>Red Cloth.</i>
Wómpinuit.	<i>White Cloath.</i>

Obs. They all generally prize a Mantle of *English* or *Dutch* Cloth before their owne wearing of Skins and Furres, because they are warme enough and Lighter.

Wompequáyi. | *Cloth inclining to white.*

Which they like not, but desire to have a sad colour without any whitish haire, suiting with their owne naturall Temper, which inclines to sadnesse.

Etouwawáyi. | *Wollie on both sides.*

Muckúcki. | *Bare without Wool.*

Cheche-

Chechéke maútsha.	Long lasting.
Qúnnaſcat.	Of a great breadth.
Tióckquſcat.	Of little breadth.
Wúſſ.	The Edge or liſt.
Aumpácunníſh.	Open it.
Tuttepácunníſh.	Fold it up.
Mat Weſhegga- núno.	There is no Wool on it.
Tanógganíſh.	Shake it.
Wúſkinuit.	New Cloth.
Tanócki, tanóckſha.	It is torne or rent.
Eatawúſ.	It is Old.
Quttaúñch	Feele it.
Audtà	A paire of ſmall breech- es or Apron.
<i>Cuppáimíſh</i> I will pay you, which is a word newly made from the <i>English</i> word pay.	
Tahenaúatu?	What price?
Tummóck cummé- inſh.	I will pay you Beaver.
Teaúguock Cum- méinſh.	I will give you Money.
Wauwunnégachick.	Very good.

Obſ. They have great difference of their
Coyné, as the *English* have: ſome that will
not paſſe without Allowance, and ſome again
made of a Counterfeit ſhell, and their very

M

blacke

black counterfeited by a Stone and other Materialls: yet I never knew any of them much deceived, for their danger of being deceived (in these things of Earth) makes them cautious.

Cosaúmawem.

Kuttiackquissaúwaw.

Aquie iackquissaúme.

Aquie Wussaúmo-
wash.

Tashin Commê-
sim?

Kutteaúg Commé-
insh.

Nkke Comméinsh.

Coanombúquisse

Kuttassokakómme.

Obs. Who ever deale or trade with them, had need of Wisedome, Patience, and Faithfulness in dealing: for they frequently say *Cupí á man em*, you lye, *Cuttassokakómme*, you deceive me.

Misquesú Kunúkkeke

Yò aúwusse Wunnê-
gin

Yo chippaúatu.

Augaufaúatu.

Muchickaúatu.

You aske too much.

You are very hard.

Be not so hard.

Doe not aske so much.

*How much shall I give
you?*

*I will give you your Mo-
ney.*

I will give you an Otter.

You have deceived me.

Your Otter is reddish.

This is better.

This is of another price.

It is Cheap.

It is deare.

Wuttun-

Wuttunnaúatu.		<i>It is worth it.</i>
Wunishaúnto.		<i>Let us agree.</i>
Aquie neesguttónck quísish.		<i>Doe not make adoe.</i>
Wuchè nquíttoompf- cat.		<i>About a penny.</i>

They are are marvailous subtle in their Bargaines to save a penny : And very suspicious that *English* men labour to deceive them : Theretore they will beate all markets and try all places , and runne twenty thirty, yea forty mile, and more, and lodge in the Woods. to save six pence.

Cummámmenash nitteaúguash ?		<i>Will you have my Mo- ney ?</i>
Nonánúm.		<i>I cannot.</i>
Nóonshem.		
Tawhitch nonanum éan ?		<i>Why can you not ?</i>
macháge nkòckie.		<i>I get nothing.</i>
Tashaumskuffáyi comméshim ?		<i>How many spans will you give me ?</i>
Neesaumscuffáyi.		<i>Two spans.</i>
Shwaumscuffáyi.		<i>Three spans.</i>
Yowompscuffáyi.		<i>Foure Spans.</i>
Napannetashaumf- cuffáyi.		<i>Five spans.</i>
Quttatashaumíkus Sáyi.		<i>Six spans.</i>

Endatafhaumscuffâyi. | *Seven spans.*

Enadatafhaumskut- | *Seven spans.*

tonâyi.

Cowénaweke. | *You are a rich man.*

Obs. They will often confesse for their own ends that the English are richer and wiser and valianter then themselves; yet it is for their owne ends, and therefore they adde *Namôie*, give me this or that, a disease which they are generally infected with: some more ingenuous, scorne it; but I have often seene an *Indian* with great quanties of money about him, beg a Knife of an English man, who happily hath had never a peny of money.

Akêtafsh - tamôke.

Tell my money.

Now ânnakefe.

I have mis-told.

Cofaûmakefe.

You have told too much.

Cunnoónakefe.

You have told too little.

Shoo kekíneafs.

Lo ke here.

Wunêtu nitteaûg.

My money is very good.

Mamattifluôg kut-
teaûquock.

Your Beads are naught.

Tashin mesh com-
maûg?

*How much have you
given?*

Chichêgin.

A Hatchet.

Aniskunck.

A Howe.

Maumichémanege.

A Needle.

Cuttatuppaûnamum. | *Take a measure.*

Tatup-

Tatuppauntúhom- min.	To weigh with scales.
Tatuppauntúock.	They are aweighing.
Netátup.	It is all one.
Kaukakíneamuck.	} A Looking Glasse.
Pebenochichauquá- nick.	
<i>Obs.</i> It may be wondred what they do with Glasse, having no beautie but a swarfish co- lour, and no dressing but nakednesse ; but pride appears in any colour, and the meanest dresse : and besides generally the women paint their faces with all sorts of colours.	
Cummanohamó- gunna.	They will buy it of you.
Cuppittakúnneinous.	Take your cloth againe.
Cuppittakunnami.	Will you serve me so ?
Colaumpeekúnne- mun.	You have tore me off too little cloth.
Cummachetannakún namous.	I have turn it off for you.
Tawhitch cuppitta- kunamiéan ?	Why doe you turne it up- on my hand ?
Kutchichêginash, kaukinne pokéschaas.	Your Hatchets will be soone broken.
Teáno wáskishaas.	Soone gapt.
Natouashóckquittea.	A Smith.
Kuttattaú amish aúke	I would buy land of you.
	M 2 Tou

Tou núckquaque?	<i>How much?</i>
Wuchè wuttotânick Plantation.	<i>For a Towne, or,</i>
Nisékineam.	<i>I have no mind to seeke.</i>
Indiânsuck sekineâm- wock.	<i>The Indians are not wil- ling.</i>
Noonapûock naûgum	<i>They want roome them- selves.</i>
Cowetompâtimmin.	<i>We are friends.</i>
Cummaugakéamish.	<i>I will give you land.</i>
Aquie chenawaûfish.	<i>Be not churlish.</i>

Generall Observatiõ of Trade.

O the infinite wisdome of the most holy wise *God*, who hath so advanced *Europe* above *America*, that there is not a sorry *Howe*, *Hatchet*, *Knife*, nor a rag of cloth in all *America*; but what comes over the dreadfull *Atlantick* Ocean from *Europe*: and yet that *Europe* be not proud, nor *America* discouraged. What treasures are hid in some parts of *America*, and in our *New English* parts, how have foule hands (in smoakie houses) the first handling of those *Furres* which are after worne upon the hands of *Queens* and heads of *Princes*?

More

More particular :

- 1 *Ofi have I heard these Indians say,
These English will deceive us.
Of all that's ours, our lands and lives,
In th' end they will bereave us.*
 - 2 *So say they, whatsoever they buy,
(Though small) which shewes they're skie
Of strangers, fearefull to be caught
By fraud, deceit, or lie.*
 - 3 *Indians and English feare deceits,
Yet willing both to be
Deceiv'd and couzen'd of precious soule,
Of heaven, Eternitie.*
-

CHAP. XXVI.

Of Debts and Trusting.

NOónat.
Noonamautuck-
quáwhe.
Kunnoonamaúttuck
quaush.

I have not money enough
Trust me.

I will owe it you.

M 4

They

Obj. They are very desirous to come into debt, but then he that trusts them, must sustaine a twofold losse:

First, of his Commoditie.

Secondly, of his custome, as I have found by deare experience: Some are ingenuous, plaine hearted and honest; but the most never pay. unlesse a man follow them to their severall abodes, townes and houses, as I my selfe have been forc'd to doe, which hardship and travells it hath yet pleased God to sweeten with some experiences and some little gaine of Language.

Nonamautuckquahé- ginash.	<i>Debts.</i>
Nofaumautackquá- whe.	<i>I am much in debt.</i>
Pitch nippautowin.	<i>I will bring it you.</i>
Chenock naquómbeg cuppauútiin nitteaú- guash.	<i>When Will you bring mee my money?</i>
Kunnaúmpatous, Kukkeéskwhush.	<i>I will pay you.</i>
Keéskwhim teaug mésin.	<i>Pay me my money.</i>
Tawhírch peyáuyean	<i>Why doe you come?</i>
Nnádgecom.	<i>I come for debts.</i>
Machétu.	<i>A peore man.</i>

Nummâcheke.	<i>I am a poore man.</i>
Mesh nummauch- nem.	<i>I have been sicke.</i>
Nowemacaïnash nit- teaûquash.	<i>I was faine to spend my money in my sicknesse.</i>
<i>Obs.</i> This is a common, and as (they think)	
most satisfiing answer, that they have been	
sick : for in those times they give largely	
to the Priests, who then sometimes heales	
them by conjurations ; and also they keepe	
open house for all to come to helpe to pray	
with them, unto whom also they give mo- ney.	
Mat noteaûgo.	<i>I have no money.</i>
Kekineash nippê- tunck.	<i>Looke here in my bag.</i>
Nummâche maûga- nash.	<i>I have already paid.</i>
Mat coanaumwaû- mis.	<i>You have not kept your word.</i>
Kunnampatôwin keénowwin.	<i>You must pay it.</i>
Machêge wuttama- ûntam.	<i>He minds it not.</i>
Machêge wuttamma- untaminôock.	<i>They take no care about paying.</i>
Michême notamma- ûntam.	<i>I doe alwayes mind it.</i>

Mat.

Mat nickowēmen
naükocks.

| I cannot sleep in the night
for it.

Generall Observations of their debts.

It is an univerſall Diſeaſe of folly in men to deſire to enter into not onely neceſſary, but unneceſſary and tormenting debts contrary to the command of the only wiſe God: Owe no thing to any man, but that you love each other.

More particular :

*I have heard ingenuous Indians ſay,
In debts, they could not ſleepe.
How far worſe are ſuch Engliſh then,
who love in debts to keepe?*

*If debts of pounds cauſe reſtleſſe nights
In trade with man and man,
How hard's that heart that millions owes
To God, and yet ſleepe can?*

*Debts paid, ſleepe's ſweet, ſins paid, death's ſweet,
Death's night then's turn'd to light;
Who dies in ſinnes unpaid, that ſoule
His light's eternall night.*

CHAP. XXVII.

Of their Hunting, &c.

VEe shall not name over the severall sorts of Beasts which we named in the Chapter of Beasts.

The Natives hunt two wayes:

First, when they pursue their game (especially Deere, which is the generall and wonderfull plenteous hunting in the Countrey:) they pursue in twentie, fortie, fiftie yeares, two or three hundred in a company, (as I have seene) when they drive the woods before them.

Secondly, They hunt by Traps of severall sorts, to which purpose, after they have observed in Spring-time and Summer the haunt of the Deere, then about Harvest, they goe ten or twentie together, and sometimes more, and withall (if it be not too farre) wives and children also, where they build up little hunting houses of Barks and Rushes (not comparable to their dwelling houses) and so each man takes his bounds of two, three, or foure miles, where hee sets thirty, forty, or fiftie Traps

Traps, and baits his Traps with that food
the Deere loves, and once in two dayes
walks his round to view his Traps.

Ntauchaumen.	<i>I goe to hunt.</i>
Ncattiteam weeyous.	<i>I long for Venison.</i>
Auchaûtuck.	<i>Let us hunt.</i>
Nowetauchaumen.	<i>I will hunt with you.</i>
Anumwock.	<i>Dogs.</i>
Kemehétteas.	<i>Creepe.</i>
Pitch nkemehétteem	<i>I will creepe.</i>
Pumm pummoke.	<i>Shoote.</i>
Uppetetoua.	<i>A man shot accidentall</i>
Ntaumpauchaumen.	<i>I come from hunting.</i>
Cutchashineanna?	<i>How many have you ki</i>
Nneefneéanna.	<i>I have kild two.</i>
Shwinneéanna.	<i>Three.</i>
Nyowinneéanna.	<i>Four.</i>
Npiuckwinneéanna.	<i>Ten, &c.</i>
Nneefneecheéttashin- neanna.	<i>Twentie.</i>
Nummouasháwmen.	<i>I goe to set Traps.</i>
Apè hana.	<i>Trap, Traps.</i>
Asháppock.	<i>Hemp.</i>
Masaúnock.	<i>Flaxe.</i>
Wuskapéhana.	<i>New Traps.</i>
Eataúbana.	<i>Old Traps.</i>

Obs. They are very tender of their Traps
where they lie, and what comes at them; for
they

they say, the Deere (whom they conceive
have a Divine power in them) will soone
smell and be gone.

Spunnowwaumen. | *I must goe to my Traps.*
Lummishkommin. | *I have found a Deere;*

Which sometimes they doe, taking a Wolfe
in the very act of his greedy prey, when some-
times (the Wolfe being greedy of his prey)
they kill him: sometimes the Wolfe having
plutted himselfe with the one halfe, leaves the
other for his next bait; but the glad *Indian*
finding of it, prevents him.

And that wee may see how true it is, that
all wild creatures, and many tame, prey upon
the poore Deere (which are there in a right
Embleme of Gods persecuted, that is, hunted
people, as I observed in the Chapter of Beasts
according to the old and true saying:

Imbelles Dame quid nisi praeda sumus?

To harmlesse *Roes* and *Does*,
Both wilde and tame are foes.)

I remember how a poore Deere was long
hunted and chased by a Wolfe, at last (as their
manner is) after the chase of ten, it may be
more miles running; the stout Wolfe tired
out the nimble Deere, and seasing upon it,
kill'd

kill'd: In the act of devouring his prey, two *English* Swine, big with Pig, past by, assaulted the Wolfe, drove him from his prey, and devoured so much of that poore Deere, as the both surfeted and dyed that night.

The Wolfe is an Embleme of a fierce blood sucking periecutor.

The Swine of a covetous rooting worldling, both make a prey of the Lord Jesus in his poore servants.

Ncummóotamúck
qun natóqus.

| *The Wolfe hath rob'd
me.*

Obs. When a Deere is caught by the leg in the Trap, sometimes there it lies a day together before the Indian come, and so lies pray to the ranging Wolfe, and other wild Beasts (most commonly the Wolfe) who feast upon the Deere and robs the Indian (at his first devouring) of neere halfe his prey, and if the Indian come not the sooner, he makes a second greedie Meale, and leaves him nothing but the bones, and the torne Deere skins, especially if he call some of his greedy Companions, to his bloody banquet.

Upon this the *Indian* makes a falling trap called *Sunnúckhig*, (with a great weight of stones) and so sometimes knocks the Wolfe

on the head, with a gainefull Revenge, especially if it bee a blacke Wolfe, whose Skins they greatly prize.

Nanówwufiu.

It is leane.

Vauwunnockôo.

It is fat.

Weékan.

It is sweet.

Machemócut.

It smells ill.

Anit.

It is purrified.

Poquêfu

Half a Deere.

Poskátuck &

A whole Deere.

Miffêfu.

Kuttiomp.

Paucottáuwat.

A Buck.

Vawúnnes.

A young Buck.

Qunnêke.

A Doe.

Aunân.

A Fawne.

Moósqin.

Zo asipaúgon

Thus thick of fat.

Noónatch, or,

I hunt Venison.

attuck ntíyu.

Mifhánneke ntíyu.

I hunt a Squirrill.

Paukunnawaw ntíó.

I hunt a Beare, &c.

Vuffêke.

The hinder part of the

Deere.

apome-ichâsh.

Thigh: Thighes.

ppêke-quòck.

Shoulder, shoulders:

Vuskân,

A bone.

Vuffúckqun

A taile.

Awem.

Awemanittin.		Their Rutting time.
Paushinümmin.		To divide.
Paushinummaua- tittea.		Let us divide.

This they doe when a Controversie falls out, whose the Deere should bee.

Caúskashunck, | *The Deere skin.*

Obs. Púmpom: a tribute Skin when a Deere (hunted by the Indians, or Wolves) is kild in the water. This skin is carried to the *Sachim* or Prince, within whose territory the Deere was slaine.

Ntaumpowwushau- | *I come from hunting.*
men.

Generall Observati^on of their hunting.

There is a blessing upon endeavour, even to the wildest *Indians*; the sluggard rofts not that which he tooke in hunting, but the substance of the diligent (either in earthly or heavenly affaires) is precious, *Prov. 25.*

More particular :

*Great pains in hunting th' Indians wild,
And eke the English tame;
Both take, in woods and forrests thicke,
To get their precious game.*

Pleasure

Pleasure and Profit, Honour false,
 (The word's great Trinitie)
 Drive all men through all wayes, all times,
 All weathers, wet and drie.

Pleasure and Profits Honour, sweet,
 Eternall, sure and true,
 Laid up in God, with equall paines;
 Who seekes, who doth pursue?

CHAP. XXVIII.

Of their Gaming, &c.

THeir Games, (like the *English*) are of two sorts; private and publike:

Private, and sometimes publike; A Game like unto the *English* Cards; yet, in stead of Cards they play with strong *Rashe*.

Secondly, they have a kinde of Dice which are Plumb stones painted, which they cast in a Tray, with a mighty noyse and sweating: Their publike Games are solemnized with the meeting of hundreds; sometimes thousands, and consist of many vanities, none of which I durst ever be present at, that I might

not countenance and partake of their folly, after I once saw the evill of them.

Ahānu.

Hee laughs.

Tawhitchahānean.

Why doe you laugh?

Ahānuock.

They are merry.

Nippauochāumen.

We are dancing.

Pauochāuog.

They are playing or dancing.

Pauochāutowwin.

A Bable to play with.

Akésuog.

They are at Cards, or telling of Rushes.

Pisinnéganash.

Their playing Rushes.

Ntakésemín.

I am atelling, or counting;

for their play is a kind of Arithmatick.

Obs. The chiefe Gamesters amongst them much desire to make their Gods side with them in their Games (as our *English* Gamesters so farre also acknowledge God) therefore I have seene them keepe as a precious stone a piece of Thunderbolt, which is like unto a Chrystall, which they dig out of the ground under some tree, Thunder-smitten, and from this stone they have an opinon of successe, and I have not heard any of these prove losers, which I conceive may be *Satans* policie and Gods holy Justice to harden them for their not rising higher from the Thunderbolt, to the God that send or shoots it.

Ntaquie

Ntaquie akésamen.	<i>I will leave play.</i>
Nchikossimunnash.	<i>I will burne my Rushes.</i>
Wunnaugonhommin	<i>To play at dice in their Tray.</i>
Afaianash.	<i>The painted Plumbstones which they throw.</i>
Puttuckquapionck.	<i>A Playing Arbour.</i>

Obs. This Arbour or Play house is made of long poles set in the earth, foure square, sixteen or twentie foot high, on which they hang great store of their stringed money, have great stakings, towne against towne, and two chosen out of the rest by course to play the *Game* at this kinde of Dice in the midst of all their Abettors, with great shouting and solemnity: beside, they have great meetings of foot-ball playing, onely in Summer, towne against towne, upon some broad sandy shoare, free from stones, or upon some soft heathie plot because of their naked feet. at which they have great stakings, but seldome quarrell.

Pasuckquakoho- wanog.	<i>They meet to foot-ball.</i>
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Cukkummote wèpe. | *You steal; As I have often told them in their gamings, and in their great losings (whcn they have staked and lost their money, clothes, house, corne, and themselves, (if single persons) they will confesse it*
N 2
being

being weary of their lives, and ready to make away themselves, like many an *English* man: an Embleme of the horreur of conscience, which all poore sinners walk in at last, when they see what wofull games they have played in their life, and now find themselves eternall Beggars.

Accagunnamin, Another kinde of solemne publike meeting, wherein they lie under the trees, in a kinde of Religious observation, and have a mixture of Devotions and sports: But their chiefest Idoll of all for sport and game, is (if their land be at peace) toward Harvest, when they set up a long house called *Quunc-kamuck*. Which signifies *Long house*, sometimes an hundred, sometimes two hundred foot long upon a plaine near the Court (which they call *Kittickamick*) where many thousands, men and women meet, where he that goes in danceth in the sight of all the rest; and is prepared with money, coats, small breeches, knives or what hee is able to reach to, and gives these things away to the poore, who yet must particularly beg and say, *Cowequetummons*, that is, *I beseech you*: which word (although there is not one common beggar amongst them) yet they will often use when their richest amongst them would faine obtain ought by gift.

Generall

Generall Observations of their Sports.

This life is a short minute, eternitie fol-
 lowes. On the improvement or dis-improve-
 ment of this short minute, depends a joyfull
 or dreadfull eternity; yet (which I tremble
 to thinke of) how cheape is this invaluable
 Jewell, and how many vaine inventions and
 foolish pastimes have the sonnes of men in all
 parts of the world found out, to passe time &
 post over this short-minute of life, untill like
 some pleasant River they have past into *mare*
mortuum, the dead sea of eternall lamentation.

More particular :

- 1 *Our English Gamesters scorne to stake
 Their clothes as Indians do,
 Nor yet themselves, alas, yet both
 Stake soules and lose them to.*
- 2 *O fearfull Games! the divell stakes
 But straws and Toyes and Trass,
 (For what is All, compar'd with Christ,
 But *Dogs meat and Swines wash? * Phil. 3. 8.*
σωζαται
- 3 *Man stakes his Jewell-darling soule,
 (His owne most wretched foe)*

N 3

Ventures

Of their Warre, &c.
 Ventures, and loseth all in sport
 At one most dreadfull throw.

CHAP. XXIX.

Of their Warre, &c.

A Quène.

Nanoueshin. &

Awêpu.

Peace.

A peaceable calme; for
 Awêpu signifies a
 calme.

Chépewess, &

Mishittâshin.

A Northern storme of
 warre, as they witti-
 ly speake, and which England now wofully
 feeles, untill the Lord Jesus chide the winds,
 and rebuke the raging seas.

Nummusquântum.

I am angry.

Tawhitch musquaw-
 nameán?

Why are you angry?

Aquie musquântash.

Cease from anger.

Chachépisu, nish-
 quétu.

Fierce.

Tawhitch chachepi-
 sétit nishquétet-
 tit?

Why are they fierce?

Cummul-

Cummuſquáuna- muck.	He is angry with you.
Matwaúog.	Souldiers.
Matwaúonck.	A Battle.
Cummuſquáunamifh	I am angry with you.
Cummuſquawnamé ?	Are you angry with me ?
Miskifaúwaw.	A quarrelſome fellow.
Tawhitch niſkqué- kean ?	Why are you ſo fierce ?
Ntatakómmuck qun ewò.	He ſtrucke mee.
Nummiokókunitich	I am robbed.
Ncheckéqunnitch.	
Mecaútea.	A fighter.
Mecaúntítea.	Let us fight.
Mecaúnteaf.	Fight with him.
Wepè cummécautch.	You are a quarreller.
Júhettítea.	Let us fight.
Júhetteke.	Fight, Which is the
word of incouragement which they uſe when they animate each other in warre; for they uſe their tongues in ſtead of drummes and trumpets.	
Awaún necáwni aum piáſha ?	Who drew the fiſt bow, or ſhot the fiſt ſhot ?
Nippakétatunck.	He ſhot fiſt at me.
Nummeſhannántam	I ſcorne, or take it indig-
Nummayaóntam.	nation.

Obs. This is a common word, not only in warre, but in peace also (their spirits in naked bodies being as high and proud as men more gallant) from which sparkes of the lusts of pride and passion, begin the flame of their warres.

Whauwhautowaw ánowat.		<i>There is an Alarm.</i>
Wopwawnónckquat.		<i>An hubbub.</i>
Amaumuwaw paúd- sha.		<i>A Messenger is come.</i>
Keénomp } Múckquomp } paúog.		<i>Captaines, or Valiant men.</i>
Negonsháchick.		<i>Leaders.</i>
Kuttówonck.		<i>A Trumpet.</i>
Popowuttáhig.		<i>A Drumme.</i>

Obs. Not that they have such of their owne making; yet such they have from the French: and I have knowne a good Drumme made amongst them in imitation of the English.

Quaquawtatatteáug		<i>They traine.</i>
Machíppog		<i>A Quiver.</i>
Caúquat -tash.		<i>Arrow, Arrows.</i>
Onúttug.		<i>An halfe Moone in war.</i>
Péíkcunck.		<i>A Gunne.</i>
Saúpuck.		<i>Powder.</i>
Mátit.		<i>Unladen.</i>
Méchimu.		<i>Loden.</i>

Mechi-

techimúash.	Lode it.
hóttash.	Shot ; A made word
from us, though their Gunnes they have	
from the <i>French</i> , and often sell many a score	
to the <i>English</i> , when they are a little out of	
game or Kelter.	
tummenúmmín	To contribute to the
teáquash.	warres.
Askwhíteas.	Keep watch.
Askwhíteáchick.	The Guard.
Askwhíteáúg.	Is is the Guard.

Obs. I once travelled (in a place concei-
ed dangerous) with a great Prince, and his
Queene and Children in company, with a
Guard of neere two hundred, twentie, or thir-
e fires were made every night for the Guard
the Prince and Queene in the midst) and
entinells by course, as exact as in *Europe* ;
nd when we travelled through a place where
mbushes were suspected to lie, a speciall
Guard, like unto a Life-guard, compassed
some neerer, some farther of) the King and
Queen, my selfe and some *English* with me.

They are very copious and patheticall in O-
ations to the people, to kindle a flame of
yrath, Valour or revenge from all the Com-
non places which Commanders use to infist

Wefáſſu	<i>Afraid.</i>
Cowéſaſſ.	<i>Are you afraid?</i>
Tawhitch weſáſe- an?	<i>Why feare you?</i>
Manowéſaſſ.	<i>I feare none.</i>
Kukkuſhickquock.	<i>They feare you.</i>
Noſemitteünckquock	<i>They fly from us.</i>
Onamatta cowáuta	<i>Let us purſue.</i>
Nickquſha.	<i>I feare him.</i>
Wuſſémo-wock.	<i>He flies, they ſlie.</i>
Npauchíppowem	<i>I ſlie for ſuccour.</i>
Keesaúname.	<i>Save me.</i>
Npúmmuck.	<i>I am ſhot.</i>
Chenawaúſu.	<i>Charliſh.</i>
Waumaúſu.	<i>Loving.</i>
Tawhitch chenawaú ſean?	<i>Why are you charliſh?</i>
Aumánsk.	<i>A Fort.</i>
Waukaundóſint.	<i>They lie in the way.</i>
Cupſhítteáúg.	<i>They fortiſic.</i>
Aumanskiſſteáúg.	<i>A ſcorner or mocker.</i>
Kekaúmwaw.	<i>He ſcornes me.</i>
Nkekaúmuck ewò.	<i>Doe not ſcorne.</i>
Aqúiekekaúmowáſh.	

Obſ. This mocking (between their great ones) is a great kindling of Warres amongſt them : yet I have known ſome of their chiefeſt ſay , what ſhould I hazard the lives of my precious

precious Subjects, them and theirs to kindle a Fire. which no man knowes how farre, and how long it will burne, for the barking of a Dog?

Sekineam.

I have no mind to it.

Nisékineug

He likes not me.

Nummânneug.

He hates me.

Sekinneauhettüock.

They hate each other.

Maninnewauhet-
tüock.

We are Friends.

Nowetompátimmin

Friends.

Wetompáchick.

We joyne together.

Nowepinnátimmin.

*My Companions in War,
or Associates.*

Nowepinnáchick.

We are Confederates.

Nowechufettimmin.

This is my Associate.

Néchuse ewo

They joyne together.

Wechufittüock.

I will be mad with him.

Nwéche kokkêwem.

An house fired.

Chickaūta wêtu.

Once lodging in an Indian house full of people, the whole Company (Women especially) cryed out in apprehension that the Enemy had fired the House, being about midnight: The house was fired but not by an Enemy: the men ran up on the house top, and with their naked hands beat out the Fire: One scorcht his leg, and suddenly after they came

came into the house againe, undauntedly cut
his leg with a knife to let out the burnt blood

Yo á nawhone.

There I am wounded.

Milsinnege

A Captaine.

Nummilsinnám

This is my Captive.

ewo.

Waskeiúhettim-
mitch.

*At beginning of the
fight.*

Nickqueintónck-
quock

They come against us.

*I will make Warre upon
them.*

Nickqueintouôog.

I will destroy them.

Nippauquanaúog.

Let us goe against them.

Queintauatíttea.

He comes to kill you.

Kunnauntatáuhuck-
qun.

There is a slaughter.

Paíquana.

The Peguts are slaine.

Pequútoog paíquana-
nan.

Who have the Victory.

Awaun Wuttúnnene?

How many are slaine?

Tashittáwho?

Two are slaine?

Neeftáwho.

Ten are slaine.

Piuckqunneanna.

Ten are slaine.

Obs. Their Warres are farre lesse bloody
and devouring then the cruell Warres of Eu-
rope; and seldome twenty slaine in a pitch
field: partly because when they fight in a
wood every Tree is a Bucklar.

When they fight in a plaine, they fight
with

with leaping and dancing, that seldome an Arrow hits, and when a man is wounded, unlesse he that shot followes upon the wounded, they soone retire and save the wounded: and yet having no Swords, nor Cuns, all that are slaine are commonly slain with great Valour and Courage: for the Conquerour ventures into the thickest, and brings away the Head of his Enemy.

Niss-nissloke.

Kill kill.

Kunnish

I will kill you.

Kunnishickgun

He will kill you.

ewo.

Kunnishickquock.

They will kill you.

uckissuog.

They are stout men.

Nickummissuog

They are Weake.

Nickummauna-

I shall easily vanquish

mauog.

them.

Neene nuppamen.

I am dying?

Cowaunckamish.

Quarter, quarter.

Kunnanaumpasum-

Mercy, Mercy.

mish.

Kekuttokaunta,

Let us parley.

Aquetuck.

Let us cease Armes.

Vunnishaunta.

Let us agree.

Cowammaunsh.

I love you.

Vunnetu nta.

My heart is true.

Tuppauntash.

Consider what I say.

Tuppaun

Tuppauntamoke.		Doe you all consider.
Cummequaunum cummuttamusuf- suck ka cumimucki- aüg.		Remember your Wives and Children.
Eatch keen anawaye- an.		Let all be as you say.
Cowawunnaüwem.		You speake truly.
Cowauöntam.		You are a wise man
Wetompátitea.		Let us wake Friends.

Generall Observations of their Warres.

How dreadfull and yet how righteous is it with the most righteous Judge of the whole World. that all the generations of Men being turn'd Enemies against, and fighting against Him who gives them breath and Being, and all things, (whom yet they cannot reach) should stab, kill, burne, murder and devoure each other?

More Particular.

The Indians count of Men as Dogs,

It is no wonder then :

They teare out one anothers throats !

But now that English Men,

Thun

That boast themselves Gods Children, and

2 Members of Christ (to be,)

That they should thus break out in flames.

Sure 'tis a Mystery!

Rev. } The second sea'd Mystery or red Horse,
2.6. } whose Rider hath power and will,
To take away Peace from Earthly Men,
They must Each other kill.

CHAP. XXX.

Of their paintings.

1. They paint their Garments, &c.
2. The men paint their Faces in Warre.
3. Both Men and Women for pride, &c.

Wómpi	White.
Mówi-súcki.	Black.
Msqúí.	Red.
Wesáñi	Yellow.
Askáski.	Greene.
Peshañi.	Blew, &c.

Obs. Wunnám their red painting which they
most

most delight in, and is both the Barke of the Pine, as also a red Earth.

Mishquock.

Red Earth.

Métewis.

Black Earth.

From this *Métewis* is an Indian Towne a day and a halfe Journey, or lesse (West from the *Massachusetts*) called *Metewemésch*, *Wussuckhósu*.

A painted Coat.

Of this and *Wussuckwheke*, (the English Letters, which comes neereſt to their painting) I spake before in the Chapter of their clothing.

Aunakêſu.

He is painted.

Aunakéuck.

They are painted.

Tawhitch auna
kéan?

Why doe you paint your
ſelfe?

Chéſkhoſh.

Wipe off.

Cummachiteouwu-
naſh kuſkeéſuckquaſh.

You ſpoile your Face.

Mat pitch cowáhick

The God that made you
will not know you.

Manit keefiteónckquſ

Generall Observations of their paintings.

It hath been the foolish Custome of all barbarous Nations to paint and figure their Faces and Bodies (as it hath been to our shame and griefe. wee may remember it of some of our Fore-Fathers in this Nation.) How much then are we bound to our most holy Maker,

for

for so much knowledge of himselfe revealed
in so much Civility and Piety? and how
should we also long and endeavour that *Amé-*
rica may partake of our mercy:

More particular:

Truth is a Native, naked Beauty; but
Lying Inventions are but Indian Paints,
2 *Dissembling hearts their Beautie's but a Lye,*
Truth is the proper Beauty of Gods Saints.

Fowle are the Indians Haire and painted Faces,
2 *More foule such Haire, such Face in Israel.*
England so calls her selfe, yet there's
Absoloms foule Haire and Face of Jesabell.

Paints will not bide Christs washing Flames of fire,
Fained Inventions will not bide such stormes:
O that we may prevent him, that betimes,
Repentance Teares may wash of all such Formes.

CHAP. XXXI.

Of Sicknesse.

NUmmaüchnem | *I am sick,*
Maüchinaüi. | *He is sick.*
O Yo

Yo Wuttunsin		He keepes his Bed.
Acuie nummauch-		I am very sick.
nem.		
Nóonshem metesim-		I cannot eate.
min.		
Mach ge nummete		I eat nothing.
sünmin.		
Tocketutsinämmin ?		What think you ?
Pitch nkéeteem ?		Shall I recover ?
Niskéelaqush máu-		My eyes faile me.
chinaash.		
Ncuflawóntapam.		My head akes.
Npummaumpiteunck		My Teeth ake.
Ncheshämmattam,		I am in paine.
Ncheshäminam.		
<p><i>Obs.</i> In these cases their Misery appears, that they have not (but what sometimes they get from the <i>English</i>) a raisin or currant or any physick, Fruit or spice, or any Comfort more than their Corne and Water, &c. In which bleeding case wanting all Meanes of recovery, or present refreshing I have been constrained to, and beyond my power to refresh them. and I beleve to save many of them from Death, who I am confident perish many Millions of them (in that mighty continent) for want of Meanes.</p>		
Nupaqqóntup		Bind my head.
Kúspissem.		Wauaupunish

Wauaupunish	<i>Lift up my head.</i>
Nippaquóntup.	
Nchécámam nséte.	<i>My Foot is sore.</i>
Macháge nickow émen	<i>I sleep not.</i>
Nnanótiflu.	<i>I have a Feaver.</i>
Wáme kufópita nohóck.	<i>My body burnes.</i>
Ntátupe nóte. or chíckot.	<i>I am all on fire.</i>
Yo ntéatchin.	<i>I shake for Cold.</i>
Ntátuppe wunnépog.	<i>I shake as a leafe.</i>
Puttuckhumma.	<i>Cover me.</i>
Paítous nototám min.	<i>Reach me the drinke.</i>
<i>Obs.</i> Which is onely in all their extremi- ties, a little boild water, without the additi- on of crum or drop of other comfort : O <i>Englands mercies, &c.</i>	
Tahaspunáyi?	<i>What ayles he?</i>
Tocketúspanem?	<i>What aile you?</i>
Tocketuspunnaú- magún?	<i>What hurt hath he done to you?</i>
Chaffaqúnfin?	<i>How long hath he been sick?</i>
Nnanowwêteem.	<i>I am going to visit.</i>
<i>Obs.</i> This is all their refreshing, the Visit of	

of Friends, and Neighbours, a poore empty visit and pretence, and yet indeed this is very solemne, unlesse it be in infectious diseases, and then all forsake them and flie, that I have often seene a poore House left alone in the wild Woods, all being fled, the living not able to bury the dead: so terrible is the apprehension of an infectious disease, that not only persons, but the Houses and the whole Towne takes flight.

Nummòckquesè.

I have a swelling.

Mocquêsui

He is swelled.

Wàmè wuhòck-

All his body is swelled.

Mockquêsui.

Manaskishaui.

He hath the Pox.

Mamaskishaüonck.

The Pox.

Mamaskishaümitch.

The last pox.

Wefauashaui.

He hath the plague.

Wefauashaüonck.

The plague.

Wefauashaümitch.

The great plague.

Obs. Were it not that they live in sweet Aire, and remove persons and Houses from the infected, in ordinary course of subordinate Causes, would few or any be left alive, and surviving.

Nmunnádtommin.

I vomit.

Nqunhuckquus.

I am lame.

Ncupia.

I am doafe.

Npóckunnum.

Npockunnum.	I am blind.
Npockquanammen.	My disease is I know not what.
Pesuponck.	An Hot-house.
Npesuppaumen.	I goe to sweate.
Pesuppaug.	They are sweating.

Obs. This Hot-house is a kind of little Cell or Cave, six or eight foot over, round, made on the side of a hill (commonly by some Rivulet or Brooke) into this frequently the men enter after they have exceedingly heated it with store of wood, laid upon an heape of stones in the middle. When they have taken out the fire, the stones keepé still a great heat: Ten, twelve, twenty more or lesse enter at once starke naked, leaving their coats, small breeches (or aprons) at the doore, with one to keepe all: here doe they sit round the hot stones an houre or more, taking Tobacco, discoursing, and sweating together; which sweating they use for two ends: First, to cleanse their skin: Secondly, to purge their bodies, which doubtlesse is a great meanes of preserving them, and recovering them from diseases, especially from the *French* disease, which by sweating and some potions, they perfectly and speedily cure: when they come forth (which is matter of admiration) I have seene them

them runne (Summer and Winter) into the Brooks to coole them, without the least hurt.

Misquineash.	<i>The vaines.</i>
Miqui, neépuck.	<i>Blood.</i>
Nfauapaushatimen.	<i>I have the bloody Flix.</i>
Matux puckquá- tchick aūwaw.	<i>He cannot goe to stool.</i>
Poww w.	<i>Their Priest.</i>
Maunétu.	<i>A Conjurer.</i>
Powwāw nippétea.	<i>The priest is curing him.</i>
Yo Wutteántawaw.	<i>He is aſing his Cure.</i>

Obſ. Theſe Priests and Conjurers (like *Simon Magus*) doe bewitch the people, and not onely take their Money, but doe moſt certainly (by the help of the Divell) worke great Cures, though moſt certaine it is that the greateſt part of their Priests doe meere-ly abuſe them, and get their Money, in the times of their ſickeſſe, and to my knowledge, long for ſick times: and to that end the poore people ſtore up Money, and ſpend both Money and goods on the *Powwāws*, or Priests in theſe times, the poore people commonly dye under their hands, for alas, they adminiſter nothing but howle and roare, and hollow over them, and begin the ſong to the reſt of the People about them, who all joyne (like a Quire) in Prayer to their Gods for them.

Máſkit

Máskit ponamín.	Give me a Plaister.
Máskit	Give me some physicke
Cotatámhea.	Drinke.

Both which they earnestly desire of the English, and doe frequently send to my selfe, and others for, (having experimentally found some Mercy of that kind (through Gods blessing) from us.

Nickeétem.	I am recovered.
Kitummâyi nick êekon.	I am just now recovered.

Generall Observation of their sicknesse.

It pleaseth the most righteous, and yet patient God to warne and summon, to try and arraigne the univerrall race of Adams tonnes (commonly) upon Beds of sicknesse, before he proceed to execution of Death and Judgement: Blessed those soules which prevent Judgement, Death and sicknesse to, and before the evill dayes come, Arraigne, and Judge themselves, and being sick for Love to Christ, find him or seek him in his Ordinances below, and get unfained Assurance of Fternall enjoyment of Him, when they are here no more.

192 Of their Death and Buriall, &c.

More particular :

One step twixt Me and Death, (was
Davids speech,)
And true of sick Folks all :
Mans Lease it fades, his Clay house cracks;
Before it's dreadfull Fall.

Like Grasshopper the Indian leapes,
2 Till blasts of sicknesse rise :
Nor soule nor Body Physick hath,
Then Soule and Body dies.

O happy English who for both,
Have precious physicks store :
How should (when Christ hath both refresh'd,
Thy Love and zeale be more ?

CHAP. XXXII.

Of Death and Buriall, &c.

As Pummisin.
Neene.
Paufawut kitonck-
quewa.

He is not yet departed.
He is drawing on.
He cannot live long.

Cheché

Chachéwunnea.		He is neere dead.
Kitonckquêi.		Hee is dead.
Nipwi mâw.		He is gone.
Kakitonckquêban.		They are dead and gone.
Sequttôj.		He is in blacke; That

is, He hath some dead in his house (whether wife or child &c.) for although at the first being sicke, all the Women and Maides blacke their faces with soote and other blackings; yet upon the death of the sicke, the father, or husband, and all his neighbours, the Men also (as the *English* wear blacke mourning-clothes) wear blacke *Faces*, and lay on soote very thicke, which I have often seene clotted with their teares.

This blacking and lamenting they observe in most dolefull manner, divers weekes and moneths; yea, a yeere, if the person be great and publike.

Sêqut.		Soote.
Michemeshâwi.		He is gone for ever.
Mat wônc kunnaw mone.		You shall never see him more.
Wunnowaúntam		Grieved and in bitter-
Wullóafin.		nesse.
Nnowântam, nlôafin.		I am grieved for you.

Obs. As they abound in lamentations for the dead, so they abound in consolation to the

the living, and visit them frequently, using this word *Kutchimmoke*, *Kutchimmoke*, Be of good cheere, which they expresse by stroaking the cheeke and head of the father or mother, husband, or wife of the dead.

Chepalsôtam.	} <i>The dead Sachim.</i>	
Mauchaúhom.		} <i>The dead man.</i>
Mauchaúhomwock		
Chépeck.		} <i>The dead.</i>
Chepaiquâw.		
Yo ápapan.		} <i>He that was here.</i>
Sachimaúpan.	} <i>He that was Prince here.</i>	

Obs. These expressions they use, because, they abhorre to mention the dead by name, and therefore, if any man beare the name of the dead, he changeth his name; and if any stranger accidentally name him, he is checkt, and if any wilfully name him he is fined; and amongst States, the naming of their dead *Sachims*, is one ground of their warres; so terrible is the King of Terrors, Death, to all naturall men.

Aque mishash, aquie mishómmokc.	} <i>Doe not name.</i>
Cowewênaki.	
Posakúnnamun.	} <i>You wrong mee, to wit, in naming my dead.</i>

Aukúck

Aukuck pónamun. | To lay in the earth.
 Weiquáubenan. | To wrap up, in winding
 mats or coats, as we say, winding sheets.

Mockunáun. One of chiefest esteeme,
 who winds up and buries the dead common-
 ly some wise, grave, and well descended man
 hath that office.

When they come to the Grave, they lay
 the dead by the Grave's mouth and then all
 sit downe and lament; that I have seen teares
 run downe the cheekes of stoutest Captaines,
 as well as little children in abundance: and
 after the dead is laid in Grave, and sometimes
 (in some parts) some goods cast in with them,
 They have then a second great lamentation,
 and upon the Grave is spread the Mat that
 the party died on. the Dish he eat in; and
 sometimes a faire Coat of skin hung upon the
 next tree to the Grave, which none will
 touch, but suffer it there to rot with the
 dead: Yea. I saw with mine owne eyes that
 at my late comming forth of the Countrey,
 the chiefe and most aged peaceable Father of
 the Countrey, *Cannonicus*, having buried his
 sonne, he burn'd his owne Palace, and all his
 goods in it, (amongst them to a great value)
 in a sollemne remembrance of his sonne, and
 in a kind of humble Expiation to the Gods,
 who

who (as they believe) had taken his sonne from him.

The generall Observation of their Dead.

O, how terrible is the looke the speedy and serious thought of death to all the sons of men? Thrice happy those who are dead and risen with the Sonne of God, for they are past from death to life, and shall not see death (a heavenly sweet Paradox or Ridle) as the Son of God hath promised them.

More particular :

The Indians say their bodies die,

Their soules they doe not die;

worse are then Indians such, as hold

The soules mortalitie.

Our hopelesse Bodie rots, say they,

Is gone eternally,

English hope better, yet some's hope

Proves endlesse miserie.

Two worlds of men shall rise and stand

'Fore Christs most dreadfull barre;

Indians, and English naked too,

That now most gallant are.

True

True Christ most Glorious then shall make
New Earth, and Heavens New;
False Christs, false Christians then shall quake,
O blessed then the True.

Now, to the most High and most Holy,
Immortall, Invisibile, and onely Wise God,
who alone is *Alpha* and *Omega*, the *Beginning*
and the *Ending*, the *First* and the *Last*, who
Was and *Is*, and is to *Come*; from *Whom*, by
Whom, and to *Whom* are all things; by *Whose*
gracious assistance and wonderfull support-
ment in so many varieties of hardshipp and
outward miseries, I have had such converse
with Barbarous Nations, and have been mer-
cifully assisted, to frame this poore **K E Y**,
which may, (through His Blessing) in His
owne holy season) open a Doore; yea, Doors
of unkowne Mercies to Us and Them, be
Honour, Glory, Power, Riches, Wisdome,
Goodnesse and Dominion ascribed by all His
in Jesus Christ to Eternity, *Amen.*

F I N I S.

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I have further treated of these *Natives of New-England*, and that great point of their *Conversion* in a little additional *Discourse* apart from this.

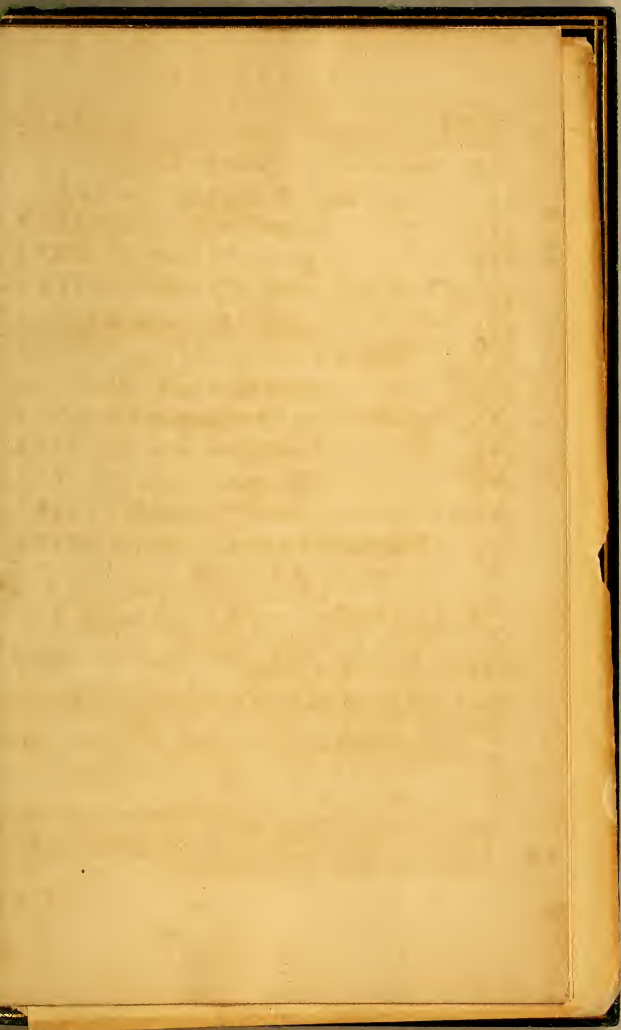


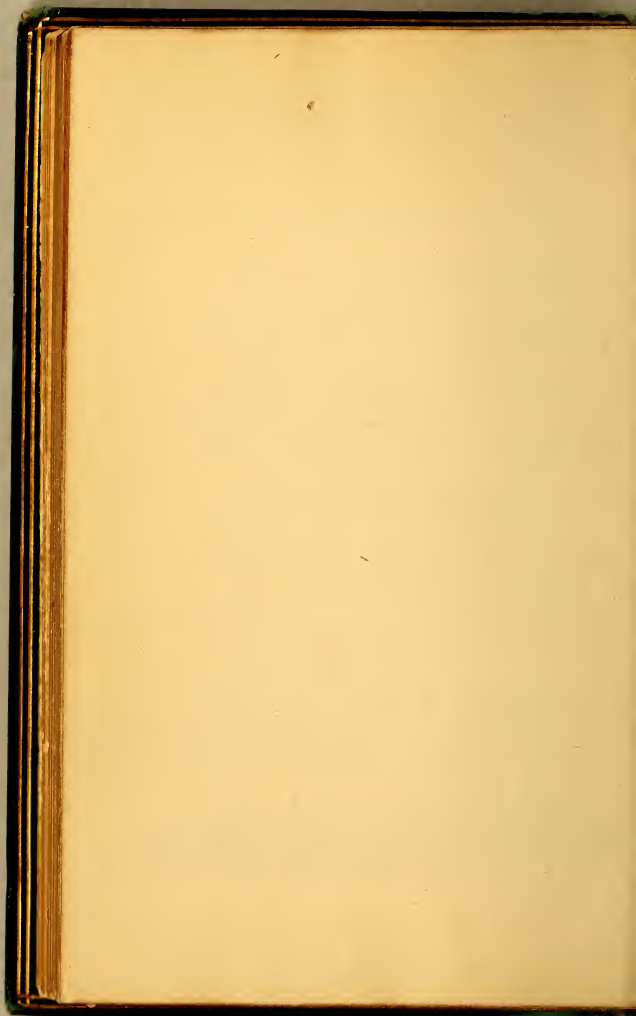
I Have read over these thirty Chapters of the American Language, to me wholly unknowne, and the Observations, these I conceive inoffensive; and that the Worke may conduce to the happy end intended by the Author.

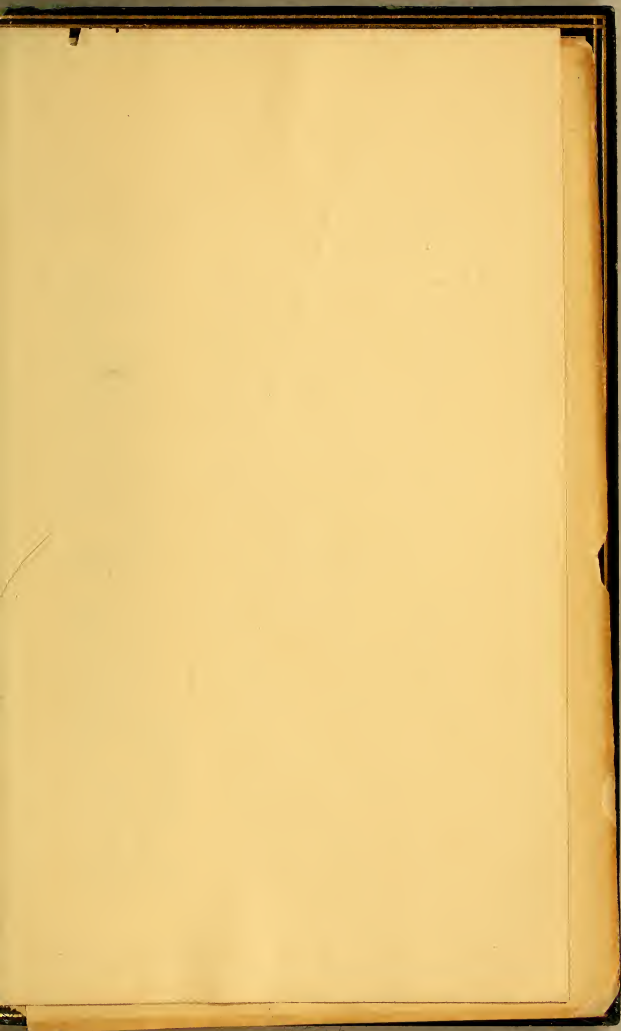
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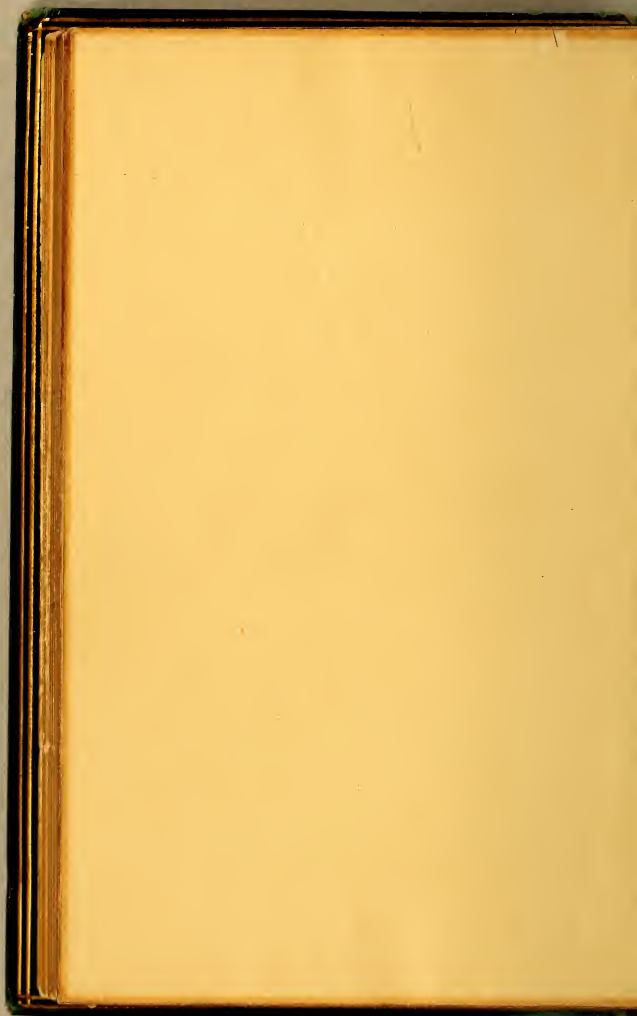
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"Sepuo"; page 21 has catchword "Chap"; page 92
has "Rivelet"



John Carter Brown.

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