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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 *Customes*, *Manners* and *Worships*, &c. of the
aforesaid *Natives*, in *Peace* and *Warre*,
in *Life* and *Death*.

On all which are added *Spiritual Observations*,
Generall and *Particular* by the *Author*, of
chiefe 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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of the ...

WILLIAM

AMERICA

... ..

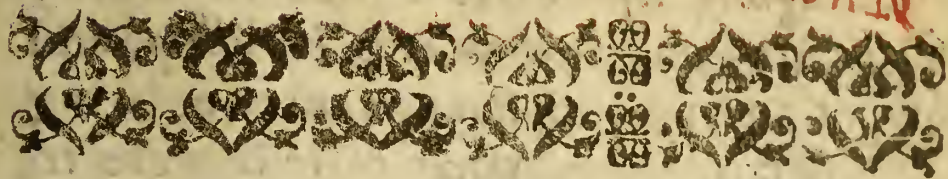
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JOHN CARTER BROWN



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



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 absence

To the Reader.

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, remembring 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 *Keys*

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 *mistakes* 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)

To the Reader.

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 *civilitie*, (and in his owne most holy season) *Christianitie*; for one *Candle* will light *ten thousand*, and it may please *God* to besse 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 litle 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 parts:

To the Reader.

First, those of the English giving: as *Natives, Salvages, Indians, Wild-men*, (so the Dutch call them *Wilden*) *Abergeny men, Pagans, 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, Ninnimissinnuock, Eniskeetompauwog*, which signifies *Men, Folke, or People*.

Secondly, particular names, peculiar to severall Nations, of them amongst themselves, as, *Nanhigganuuck, Massachusuck, Cawasumuck, Comuesuck, Quintikoock, Quunpiuck, Pequiog, &c.*

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

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 *wilderness*.

They say that their *Great God Cantán-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,

To the Reader.

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 *Sackmakán* (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

To the Reader.

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 *Paukunnawan* 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.

To the Reader.

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

To the Reader.

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) *Wewasb*, the *Pegut Captaine*, I shall be bold so farre 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 *Wewasb* lay very sick: I desired to see him, and Himselfe was pleased to be my Guide two mile where *Wewasb* 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 particular, 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 replyed in broken *English*: Me so big naughty Heart, me heart all one stone! Savory expressions using to breath from compunct and broken Hearts, and a sence of inward hardnesse and unbrokennesse. 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*!

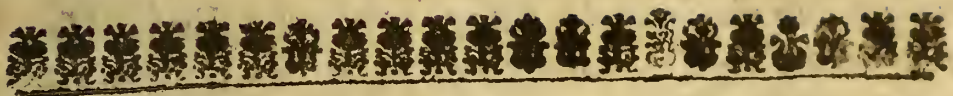
And because to this Question, some put
an

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, as 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 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, Tones, 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 *Ascowequásfin*, the sound must not be on any of the Syllables, but on *quásfin*, 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 &
Cuckquenamish.

| *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.

Kcé ka neen | You and I.

Asco wequáñin |
Asco wequáñunúam- | Good morrow.

mis

Askúttaaquompsin? | How doe you?

Asnpaumpmañtam | I am very well.

Taubot paump- | I am glad you are
mañtaman | well.

Cowañckamish | 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 obeyfance, by stroking the Prince upon both his sholders, and using this word,

Cowañckamish & | I pray your favour.

Cuckquénamish

Cowañkamuck | He salutes you.

Aspaumpmañtam | How doth the Prince?

sachim

Aspaum-

Aspaumpmauntam Committamus ?		<i>How doth your Wife ?</i>
Aspaumpmauntam- wock cummucki- aüg ?		<i>How doth your children ?</i>
Konkeeteaug Táu bot ne paump maunthéttit		<i>They are well.</i>
Túnna Cowaum Tuckôteshana		<i>I am glad they are well.</i>
Yò nowaum		<i>Whence come you.</i>
Náwwatuck nóte- shem		<i>I came that way.</i>
Mattaáfu nóteshem		<i>I came from farre.</i>
Wétu		<i>I came from hard by.</i>
Wetuômuck nóte- shem		<i>An House.</i>
Acáwmuck nóteshem		<i>I came from the house.</i>
Otàn		<i>I came over the water.</i>
Otanick nóteshem		<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>
Túckowêkin	<i>Where dwell you?</i>
Tuckuttîin	<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 úchick	<i>Who are these?</i>
Awaûn ewò?	<i>Who is that?</i>
Túnna úmwock?	<i>Whence come they?</i>
Tunna Wutshaûock	<i>I dwell here.</i>
Yo nowêkin	<i>I live here.</i>
Yo ntîin	

Of Salutation.

Eïu or Nnïu?	Is it so?
Nux	Yea.
Mat nippompitám- men	I have heard nothing.
Wésuonck	A name.
Tocketuflawêitch	What is your name?
Taantúflawese ?	Doe you aske my name?
Ntúflawese	I am called, &c.
Matnowesuonckane	I have no name.

Observation.

Obscure and meane persons amongst them have no Names: *Nullius numeri, &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 ánehick now- ésuonck	I have forgot my Name.
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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; *Tou*, *Ewò* *He*, &c.

Tahéna	<i>What is his name?</i>
Tahòwêtam	<i>What is the name of it?</i>
Tahétamen	<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>
Yo cúppáppooof	<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.

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

I have acknowledged amongst them an heart sensible of kindnesse, 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>I love you.</i>
Cowammaunuck	<i>He loves you.</i>
Cowammaus	<i>You are loving.</i>
Cowautam?	<i>Vnderstand you?</i>
Nowautam	<i>I understand.</i>
Cowawtam tawhit- che nippeeyaumen	<i>Doe you know why I come.</i>
Cowannantam	<i>Have you forgotten?</i>
Awanagufantowosh	<i>Speake English.</i>
Eenantowash	<i>Speake Indian.</i>
Cutehanshishaumo	<i>How many were you in Company?</i>
Kunnishishem?	<i>Are you alone?</i>
Nnishishem	<i>I am alone.</i>
Naneeshaum	<i>There be 2. of us.</i>
Nanshwishawmen	<i>We are 4.</i>
Npiuckshawmen	<i>We are 10.</i>
Neefnechecktashaumen	<i>We are 20. &c.</i>
Nquitpausuckowash- awmen	<i>We are an 100.</i>
Comishoonhommis	<i>Did you come by boate?</i>
Kuttiakewushaumis	<i>Came you by land?</i>
Mesh nomishoon	<i>I came by beat.</i>
hominin	

Of Eating and Entertainment.

meshntiauké wushem
Nippenow ntwem
Penowantowawhet-
túock

I came by land.
I am of another language
They are of a divers
language.

Mat nowawtau hetté
mina

We understand not each
other.

Nummaúcheném ?

I am sicke.

Cummaúchenem ?

Are you sicke ?

Tashúckgunne cum
mauchenaúmis

How long have you been
sicke ?

Nummauchémín or
Ntannetéimmin

I will be going.

Saúop Cummauché-
mín

You shall goe to morrow.

Maúchish or ànakish

Be going.

Kuttannáwshesh

Depart.

Mauchéi or anittui

He is gone.

Kautanaúshant

He being gone.

Mauchéhattit or

When they are gone.

Kautanawsháwhettit

I will lodge with you.

Kukkowétous

Do, lodge here.

Yò Cówish

Farewell.

Hawúnshéch

Chénock wonck cup
peeyeáumen ?

When will you be here
agaïne ?

Nétop tattà

My friend I can not tell.

From these courteous Salutations Observe
in generall: There is a savour of civility and
courtesie

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

More particular :

1. *The Courteous Pagan shall condemn
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, goes 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 Scūmetesimmiſ?</p>	<p><i>Have you not yet eaten ?</i></p>
<p>Matta niccat- tuppūmmin</p>	<p><i>I am not hungry.</i></p>
<p>Niccawkatone</p>	<p><i>I am thirſtie.</i></p>
<p>Mannippēno ?</p>	<p><i>Have you no water ?</i></p>
<p>Nip. or nipéweſe.</p>	<p><i>Give me ſome water.</i></p>
<p>Nāmitch, commete- ſimmin</p>	<p><i>Stay, you muſt eat firſt.</i></p>
	<p>Teagua</p>

Of Eating and Entertainment. II

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

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

<i>upúmmineanash.</i>	<i>The parch'd corne.</i>
<i>upúminea-naw-</i>	<i>The parc'd meale boild</i>
<i>iaump.</i>	<i>with water at their hou-</i>
	<i>ses, which is the whole-</i>
	<i>somest diet they have.</i>
<i>Asíckquatash.</i>	<i>Boild corne whole.</i>
<i>Manusquisêdash.</i>	<i>Beanes.</i>
<i>lasáump.</i>	<i>A kind of meale pottage,</i>
	<i>unparch'd.</i>

From this the *English* call their *Samp*, which
 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, and
which is a dish exceeding wholesome for the
English bodies.

Puttuckqunnēge.
Puttuckqunnēgunash
puttuckqui.
Teāgun kuttie
maunch?
Aflamme.
Ncattup.
Wunna ncattup.
Nippaskanaun tum.
Putous notatam.
Sokenish.
Cosaume sokenum
mis.
Wuttattash.
Nquitchetammin.
Quitchetash.
Saunqui nip?
Sama kopaugot.
Chowhesu.
Aquie wuttattash.
Aquie waumatous.
Necawni meich
teagua.
Tawhitch mat me
choan.

A Cake.
Cakes or loaves
round.
What shall I dresse for
you?
Give me to eat.
I am hungry.
I am very hungry.
I am almost starved.
Give me drinke.
Powe forth.
You have powred out too
much.
Drinke.
Let me taste.
Taste.
Is the water coole
Coole water.
It is warme,
Doe not drinke.
Doe not drinke all.
First eat something:
Why eat you not?

Wussaume

Vussaúme kúfópita.
 'eáguun numméitch
 lateag keefitáuanó?

*It is too hot.
 What shall I eat?
 Is there nothing ready
 boyled?*

a teag mécho ewò.
 otchikéfu affamme.
 otchekúnnemi wee
 yóus.

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

etesittuck.
 autiínnea méchi-
 mucks.

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

lumwautous.
 ihtukmécha
 kick.

*Fill the dish.
 Tree-eaters. A people*

so called (living be-
 tween three and foure hundred miles West in-
 to the land) from their eating only *Mihúch-*
ash, that is, Trees: They are *Men-eaters*,
 they let no corne, but live on the bark of *Ches-*
nut and *Walnut*, and other fine trees: They dry
 and eat this bark with the fat of Beasts, and
 sometimes of men: This people are the *terror*
 of the neighbour *Natives*; and yet these *Re-*
vels, the Sonne of God may in time subdue.

mauchepweéean.
 mauchepwucks.
 mauchepwut.
 maúshaqua maúchep-
 wut.

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

Wayyeyant

14 Of Eating and Entertainment.

Wàyyeyant maúche- pwut.	After supper.
Nquittmaúntash.	Smell.
Weetimóquat.	It smells sweet.
Machemóquat.	It stinks.
Weékan.	It is sweet.
Machíppoquat.	It is sowre.
Aúwulle weékan.	It is sweeter.
Askun.	It is raw.
Noónat.	Not enough.
Wusàume wékissu.	Too much either boyle or rosted.
Waúmet Taúbi.	It is enough.
Wuttattumútta.	Let us drinke.
Neesneechàhettic taúbi.	Eenough for twenti men.
Mattacuckquaw.	A Cooke.
Mattacúquass.	Cooke or dresse.
Matcuttáflamíin?	Will you not give me to eat?
Keen méitch.	I pray eate.

They generally all take *Tobacco*; and it is 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 nothing but water.

Squttame

Squittame.	Give me your pipe.
Petasinna, or, Wut-tammafin.	Give mee some Tobacco.
Ncattauntum, or, Ncattiteam.	I long for that.
Mauchinaash nowé- piteas.	My teeth are naught.
Nummashackqune aumen.	Wee are in a dearth.
Mashackquineaug.	We have no food.
Aúcuck.	A Kettle.
Mishquockuk.	A red Copper Kettle.
Nétopkuttassammish.	Friend, I have brought you this.
Quámphash quamp- homínea.	Take up for me out of the pot.
Eíppoquat.	It is sweet.
Teaquaaípúckquat?	What doth it taste of?
Nowétipo.	I like this.
Wenómeneash.	Grapes or Raysins.
Waweécocks.	Figs, or some strange sweet meat.
Nemaúanash.	Provision for the way.
Nemaúaninnuit.	A snapsacke.
Tackhúmmín.	To grind corne.
Tackhumíinnea.	Beat me parch'd meale.
Pishquéhick.	Unparch'd meale.
Nummaúchíp nup mauchepúmmin.	We have eaten all.

Cow-

16 Of Eating and Entertainment.

Cowáump?

Nowáump.

Mohowaúgfuck, or,
Mauquaúog, from
móho to eat.

Cummóhucquock.

Have you enough?

I have enough.

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

They will eat you.

Whomsoever comineth in when they are eating, they offer them to eat of that which they have, though but little enough prepar'd for themselves. If any provision of *fish* or *flesh* come in, they make their neighbours 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 refreshing.

The observation generall from their eating, &c.

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

Of Sleepe and Lodging.

17

More particular :

I Course bread and water's most their fare,
O Englands diet fine ;
Thy cup runs o're with plenteous store
Of wholesome beere 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 ;
In wilderness, in great distresse,
These Ravens have fed me.

CHAP. III.

Concerning Sleepe and Lodging.

N	sowwushkâwmen		I am weary.
	Nkataquaum.		I am sleepe.
	ukkovetous.		Shall I lodge here ?
	o nickowémen ?		Shall I sleepe here ?
	ukkowéti.		Will you sleepe here ?
	unnégîn, cówish.		Welcome, sleepe here.
	ummouaquômen.		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 *English*
have (for want of familiaritie and language
with them) been fearefull to entertaine them.

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

Mouaquómitea.

Let us lye abroad.

Cowwétuck.

Let us sleepe.

Kukkóuene?

Sleepe you?

Cowwêke.

Sleepe, sleepe.

Cowwêwi.

He is asleepe.

Cowwêwock.

They sleepe.

Askukkówene?

Sleepe you yet?

Takitippocat.

It is a cold night.

Wekitippocat.

It is a warme night.

Wauwhautowaw áni-
awat. & Wauhau-
towávog.

*Ther is an alarme, or
there is a great shou-
ing: Howling and*

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

Trumpet

Of Sleep and Lodging.

Trumpet, and knowne a Native make a good drum in imitation of the English.

Matannauke, or Mat-		<i>A finer sort of mats to</i>
annaukanash		<i>sleep on.</i>
Mask tuash		<i>Straw to lye on.</i>
Muddtuckquinash		<i>Let us lye on</i>
ponamauta		<i>wood.</i>

This they doe plentifully when they lie down to sleep winter and summer, abundance they have and abundance they lay on: their fire is instead of our bedcloaths. And so, themselves and any that have occasion to lodge with them, must be content to turne their backs to the Fire if the night be cold, and they who first wake must repaire the Fire.

lauataunamoke		<i>Mend the fire.</i>
lauataunamutta		<i>Let us mend the fire.</i>
okétuck		<i>Let us wake.</i>
kuttokémis		<i>Are you not awake yet</i>
ókish. Tókeke		<i>Wake wake</i>
ókinish		<i>Wake him.</i>
itumyai tokéan		<i>As soone as I wake.</i>
tunnaquômen		<i>I have had a good dream.</i>
ummattaquômen		<i>I have had a bad dream.</i>

When they have a bad Dreame, which they conceive to be a threatning from God, they resort to prayer at all times of the night, especially early before day: So Davids zealous heart

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

Wunnak ukkússa		<i>You sleep much.</i>
quaùm		
Peyauntam		<i>He prays.</i>
Peyauntamwock		<i>They pray.</i>
Túnna kukkowémis		<i>Where slept you ?</i>
Awaun wéick kuk-		<i>At whose house did y</i>
kouémis		<i>sleep ?</i>

I once travailed to an Iland of the wilde
 our parts, where in the night an Indian (as
 said) had a vision or dream of the Sun (who
 they worship for a God) darting a Bea
 into his Breast, which he conceived to be
 Meslenger of his Death: this poore Nat
 call'd his Friends and neighbours, and pre
 red some little refreshing for them, but hi
 selfe was kept waking and Fasting in gr
 Humiliations and Invocations for 10. da
 and nights: I was alone (having travailed fr
 my Barke, the wind being contrary) and li
 could I speake to them to their understan
 ings especially because of the change of th
 Dialect, or manner of Speech from our neig
 hours: 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
 fre

Of their sleepe and lodging. 21

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

From their Sleeping: The Observation
generall.

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

More particular.

God gives them sleep on Ground, on Straw,
on Sedge Mats or Boord:
Even English softest Beds of Downe,
sometimes no sleep afford.

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

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

C 3

Chap.

CHAP. IIII.

Of their Names.

N Quít	One
Nèesse	2.
Nish	3.
Yòh	4.
Napàanna	5.
Qúttà	6.
énada	7.
Shwófuck	8.
Paskúgit	9.
Piùck	10.
Piuck nabna quít	11.
Piucknab nèese	12.
Piucknab nish	13.
Piucknab yòh	14.
Piucknab napàanna	15.
Piucknab naqúttà	16.
Piucknab énada	17.
Piuck nabna shwó- suck	18.
Piucknab napas- kúgit	19.
Neesneéchick	20.

Neesneēchick nab na- quit, &c.	21,	
Shwinckeck	30, &c.	
Swincheck nab na- quit, &c.	31, &c.	67 incheck Δ
Yowinicheck	40.	
Yowinicheck nabna quit, &c.	41, &c.	
Napannetashincheck	50,	67 tash 2
Napannetashincheck nabna quit	51, &c.	
Quttatashincheck	60,	
Quttatashincheck nab na quit	61, &c.	
Enadatashincheck	70,	
Enadatashincheck nabna quit	71, &c.	
Swoasuck 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 pāwsuck	100.	
Nees pāwsuck	200.	
Shweepāwsuck	300.	
	B 4	Yówe

Yowe pãwſuck	400,
Napannetaſhe pãw- ſuck	500,
Qúttataſhe pãwſuck	600,
Enadataſhepãwſuck	700,
Shoafucktaſhe pãw- ſuck	800,
Paskugit taſhepãw- ſuck	900,
Nquittemittãnnug	1000,
Neefe mittãnnug	2000,
Niſhwe mittãnnug	3000,
Yowe mittãnnug	4000,
Napannetaſhemit tãnnug	5000,
Quttataſhe mit tãn- nug	6000,
Enadataſhemit tãn- nug	7000,
Shoafuck ta ſhe mit- tãnnug	8000,
Paskugittaſhemit tãnnug	9000,
Piuckque mittãnnug	10000,
Neefneecheck taſhe mittãnnug	20000,
Shwinchecktaſhe mittãnnug	30000,

Yow-

Of their Numbers.

Yowincheck tashe-mittánnug	40000.
Napannetashincheck tashemittánnug	50000.
Quttatashincheck tashemittánnug	60000.
Enadatashincheck tashe mittánnuck	70000.
Shoasuck tashincheck tashe mittánnug	80000.
Paskugit tashincheck tashe mittánnug	90000.
Nquit pauluekóemit tánnug, &c.	100000.

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

Numbers of the masculine gender.

Páwsuck	1.	
Neéswock	2.	Skeetomp a Man.
Shúog	3.	
Yówock	4.	} Skeetom Páúog, Men.
Napannetasúog	5. as,	
Quttasúog	6.	
Enada tasúog	7.	
Shoasuck tassúog	8.	

Paf.

Paskugit tasúog	9.
Piucklúog	10.
Piuckfúog nabna- quit	11.

Of the *Feminine* Gender.

Pâwfuck	1	} Wauchò H. B. as, } Wauchóash Hills.
N-énash	2	
Swínash	3	
Yowúnnash	4	
Napannetashínash	5	
Quttataashínash	6	
Enadtashínash	7	
Shoafucktashínash	8	
Paskugittashínash	9	
Piuckquataash	10	
Piuckquataash nabna- quit.	11	

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,
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-nninnuog,	Man-men
& Skeétomp-aûog	
Squàws-suck.	Woman-women.
Kichize, &	An old man,
Kichizuck	Old men.
Hômes, &	An old man,
Hômesuck	Old men.
Kutchinnu	A middle-aged-man.
Kutchinnuwock.	Middle-aged-men.
Wuskeène	A youth,
Wuskeeneéfuck.	Youths.
Wénise &	An old woman,
Wénisuck	Old women.
Mattaüntum	Very old and decrepit.
	Wásick

28 Of their relations of consanguinity.

Wásick	An Husband.
Weéwo, &	A Wife.
Mittúmmus, &	
Wullógana	
Nowéwo,	My Wife.
Nummíttamus, &c.	
Osh.	A Father.
Nósh	My father.
Cósh	Your father.
Cuttóso?	Have you a father?
Okáfu, &	A mother.
Witchwhaw	
Nókace, nítchwhaw	My mother.
Wúfese	An Vnckle.
Nífesè	My Vnckle.
Papóos,	A childe.
Nippapóos, &	My childe.
Nummúckiese	
Nummúckquáchucks	My sonne.
Nittaúnis	My daughter.
Non ánefe	A sucking child.
Muckquachuckquê- mese	A little boy.
Squáfese	A little girle.
Weémat.	A brother.

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

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

Neemat	}	My brother.
Weticks, & Weesummis		A sister.
Wematittuock	}	They are brothers.
Cutchashematitin?		How many brothers have you?
Natõncks	}	My cousin.
Katõncks		Your cousin.
Watõncks	}	A cousin.
Nullõquafo		My ward or pupil.
Wattonksittuock	}	They are consins.
Kihtuckquaw		A virgin marriageable.

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

Towiúwock | *Fatherlesse children.*

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

Tackquwock | *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

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 periwasion, 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 *vices* 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.

V ^E tu	An House.
Wetuômuck	At home.
Nékick	My house.
Kékick	Your house.
Wk ick	At his house.
Nickquénium.	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.)

Puttuckakâun	A round house.
Puttcukakâunes	A little round house.
Wetuoméme	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 observe, and no *Male* may come into that house.

Neés quttow

A longer house with two fires.

Shwíshcuttow

With three fires.

Abockquófinash

The mats of the house.

Wuttapuússuck

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 *Mánnotaúbana*, or *Hangings*, which amongst them make as faire a show as *Hangings* with us.

Nóte, or Yote

Chickot &

Fire.

Sqúttá

Notawese & chickau-
tawese

A little fire.

Púck

Smoke.

Puckíflu

Smokie

Nippúckis

Smoke troubleth me.

Wuchickapéuck

Burching barke, and

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

Cuppoquittemin.

I will divide house with
you, or dwell with you.

Two

Two Families will live comfortably and lovingly in a little round house of some fourteen or sixteen foot over, and so more and more families in proportion.

Tuckquatch	<i>I am cold.</i>
Tuckquatchimin	
Potouwasiteuck	<i>Let us make a fire.</i>
Vudtuckqun	<i>A piece of wood.</i>
Vudtuckquanash	<i>Lay on wood.</i>
Tonamauta	
Awacomwushesh	<i>Cut some wood.</i>
Maumashinnaunam	<i>Let us make a good fire.</i>
aûta	
naacomwushem	<i>I will cut wood.</i>
nieneshesh	<i>Fetch some small sticks.</i>
Vonck, &	<i>More.</i>
Vonkatak	
Vonkataganash	<i>Fetch some more</i>
naus	
etashin & newucha-	<i>There is no more.</i>
shinea,	
vequanantash	<i>A light fire.</i>
vequanantig	<i>A Candle, or Light.</i>
vequanantiganash	<i>Candles.</i>
vekinan	<i>A light fire.</i>
wâuo?	<i>Who is at home?</i>
lat Awawanunno	<i>There is no body.</i>
nhappo Kosh	<i>Is your father at home?</i>
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	Blowe the fire.
Peeyáuog	They are come.
Wáme, paíshe	All-some.
Tawhitch mat peyá- yeán	Why came, or, came you not.
Mésh noónshem pee- yaún?	I could not come.
Mocenanipeeám	I will come by and by.
A peyáu, alquám	He is not come yet.
Yó áútant mésh nip- peeám	I was here the Sunne so high. And then they
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 peyáuog	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.

Tawitch

Tawhitch peyauean
Téaguun kunnaúnta-
mun ?

*Why doe you come ?
What come you for ?*

Awáun ewò ?

Who is that ?

Nowéchiúme

He is my servant.

Wécum, náus

Call, fetch.

Petiteaúta

Let us goe in.

Noonapúmmín anta-
shéhattit

*There is not roome for so
many.*

Taubapímmin

Roome enough.

Noónat

Not enough.

Asquam

Not yet.

Náim, námitch

By and by.

Móce, unuckquaquêse

Instantly.

Máish, kitummây

Just, even now.

Túckiu, tiyu

Where.

Kukkecuttokáwmen

*Would you speake with
him ?*

Núx

Yea.

Wuttammáun tam

He is busie.

Nétop notammáun
tam

Friend, I am busie.

Cotammáuntam

Are you busie ?

Cotammish

I hinder you.

Cotamúúame ?

You trouble me.

Cotamme

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

Nquisûtam		<i>I am removing.</i>
Notammehick ewo		<i>He binders me.</i>
Maumach uash		<i>Goods.</i>
Aûquiegs		<i>Householdstufte.</i>
Tucki uash		<i>Where be they?</i>
Wenawwêtu		<i>Rich.</i>
Machêtu		<i>Poore.</i>
Wenawetuónckon		<i>Wealth.</i>
Kúphash		<i>Shut the doore.</i>
Kuphómmin		<i>To shut the doore.</i>
Yeaûsh		<i>Shut doore after you.</i>

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

Wunêgin		<i>Well, or good.</i>
Machit		<i>Naught, or evill.</i>
Cowaûtam?		<i>Do you understand?</i>
Machâug		<i>No, or not.</i>
Wunnâug		<i>A Tray.</i>
Wunnuganash		<i>Trays.</i>
Kunàm		<i>A Spooke.</i>
Kunnamâuog		<i>Spoons.</i>

Obs. In steed of shelves, they have severall baskets, wherein they put all their household-stuffe

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

Täckunck, 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.

Wunnauganémesé		<i>A little Tray.</i>
Téaqua cunnátinne		<i>What doe you looke for?</i>
Nátinnehas		<i>Search.</i>
Kekíneas		<i>See here.</i>
Macháge cunna mi- teóuwin?		<i>Doe you find nothing.</i>
Wónckatack		<i>Another.</i>
Tunnati		<i>Where.</i>
Ntauhaunanatinne- hómmin.		<i>I cannot looke or search.</i>
Ntauhaunanamiteóu- win		<i>I cannot find.</i>
Wíaseck	}	
Eiaflunck		
Mocôtick		
Punnétunck		
Cháúqock.		<i>A Knife.</i>

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

Namacówhe	Lend me your Knife.
Cówíaseck	
Wonck Commésim?	Wil you give it me again?
Máttá nowáuwone	I knew nothing.
Matta nowáhea	
Mat meshnowáhea	I was innocent.
Páútous, Pautáuog	Bring hither.
Maúchatous	Carry this.
Niáutásh, &	
Weáwhush.	Take it on your backe.

Obs. It is almost incredible what burthens the poore women carry of *Corne*, of *Fish*, of *Beanes*, of *Mats*, 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 open, their doore is a hanging *Mat*, which being 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 Burch or Ches-
not 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:

Wunnauchicomock,

A Chimney.

Anunema

Helpe me.

Neenkuttannūmous.

I will helpe you.

Kuttannummi?

Will you helpe me?

Shookekineas

Behold here.

Nummouekékinam

I come to see.

Tou autèg

Knew you where it lies?

Tou núckquaque

How much?

Yo naumwâuteg

This full.

Aquíe

Leave off, or doe not.

Waskéche

On the top.

Náumatuck

In the bottome.

Aúgunnish

Let goe.

Aukeeaseíu

Downwards.

Keesuckgiu

Upwards.

Aumàunsh

Take away.

Ausàuonsh

Aumáunamòke.

A Nurse, or Keeper.

Nanóuwetea

Naunóuwheant

Nanowwūnemum

I looke to, or keepe.

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

Waucháunama

Keep this for me.

Cuttatashiinnas

Lay these up for me.

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.

Peewáugun

Have a care.

N nowaucháunum

I will have a care.

Kuttaskwhè

Stay for me.

Kúttáha, &

Cowaucháunum?

Have you this or that?

Pókesha, &

Pokesháwwa.

It is broke.

Mat Coanichégane

Have you no hands?

Tawhitch?

Why aske you?

Nóonshem Pawtuck-
quámmín.

I cannot reach.

Aquie Pokesháttous.

Doe not breake.

Pokesháttouwin.

To breake.

Assótu, &

Assóko.

A foole.

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

Aquie

Of the Family businesses.

41

Aquie alsókish	Be not foolish.
Awanick	Some come.
Niáutamwock	They are laden.
Pauchewannáuog	A woman keeping alone
Máttapeu &	in her monethly sick-
Qushenáwfui	nesse.
Moce ntúnna	I will tell him by and by.
Cowequetúmmous	I pray or intreat you.
Wunniteóuin	To mend any thing.
Wúnniteous, or,	Mend this,
Wússiteous.	Mend this.
Wúskont noche-	I shall be chidden.
múckqun.	
Nickúmmat	Easie.
Sjúckat	Hard.
Cummequáwname?	Do you remember me?
Mequaunamíiinea	Remember me.
Puckquatchick	Without doores.
Nisslawhó cunck ewò	He puts me out of doores.
Kusslawhóki?	Doe you put mee out of
	doores?
Kusslawhocowóog.	Put them forth.
Tawhítch kusslawho-	Why doe you put mee
kiéan?	out?
Sáwwhush,	Goe forth.
Sawhèke	
Wuslawhemútta	Let us goe forth.

Matta

Matta nickquéhick	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.
Cuppaufummunnash	Drie these things.
Apissumma.	Warme this for me.
Paucôtche	Already.
Cutsshitteous	Wash this.
Tatágganish	Shake this.
Napónsh	Lay downe.
Wuchè machaug	About nothing.
Puppuckshäckhege	A Box.
Paupaquonteg	A Key.
Mowáshuck	Iron.
Wáuki.	Crooked.
Saûmpi	Strait.
Aumpaniimuin	To undoe a knot.
Aûmpanish	Untie this.
Paushinûmmin	To divide into two.
Pepênash	Take your choyce.
Nawwuttûnsh	Throw hither.
Pawtáwtees	
Negáutowash	Send for him.
Negauchhúwash	Send this to him.
	Nnegáu-

Nnegâchemish | *Hee sends to mee.*
 Nowwêta | *No matter.*
 Mâuo. | *To cry and bewaile;*

Which bewailing is very solemne amongst them morning and evening, and sometimes in the night they bewaile their lost husbands, wives, childreu, brethren or sisters &c. Sometimes a quarter, halfe, yea. a whole yeere, and longer, if it be for a great Prince.

In this time (unlesse a dispensation be given) they count it a prophane thing either to play (as they much use to doe) or to paint themselves, for beauty, but for mourning; or to be angry, and fall out with any, &c.

Machemócut | *It stinks.*
 Machemóquissu | *A vile or stinking person.*
 Wúnnickshaas | *Mingled.*
 Wúnnickshan | *To mingle.*
 Nélick, & nashóqua. | *A Combe.*
 Tetúpsha | *To fall downe.*
 Ntetúpshe | *I fall downe.*
 Tou anúckquaque? | *How big?*
 Wunnáshpishan | *To snatch away.*
 Tawhitch wunnash- | *Why snatch you?*
 pisháyea |
 Wuttúsh | *Huberward, & give me.*
 Enéick, or, áwwusse | *Further.*
 Nneickomásu, & aw- | *A little farther.*
 wasséfe. | *Wut-*

Wutuſhenaquáifh	Looke hither.
Yo anaquáyeañ.	Looke about.
Máuks máugoke	Give this.
Yo comuéisſh	I will give you this.
Quſſúcqun-náukon	Heavie, light.
Kúckquſſaſqun	You are heavie.
Kunnáuki	You are light.
Nickáttáſh, ſingular.	Leave, or depart.
Nickáttamínoké, plur.	
Nickáttamúttá.	Let us depart.
Yówa.	Thus.
Ntowwaukáumen.	I uſe it.
Awawkáwní.	It is uſed.
Yo awáutees.	Uſe this.
Yo wéque.	Thus farre.
Yo meſhnowékeſhem	I went thus farre.
Ayatche, &	
Cónkitchea.	as } Often.
Ayatche nippéeam.	I am often here.
Pakétáſh.	Fling it away.
Npaketamúnnáſh.	I will caſt him away.
Wuttámmaſim.	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, that

that they are two foot long, with men or beasts carved, so big or maiesic, that a man may be hurt mortally by one of them; but these comonly come from the *Manquánwogs*, 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 *Wuttámmánog* (that is, a weake *Tobacco*) which the men plant themselves, very frequently; yet I never see any take so excessively, as I have seene men in *Europe*; and yet excesse were more tolerable in them, because they want the refreshing of *Beere* and *Wine*, which God hath vouchsafed *Europe*.

Wuttámmagon.

| 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 ánawat.

| The Cocke crows.

Neesquttónckquffu.

| A babler, or prater.

Cunneesquttonck-

| You prate.

quffsimmin.

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

Nanáta-

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

they doe upon these occasions: From thick 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 of 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 Swampe, 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 there the nex: 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 societie; Families, cohabitation, and confociation 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.

The head.

Nuppaquóntup.

My head.

Wésheck.

The hayre.

Wuchechepúnnock.

A great bunch of hayre
bound up behind.

Múppacuck.

A long locke.

Obs Yet

Obs. 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 griefe) 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 *Mauquaïogs*, 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) a greater love to the Lord Jesus? great sinners forgiven love much.

Micattuck.

Wuskeésuck-quash.

Tiyush kufskeésuck-quash?

| *The fore-head.*

| *Eye, or eyes.*

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

E

Wuchaún

50 *Of their Persons and parts of body.*

Wuchaûn.		<i>The nostrills.</i>
Wuttóvwog, guâsh.		<i>Eare, eares.</i>
Wuttone.		<i>The mouth.</i>
Wéénat.		<i>The tongue.</i>
Wépit-teash.		<i>Tooth, teeth.</i>
Pummaumpiteûnck.		<i>The tooth-ake.</i>

Obs. 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.		<i>The necke.</i>
Quttuck.		<i>The throat.</i>
Timequâlsin.		<i>To cut off, or behead.</i>

which they are most skilfull to doe in fight: for when ever they wound, and their arrow sticks in the body of their enemy, 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 twinkling 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 own againe, from whom in pretence (though with this trecherous intention) hee had revolted: his act was false and trecherous, yet herein appeares policie, stoutnesse and activitie, &c.

Mapinnog.		<i>The breast.</i>
Wuppittene énash.		<i>Arme, Armes.</i>
Wuttah.		<i>The heart.</i>
Wunnétu nittà.		<i>My heart is good.</i>

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

Mishquinash.		<i>The vaines.</i>
Mishquè, néepuck.		<i>The blood.</i>
ppusquàn.		<i>The backe.</i>
Wppusquánnick.		<i>My back, or at my back.</i>
		E 2 Wunníche.

52 Of their Persons and parts of body.

Wunnicheke.	Hand.
Wunnickégannash.	Hands.
Mokáfluck.	Nayles.

Ob. They are much delighted after battell to 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 toes.
Tou wuttínsin.	What manner of man?
Tou núckquaque.	Of what bignesse?
Womêsu,	} White,
Mowêsu, &	
Suckêsu.	

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

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

Cummínakese.	You are strong.
Minikêsu.	Strong.

Miniocquêsu

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 portiõ, 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.

CHAPMIII.

Of Discourse and Newes.

A Unchemokau- hettittea.	Let us discourse, or tell newes.
Tocketeaunchim?	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>Athemans</i> , and all men, more or lesse; a stranger that can relate newes in their owne language, they will stile him <i>Mannóó</i> , a God.	
Wuraunchéocouôog.	I will tell it them.
Awaun mesh aunche- mókau.	Who brought this newes?
Awaun mesh kuppít- touwaw.	Of whom did you heare it?
Uppanaunchim.	Your newes is true.
Cowawwunnáun- chim.	He tells false newes.

Nummau-

Nummautanume. | *I have spoken enough.*
 Nfouwulsanneme. | *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 neera 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, an^d 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- | *I cannot speak your lan-*
 men. | *guage.*

Matta nippânnawem | *I lie not.*

Cuppânnowem. | *You lie.*

Mattanickogga-
 chousk.

Matntianta- | *I am no lying fellow.*
 côm paw.

Matntiantâ-
 sampawwa.

Achienonâumwem. | *I speake very true.*

Kukkita. | *Hearken to me.*

Kukkakittous. | *I heare you.*

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

Cuppittous.

I underſtand you.

Cowautous.

Machagenowautam.

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 *Jewes*.

Wunnäumwaw ewo.

He ſpeaks true.

Cuppannawautous.

I doe not believe you.

Cuppannawauti?

Doe you not believe?

Nippannawautunck
ewo.

He doth not believe me.

Michéme nippanna-
wautam.

I ſhall never believe it.

Obs. As one answered me when I had diſcourſed about many points of God, of the creation, of the ſoule, 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.

Pannóuwa awaun. awaun keesitteóu- win.	Some body hath made this lie.
Tattá, Pitch	I cannot tell, it may so come to passe.
Nni, éiu.	It is true.
Mat enáno, or, mat eáno.	It is not true.
Kekuttokáunta.	Let us speake together.
Kuttókash.	Speake.
Tawhitch mat cut- tôan?	Why speake you not?
Téaqua ntúnnawem, or, nteawem?	What should I speake?
Wetapimmin.	To sit downe.
Wetapwáuwwas.	Sit and talke with us.
Taupowaw.	A wise speaker.
Enapwáuwwaw, Eiisifsûmo.	He speaks Indian.
Matta nowawwáuon, matta nowáhea.	I know nothing of it.
Pitchnowáuwon.	I shall know the truth.
Wunnaumwáuonck. Wunnaumwáyeán.	If he say true.

Obs. *Canonicus*, the old high *Sachim* of the *Nariganset Bay* (a wise and peaceable Prince) once in a solemne Oration to my self, in a solemne assembly, using this word, said, I have never

never suffered any wrong to be offered to the *English* since they landed; nor never will: he often repeated this word, *Wunnawwáyeán*, *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*, *Wunnawwánonck*, that is faithfulnessse, 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 *Wunnawwánonck*, or faithfulnessse.

Tocketunnántum, }

Tocketunáname, }

Tocketeántam? }

Ntunnántum,

Nteántum.

Nánick nteeátum.

Nteatámmowonck.

Matntunnántámmen

Matnteeántámmen.

What doe you thinke?

I thinke.

I thinke so to.

That is my thought, or opinion

I thinke not so.

Nowecón-

Nowecóntam,

| *I am glad.*

Noweeteántam.

Coanáumatous.

| *I believe you.*

Obs. This word they use just as the Greeke tongue doth that verbe, πισέυειν : for believing or obeying. as it is often used in the new Testament, and they say Coanáumatous, I will obey you.

To aphéttit.

| *When they are here.*

To peyáhettit.

| *When they are com.*

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

Awaunagrfs, suck.

| *English-man, men.*

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

Vautacone-núag.

| *Englishman, men.*

That is, Coat-men, or clothed.

Cháuquaock.

| *English-men, properly sword-men.*

Vautacónisk.

| *An English woman.*

Vautaconémese.

| *An English youth.*

Waske peyáeyan.

| *When you came first.*

Waske peyáhettit,

| *When English-men came first.*

Vautaconáuog.

| *Why come they hither?*

awhitch peyáhettit

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

you want *firing*: 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 mihtuckqun-
nūno?

Have you no trees?

Mishaunetash,
Maunetash.

Great store.

Maunāuog,
Wussaumemaunāuog
Noonapūock.

They are too full of
people.

They have not roome one
by another.

Aumāumuwaw
Pāuasha.

A messenger comes.

Wawwhawtowāuog.

They hollow.

Wauwhautowaw
ānawat.

'Tis an Alarme.

Obs. If it be in time of *warre*, he that is a *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 *hollowes* often and they that heare answer him untill by mutuall *hollowing* and answering hee is brought to the place of *audience*, whereby this meanes is gathered a great confluence of people to entertaine the *newes*.

Wussuck-

Wussuckwheke,		<i>A letter which they so call from Wussuck-</i>
Wussuckwhonck.		
whommin, to paint; for, having no letters, their painting comes the neereft.		
Wussuckquash.		<i>Write a Letter.</i>
Wussuckwheke,		
yimmi.		
<i>Make me a Letter.</i>		

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.

Quenowauog.		<i>They complaine.</i>
Tawhitch quena- wayean?		
Mucco.		<i>Why complaine you?</i>
Tuckawntéawem?		
<i>It is true you say.</i>		
<i>What should I say to it?</i>		

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 :

1 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 eyes
 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.
Aumpatauban.	It is broad day.
Tou wuttuttan?	How high is the Sunne? that is, What is't a clocke?
Paspisha.	It is Sunne-rise.
Nummattaquaw.	Fore-noon.
Yahen Pausshaquaw.	Almost noone.
Paweshaquaw.	Noone.
Quttukquaquaw	After dinner.
Panicompaw.	

Naw-

Nawwâuwquaw.

To wuttuttan

Zâhen waiyâuw.

Wayaâwi.

Wunnaûquit:

Pôppakunnetch, au-
châugotch.

Tûppaco. &

Otematippocat.

Nanashowatippocat.

Thouôeatch.

Titompanisha

To taunt nippéean.

After-noon.

The Sunne thus high.

Allmost Sun-set.

The Sun is set.

Evening.

Darke night.

Toward night.

Midnight.

About Cockrowing.

Breake of day.

The Sun thus high, I
will come.

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

To taunt cuppee-

yâumen

namakéefuck.

âûop.

Wuisâume tátsha.

Wiaquockaskéefakat.

Wuawquonikéefakat.

Wuawquonikeesaqût-

cheas.

Come by the Sunne thus
high.

This day.

Tomorrow.

It is too late.

A short day.

A long day.

Long dayes.

Nquit.

Nquittakeefiquóckat,	} One dayes walke.
Nquittakee(pummi- shen.	
Paukínum.	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 are
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.
Having those artificiall helps, the Sun,
we unthankfully despise. (more bright
God is a Sunne and Shield, a thousand times
Indians, or English, though they see.
Yet how few prize his Light?

CHAP. X.

Of the season of the Yeere.

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

Yo neepunnacup.	This Summer last.
Yò taquonticup.	This Harvest last.
Papapöcup.	Winter last.
Yaünedg.	The last yeere.
Nippaüus.	The Sunne.
Munnännock.	
Nanepaüshat.	The Moone.
Ngnitpawluckenpaü-	1 Moneth.
us.	
Neespausuck npaüus.	2 Moneths.
Shwe pausuck npaü-	3 Moneths.
us. &c.	
Neesneáhettit.	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.
Nguittecautummo.	1 Yeere.
Tashecautummo?	How many yeeres?
Chashecautummo	How many yeeres since
cuttappemus?	you were borne?
Neescautummo.	2 Yeere.
Shwecautummo.	3 Yeere.

Yowecau-

The seasons of the Yeare.

67

Yowecautúmimo.	4 Yeere.
Piuckquecautúmimo.	10 Yeere.
Piuckquecautúmimo,	11 Yeere, &c.
nabnaquit, &c.	

Obs. If the yeere proove drie, they have great and solemne meetings from all parts at one 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.

Tashínash papónash?	<i>How many winters?</i>
Ahaugushapapone.	<i>A sharpe winter.</i>
Kéesqush keefuck- quái.	<i>By day.</i>
Naukocks nokan- náwi.	<i>By night.</i>

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 *sonnes* 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.

Mayúo?

Mat mayanúnno.

Peemáyagat.

Mishimmáyagat.

Machípscat.

Away.

Is there a way?

There is no way.

A little way.

A great path.

A stonepath.

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?

I will aske the way.

I will inquire of you.

Doc you aske me?

Tou

Tou nishin méyi?	<i>Where lies the way?</i>
Kokotemúinneá 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 chippacháufin.	<i>There the way divides.</i>
Maúchatea.	<i>A guide.</i>
Maúchafe.	<i>Be my guide.</i>
<i>Obs.</i> The wildernesse 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>
Tocketaonckquittúin- 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.

Wétash.

Cowéchaw ewò.

Cowechauatimmin.

Wechauatittea.

Taübot wétayean.

I will goe with you.

Goe along.

He will goe with you.

I will goe with you.

Let us accompany.

I thanke you for your

company.

Obs. I have heard of many English lost, and have oft been lost my selfe, and my selfe and others have often been found, and succoured by the *Indians*.

Pitchcowáwwon.

Meshnowáwwon.

Nummauchémin.

Nranniteimmin.

Mammauchétuck.

ánakiteunck.

Memauchêwi ânittui.

Memauchegushán-
nick.

Anakugushánnick.

Tunnockuttòme

Tunnockkuttoyeáim

Tunnockkuttínshem.

Nnegónshem.

Cuppompáish.

Negónshesh.

Mittummayáucup.

You will lose your way.

I lost my way.

I will be going.

Let us be going.

He is gone.

They are gone.

They are gone.

Whither goe you?

I will goe before.

I will stay for you.

Goe before.

The way you went before.

Cummat-

Cummittaniffh.	<i>I will follow you.</i>
Cuppahimmin.	<i>Stay for me.</i>
Tawhich quaunqua quëan?	<i>Why doe you run so?</i>
Nowecóntum píim- mishem.	<i>I have a mind to travell</i>
Konkenuphshâuta.	<i>Let us goe apace.</i>
Konkenúppe.	<i>Goe apace.</i>
Michéme nquaun- quaquëmin.	<i>I have run alwayes.</i>
Yo ntoyamáushem.	<i>I goe this pace.</i>

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 fourescoure 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.	<i>From hence.</i>
Tounúckquaque yo wuchê.	<i>How far from hence?</i>
Yò anúckquaque.	<i>So farre.</i>
Yo anuckquaquêse.	<i>So little a way.</i>
Waunaquêse.	<i>A little way.</i>
Aukeewushaûog.	<i>They goe by land.</i>
Mishoon hómwock.	<i>They goe or come by water.</i>
Naynayoúmewot.	<i>A Horse.</i>
Wunnia , naynayoú- mewot.	<i>He rides on Horse-back.</i>
<i>Obs.</i> 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 <i>English</i> price for any.	
Aspumméwi	<i>He is not gone by.</i>
As pummewock	<i>They are not gone by.</i>
Awanick payanchick	<i>Who come there?</i>
Awanick negonsha- chick?	<i>Who are these before us?</i>
Yo cuppummesicóm min.	<i>Crosse over into the way there.</i>
Cuppi-machûg.	<i>Thick wood: a Swamp.</i>
<i>Obs.</i> These thick Woods and Swamps (like the Boggs to the <i>Irish</i>) are the Refuges for Women and children in Warre, whil'st 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 compasse.

Níps-nipfash	Pond: Ponds.
Wèta: wétedg	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.

Kuflackquêtuck.

Let us sit downe.

Yo appittuck

Let us sit here.

Niflowanis

Niflowanishkaû
men.

I am weary.

Nickquâssaqus

I am lame.

Ntougonnaufinnûm
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.

Teâno 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.

Tavvhitch nickat
shiean?

*Why doe you for-
sake me?*

Wuttânho

A staffe.

Yò ish Wuttânho

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

Frost.

Auke taquátsha

The ground is frozen.

Séip taquáttin.

The River is frozen.

Now ánnesin

I have forgotten.

nippitt akúnna

I must goe back.

mun.

Obs. I once travalled 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.

Nippanishkokómmín

I have let fall

Npušlago.

something.

kommin

Mattaáfu

A little way.

Naúwot.

A great way.

Náwwatíck

Farre of at Sea.

Ntaquatchuwaúmen

I goe up hill.

Taguatchòwash

Taguatchòwash.		Goe up hill.
Waumsu		Downe hill.
Mauúnshesh		Goe slowly or gently.
Mauanisháuta		Let us goe gently.
Tawhitch cheche gunnuwáyea ?		Why doe you rob me ?
Aquie 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 Perion of diverse States, the offended State sends for Justice, If no Justice bee granted and recompence made, they grant out a kind of Letter of Mart to take satisfaction themselves, yet they are carefull not to exceed in taking from others, beyond the Proportion of their owne losse.

Wúskont àwaìn		I feare s. me will
nkemine:ucqun.		murther mee.

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

Cutchachewússim.

Cutchachewussim min.	You are almost there.
Kishecuppeeyāu- men.	You are a little short.
Cuppeeyāumen	Now you are there.
Muckquétu	Swift.
Cummummuck- quete.	You are swift.
Cussāsaqus	You are slow.
Sassaqushāuog	They are slow.
Cuttinneapūmmish- em	Will you passe by?
Wuttineapum- mushāuta.	Let us passe by.
Keeatshaūta.	I come for no business.
Ntinneapreyaū- men	In vaine or to no purpose.
Acoūwe	I have lost my labour.
Ntackówwvepe- yaun.	You have mist him.
Cummautūssakou.	He went just now forth.
Kihtummāyi-wus- sāuhumwi.	Goe back.
Pittúckish.	Let us goe back.
Pittuckétuck.	Lay downe your burthen
Pónewhush.	

Generall

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-feed 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 Horse, 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,

Kéefuck.
 Keefucquíu.
 Aúke, Aukeeafeíu.
 Nippáwús.
 Keefuckquánd.

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.
 Nanepaúshat, & }
 Munnánnock. }
 Wequáshim.
 Pashp.shea.
 Yowuttuttan.

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.*

Yowompanāmmitt.

Obs. The Moone so old, which they measure by the setting of it, especially when it shines till *Wómpān*, 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 *Pankúnawaw* the great Beare, or *Charles Waine*, which words *Mosk*, or *Pankúnawaw* 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:*

*Iob, 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>Wekineaûquat.</p>	<p> <i>Faire Weather.</i></p>
<p>Wekinnâuquocks.</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 Sun, yet some part of Winter it is there ordinarily more cold then here in *England*: the reason is plaine: All Ilands are warmer then 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

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.

Taúkocks.	<i>Cold weather.</i>
Káusitteks.	<i>Hot weather.</i>
Kussúttah.	<i>It is hot.</i>
Núckqusquatch nnóonakom.	<i>I am a cold.</i>
Nickqufsittáunum.	<i>I Sweat.</i>
Mattáugus.	<i>A cloud.</i>
Máttaquat.	<i>It is over-cast.</i>
Cúppaquat.	
Sókenun.	<i>Raine.</i>
ánaquat.	
Anamakéesuck sókenun.	<i>It will raine to day.</i>
Sókenitch.	<i>When it raines.</i>
Sóchepo, or Cône.	<i>Snow.</i>
Animanáukock- Sóchepo.	<i>It will snow to night.</i>
Sóchepwutch.	<i>When it snowes.</i>
Mishúnnan.	<i>A great raine.</i>
Páugui, páuquaquat.	<i>It holds up.</i>
Nnáppi.	<i>Drie.</i>
Nnáppaquat.	<i>Drie weather.</i>
Tópu.	<i>A frost.</i>

Of the Weather.

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

Obs. From this the Natives conceiving a consimilitude between our Guns and Thunder, they call a Gunne *Péskunck*, and to discharge *Peskómmin* that is to thunder.

Observation generall of the Weather.

That Judgement which the Lord Jesus 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 willingly 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'out-face.*

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

The

The very day that turn'd she was
To stinking 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 waupanash</p>	<p>The Wind.</p>
	<p>The Winds.</p>
	<p>How many winds are there?</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>The North wind.</p>
	<p>The North east.</p>
	<p>Strong North east wind.</p>
<p>G 3</p>	<p>Nopâtin</p>

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

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

off from the North and Northwest in the night, and then turnes againe about from the South in the day: as Salomon speaks of the vanitie of the Winds in their changes, Eccles. 1. 6.

Mishâupan

A great wind.

Mishitâshin

A storme.

Wunnâgehan, or,

Faire wind.

Wunnêgin waúpi.

Wunnêgitch wuttin

When the wind is faire.

Mattâgehan

A crosse wind.

Wunnâgehatch

When the wind comes fair

Mattâgehatch

When the wind is crosse.

Cowunnagehúcka-
men.

You have a faire wind.

Cummattagehúcka-
men.

The wind is against you.

Nummattagehúcka-
men.

The wind is against mee.

Generall Observations of the Winds.

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

More particular:

I 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 Word that can;
But 'tis the Spirit or Breath of God
That must renew the man.

CHAP. XV.

Of Fowle.

N Peshâwog	}	Fowle.
Puffekesêluck.		
Ntauchâumen.		I goe a fowling or hun-
Auchaûi.		ting.
Pepemôï.		Hee is gone to hunt or
Wompissacuk.		fowle.
Wompfacuck quâuog.		He is gone to fowle.
		An Eagle.
		Eagle.

Néhom.

Néyhom, máuog.		Turkies.
Paupock, sùog.		Partridges.
Aunckuck, quáuog.		Heath-cocks.
Chógan, êuck.		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, *Math.* 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 earely in the morning prevent the Birds, &c.

Kokókehom,		An Owle.
Ohómous.		
Kaukont tuock.		Crow, Crowes.

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

rive 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 *Kauriantouwits* field in the Southwest, from whence they hold came all their Corne and Beanes.

Hönck, -hönckock,	} Goose, Geese.
Wompatuck - quâuog.	
Wéquash - shâuog.	} Swans, Swans.
Munnücks - munnück suck.	
Quequécum - mâuog.	} Ducks.

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

set up to shoot at, an *Indian* with his owne Peece (desiring leave to shoot) onely hit it.

Kitfuog. | *Cormorants.*

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

Yo aquéchinock. | *There they swim.*

Nipponamouoog | *I lay nets for them.*

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

Ptowēi.

| *It is fled.*

Ptowewushānnick

| *They are fled:*

Wunnūp,-pash

| *Wing, Wings:*

Wunnūppanick

| *Wing-shot:*

ānawhone

Vuhóckgock

| *Body-shot:*

ānwhone

Vuskowhān

| *A Pigeon:*

Vuskowhānannūaog

| *Pigeons:*

Vuskowhannanaūkit

| *Pigeon Countrie:*

Obs. In that place these Fowle breed abundantly, and by reason of their delicate Food especially in Strawberrie time when they pick up whole large Fields of the old grounds of the *Natives*, they are a delicate fowle, and because of their abundance, and the facility of

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.

A ûke, &	Earth or Land.
Sanaukamuck.	
Nittauke	My Land.
Nissa wnâwkamuck.	
Wuskâukamuck.	New ground.
Aquegunnitteash.	Fields worne out.
Mihtûck-quash.	Trees.
Pauchautaquin- nêsh.	Branch, Branches.
Wunnèpog-guash.	Leaf, leaves.
Wattâp.	A root of Tree,
Séip.	A River.
Toyûsk.	A bridge.
Sepoêse.	A little River.
Sepoêmese.	A little Rivelet.
Takêkum.	A Spring.
Takekummûo ?	Is there a Spring.

8epûo ?

Sepuõ?

| Is there a River?

Toyusquanuõ.

| 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 finfull opinion amongst maury that Christians have right to *Heathens* Lands: but of the delusion of that phrase, I have spoke in a discourse concerning the *Indians* Conversion.

Paugautemisk.

| 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.

Anauchemineash.

| 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 plentie of Corne doe they eate these Acornes for a Novelty.

Wúfloquat.

| A Walnut Tree.

Wúffwaquatómineug.

| Walnut.

Of these Wallnuts they make an excellene

Oyle

8 Of the Earth and Fruits thereof.

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

Sasaunckapâmuck.	The Sassafrasse Tree.
Mishquáwtuck.	The Cedar tree.
Cówaw-ésuck.	Pine-young Pine.
Wenomesíppaguash.	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 is of it selfe Excellent: so that one of the chiefest 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 within few miles compasse: the *Indians* bruise them in a Morter, and mixe them with meale and make Strawberry bread.

Wuchipoquáme-

Wuchipoquáme- neash.	A kind of sharp Fruit like a Barbary in tast.
<i>Sasemineash</i> another sharp cooling Fruit growing in fresh Waters all the Winter, Ex- cellent in conserve against Feavers.	
Wenómeneash.	Grapes.
Wuttahimnasippa- guash.	Strawberry leaves.
Peshaûjuash.	Violet leaves.
Nummouwinneem.	I go to gather.
Mowinne-aûog.	He or they gather.
Atauntowash.	Clime the Tree.
Ntauntaweni.	I clime.
Punnouwash.	Come downe.
Npunnowaûmen.	I come downe.
Attitaash.	Hurtle-berries.

Of which there are divers sorts sweets like Currants, some opening, some of a binding nature.

Saûtaash 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 *Sautanthig*; which is as sweet to them as plum or spice cake to the English.

They also make great use of their Strawberries having such abundance of them, making Strawberry bread, and having no other

100 *Of the Earth and Fruits thereof.*

Food for many dayes, but the *English* have exceeded, and make good Wine both of their 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 boild 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* wheat, the *Indian* Corne keeping the body in a constant moderate loosenesse.

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

Obs. The Women set or plant, weede, and hill, 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 magna dilabuntur.*

Anaskhig-anash. How, Howes.

Anaskhómwock. They how.

Anaskhommonteâ-min. They break for me.

Anaskhomwâutow-win. A breaking up How.

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

Monaskúnnemun.	To weede.
Monaskunnummaû-	A weeding or broad
towwin.	How.
Petascúnnemun,	To kill the Corne.
Kepeñummin &	To gather Corne.
Wuttúnnemun.	
Núnnowwa.	Harvest time.
Anouant.	At harvest.
Wuttúnnemitch-	When harvest is
Ewáchim.	in.
Paufinnummin.	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 opening when the Sun is hot.	
Sokenug.	A heap of corne.
<i>Obs.</i> The woman of the family will commonly raise two or three heaps of twelve, fiftene, or twentie bushells a heap, which they drie inround broad heaps; and if she have helpe of her children or friends. much more.	
Pockhómmin.	To beat or thrash out.
Npockhómmin.	I am threshing.
Cuppockhómmin?	Doe you thrash?
Wuskokkamuckóme-	New ground Corne.
neash.	
Nquitawánnanash.	One basketfull.
Munnôte,-tash.	Basket, Baskets.

Máúseck.

Mâuseck.	A great one
Peewâsick.	A little one.
Wussaumepewâsick.	Too little.
Pokowannanash.	Halfe a basketfull.
Neesowannanash.	Two baskets full.
Shóanash.	Three.
Yowanannash.	Foure, &c.
Aníttash.	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 within all parts and coasts of the world; the raines and fruitfull seasons, the Earth, Trees, Plants, &c. filling mans heart with food and gladnesse, witnesseth against, and condemneth man for his unthankfulnesse and unfruitfulnesse towards his Maker.

More particular:

Reeres thousands since, God gaue 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.

Netasûog.

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>	
Moattôqus.		<i>A blacke Wolfe.</i>	
Tummock	}		
quaûog			
Nóosup			} paûog. <i>Beaver, -Beavers.</i>
Súmhuþ.			

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 *Manittóoes*, that is, Gods Spirits or Divine powers, as they say of every thing which they cannot comprehend.

Aûsup-pánnog.	}		<i>Racoons, Racoones</i>			
Nkéke. nkéquock.				}		<i>Otter, Otters.</i>
Puffough.						

Ockgutchaun-nug. A wild beast of a reddish haire, 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.
Anégus anéquussuck.	A little coloured Squirril.
Wautuckques.	The Conie.

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

Attuck, quock.	} Deere.
Nóonatch noónat- chaug.	
Moósquin.	A Fawn.
Wawwúnnes.	A young Bucke.
Kuttiomp & Paucot- táuwaw.	A great Bucke.
Aunan-quunèke.	A Doe.
Qunnequáwese.	A little young Doe.
Naynayoûmewot.	A Horse.
Côwínuck.	Cowes.
Gôatesuck.	Goats.
Hógsuck.	Swine.
Pígsuck.	

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 othet,

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

<i>Anum.</i>	The Cowweseet	} Dialect.
<i>Ayim.</i>	The Narriganset	
<i>Arum.</i>	The Quunsiippiuck	
<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-soog.

*The great Oxe, or rather
a red Deere.*

Askug.

A Snake.

Moaskug.

Black Snake.

Sefek.

Rattle Snake.

Natuppwock.

They feed.

Téaqua natuphéttit?

What shall they eat?

Natuphéttitch yo
sanaukamick.

*Let them feed on this
ground.*

The generall Observation of the Beasts.

The Wildernesse is a cleere resemblance of the world, where greedie and furious men persecute and devour the harmlesse and innocent as the wilde beasts pursue and devour 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 } | *The Sea.*
 Kítthan. }

Paumpágussit. | *The Sea-God, or, that
 name which they give that Deitie or God-
 head which they conceive to be in the Sea.*

*Obs. Mishoôn 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 feld his tree (being a *chestnut*) 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,) lunched 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.

Kitônuck. | *A Ship.*

Kitônuckquése. | *A little ship.*

Mishittouwand. | *A great Canow.*

Peewásu. | *A little one.*

Paugautemissaúnd. | *An Oake Canow.*

Kowwow.

Kowawwaünd.	<i>A pine Canow.</i>
Wompmissaünd.	<i>A chesnut Canow.</i>
Ogwhan.	<i>A boat adrift.</i>
Wuskon-tógwhan.	<i>It will goe a drift.</i>
Cuttunnamiinnea.	<i>Help me to launch.</i>
Cuttunnumúttá.	<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>
Paütousnenótehunck	<i>Bring hither my paddle.</i>
Comishoónhom?	<i>Goe you by water?</i>
Chémosh-chémeck.	<i>Paddle or row.</i>
Mauminikish &	<i>Pull up, or row lustily.</i>
Maumanetepweéas.	
Sepákehig.	<i>A Sayle.</i>
Sepagehommaúta.	<i>Let us saile.</i>
Wunnâgehân.	<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.	
Wauápunish.	<i>Hoise up.</i>
Wuttáutnish.	<i>Pull to you.</i>
Nókanish.	<i>Take it downe.</i>
Pakétenish.	<i>Let goe or let slie.</i>
Nikkoshkowwaümen	<i>We shall be drown'd.</i>
	<i>Nquawup-</i>

Nquawu psháwmen.	We overset.
Wussaúme peche- paúsha.	The Sea comes in too fast upon us.
Maumanectéántass.	Be of good courage.

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.

Paupaúttuckquash.	Hold water.
Kinnequass.	Steere.
Tiackomme kinni- quass.	Steere right.
Kunnósnep.	A Kilsick, or Anchor.
Chowwophómmmin.	To cast over-board.
Chowwóphash.	Cast over-board.
Touwopshómmeke.	Cast anchor.
Mishittashin.	It is a storme.
Awépesha.	It caulmes.
Awépu.	A calme.
Nanouwashin.	A great calme.
Taméccon.	Flood.

Nanashowetamóccon	Half Flood.
Keesagúshin.	High water.
Taumacoks.	Vpon the Flood.
Mishittommóckon.	A great Flood.
Maüchetan & skát.	Ebb.
Mittâeskat.	A low Ebb.
Awânick 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.	
Caupaûshes!	Goe ashoare.
Caupausháuta.	Let us goe ashoare.
Wusséheposh.	Heave out the water.
Asképunish.	Make fast the Boat.
Kspúnsh & Kspüne- 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 dreadfull 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 terrours band;
When all have cri'd, Now, now we slack,
Yet God brought safe to land.
Alone mongst 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.

Amans, -suck. | Fish, Fishes.
Pauganaut, tam- | Cod, Which is the first
wock. | that comes a little be-
fore the Spring.

Quinna-

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

Aumsûog, & Munna-
whatreâug. | A Fish somewhat like a
Herring.

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

Kauposh-shâûog. | *Sturgeon*.

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.

Ashôp. | *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.

Aucup.	}	A little Cove or Creeke.
Aucppawese.		A very little one.
Wawwhunnekesuog.	}	Mackrell.
Mishquamauquock.		Red fish, Salmon.
Olacontuck.	}	A fat sweet fish, something like a Haddock.
Mishcup - paug,		}
Sequanamaquock.		

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-aug.	}	Sheeps-heads.
Neeshaug		
Sassammauquock	}	Eeles.
Nquittéconnaug.		
Tatackommiaug.	}	Porpuses.
Potop - paug.		Whales: Which in some places are often cast up; I have seene some of them, but not above sixtie foot long: The Natives cut them out in severall parcells, and give and send farre and neere for an acceptable present, or dish.

Misésu.	}	The whole.
Poquésu.		The halfe.
Waskéke.	}	The Whalebone.

Wusúckqun.		A taile.
Aumaüog.		They are fishing.
Ntaümen.		I am fishing.
Kuttaümen?		Doe you fish?
Nriattuckqunnüwem.		I goe a fishing.
Aumáchick,		} Fishes.
Natuckqunnuwá-		
chick.		
Aumaüi.		He is gone to fish.
Awácenick kukkatti-		What doe you fish for?
neanaümen?		
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 makes their broth and their *Nasaümp* (which is a kind of thickned broth) and their bread seasonable and favory, 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 *Suckaûhock*, 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 *Suckaûhock*, or blacke money, of which more in the Chapter of their Coyne.

Cumménakifs. | Have you taken store?

Cummenakiflamen

Cummuchickinne-

nâwmen

Numménakifs. | I have taken store.

Nummuchikinea- | I have killed many.

nâwmen.

Machige. | I have caught none.

Âumanep. | A fishing-line.

Âumanapeash. | 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.

Hoquaün aünash.	Hooke, hookes.
Peewáficks.	Little hookes.
Maümacocks.	Great hookes.
Nponamouöog.	I set nets for them.
Npunnouwaümen.	I goe to search my nets.
Mihtúck quashep.	An Eele-pet.
Kunnagqunneüteg.	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.
Paponaumsüog.	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 generall Observation of Fish.

How many thousands of Millions of those under water, sea-Inhabitants, in all Coasts of the world, preach to the tonnes 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 devoure 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>PAūskesu. Pauskesitchick Nippōskils.</p>	<p> </p>	<p><i>Naked.</i> <i>Naked men and women.</i> <i>I am naked.</i></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, (excep their secret parts, covered with a little Apron, after the patterne of their and our first Parents) I lay 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 nakednesse 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.
 Acòh. | Their Deere skin.
 Tummóckquashunck. | A Beavers coat.
 Nkéquashunck. | An Otters coat.
 Mohéwonck. | A Rakoone-skin coat.
 Natóquashunck. | A Wolues-skin coat.
 Mishannéquashunck. | A Squirrill-skin coat.
 Neyhommaûashunck. | A Coat or Mantle, curiously made of the fairest feathers of their *Neyhommaûog*, or Turkies, which commonly their old men make; and is with them as Velvet with us.

Maûnek : nquittiahi- | An English Coat or Mantell.
 agat. | Put off.
 Caudnish. | Put on.
 Ocquash. | Two coats.
 Neefashiagat. | Three coats.
 Shwishhiagat. | Ten coats, &c.
 Piuckquashiagat.

Obs. Within their skin or coat they creepe

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 tenere suam*, That every man be content with his skin.

Squâus aúhaqut.

| a womans Mantle.

Muckiis auhaqut.

| A childs Mantle.

Pétacaus.

| an English Wastecoat.

Petacawfunnêse.

| a little wastecoat.

Aútah & aútawhun.

| Their apron.

Caukóanash.

| Stockins.

Nquittetiagáttash.

| a paire of stockins.

Mocúlsinals, &

Mockufs: nchafs.

| Shooes.

Obs. Both theſe, Shoes and Stockins they make of their Deere 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,

Aſhónaquo.

| a Hat or Cap.

Moôte.

| The skin of a great Beast

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

Wuſſuck.

Wussuckhósu. | 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 stead 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 off 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^s
big as the other three,) should neither hav^e
nor desire clothing for their naked Soules, o^r
Bodies.

More particular :

O what a Tyrant's Custome long,
How dee 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.

} Exod.
32.

CHAP. XXI.

Of Religion, the soule, &c.

MAnit-manittó. | God, Gods.
wock. |

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.

Nummusquauna- } *God is angry with me?*
mückqun 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 manit God is angry. But herein is their Misery.

First they branch their God-head into many Gods.

Secondly, attribute it to Creatures.

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

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

Wompanand.		<i>The Easterne God.</i>
Chekesuwand.		<i>The Westerne God.</i>
Wunnanaméanit.		<i>The Northerne God.</i>
Sowwanand.		<i>The Southerne God.</i>
Wetuómanit.		<i>The house God.</i>

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

Squáuanit.		<i>The Womans God.</i>
Muckquachuck-quand.		<i>The Childrens God.</i>

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 his wound, he at present escaped from them, but dying

dying of his wound, they suffered Death at new *Plymouth*, in *New-England*, this *Native* dying call'd much upon *Muckquachuckquand*, 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.	The Sun God.
Nanepatishat.	The Moone God.
Paumpagusfit.	The Sea.
Yot:anit.	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 quaelibet herba Dentis.

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, as thus if they see one man excell 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: *Manitôwock* They are Gods: *Cummanit. ôo*, you are a God, &c. A strong Conviction naturall^o 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 caulme of Peace, Health, Plenty, Proſperity, then *Nickómno* a Feaſt, eſpecially 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.

Powwaw.

| A Priest.

Powwañog.

| Priests.

Ubf. 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, eſpecially 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, aud 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 towne 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 *Iesu* ordained in his spirituall Land of *Canaan* his Church throughout the whole World. their Kings or Governours called *Sachim* g, Kings and *Auskowang* 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 *Naupwanos* they make solemne 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 mes twenty, fifty, an hundreth, yea I have seene 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. | He give these things. |
| Nitteāguash. | My money. |
| Nummaumachiūwash. | My goods. |

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> Nākowmit ? | Who makes a Feast? |
| Nkekinnewaūmen. | I goe to the Feast. |
| Kekineawaūi. | He is gone to the Feast. |

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. | Peace, hold your peace. |
| Aquiewopwaūwock. | |

K Peeyaūntam.

Peeyaūntam.

He is at Prayer.

Peeyaūntamwock.

They are praying.

Cownéwonck.

The Soule,

Derived from *Cawwene* to sleep, because say they, it workes and operates when the body sleepes. *Michashunck* the soule, in a higher notion, which is of affinity, with a word signifying a looking glasse, or cleere resemblance, so that it hath its name from a cleere sight or discerning, which indeed seemes very well to suit with the nature of it.

Wuhóck.

The Body.

Nohóck : cohóck.

My body, your body.

Awaunkeesitteouwi-
cohóck :

Who made you?

Tunna-awwa com-
mitchichunck-
kitonckquean?Whether goes your soule
when you die?An. Sowanakit-
aūwaw.It goes to the South-
West.

Obs. They beleive that the soules of Men and Women goe to the Sou-west, their great and good men and Women to *Cauāntouwit* 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 providence)

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 conversion and salvation?

Nétop Kunnatôte-mous.

Friend, I will aske you a Question.

Natôtema:

Speake on.

Tocketunnântum?

What thinke you?

Awaun Keefiteouwin Kéefuck?

Who made the Heavens?

Aúke Wechêkom?

The Earth, the Sea?

Mittauke.

The World.

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

Tàsuóg Manittôwock.

How many Gods bee there?

K 2

Maunatiog-

Maunaūog Mishauina- wock.	<i>Many, great many.</i>
Nétop machàge.	<i>Friend, not so.</i>
Paūsuck naunt manit.	<i>There is onely one God.</i>
Cuppísittone.	<i>You are mistaken.</i>
Cowauwaunemun.	<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>
Paūsuck naunt manit kéésittin keesuck, &c	<i>One onely God made the Heavens, &c.</i>
Napannetashèmittan naugecautimmo- nab nshque.	<i>Five thousand yeers agoe and upwards.</i>
Naūgom naunt wuk- kesittinnes wáme teāgun.	<i>He alone made allthings</i>
Wuche mateāg.	<i>Out of nothing.</i>
Quttatashuchuckqún- nacauf-keesitinnnes 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 Keésuck.	<i>Shúck-</i>

Shúckgunne wuckée-
fitin Aúke kà wechê-
kom.

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

Yógunne wuckkéefi-
tin Nippaúus kà Na-
nepaúshat.

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

Neenash-mamockíu-
wash wêquananti-
ganash.

Two great Lights.

Kà wáme anóckfuck.

And all the Starres.

Napan netashúck-
gunne Wuckéesittin
puffuckfeéluck
wáme.

*The fifth day hee made
all the Fowle.*

Keefuckquíuke.

In the Ayre, or Heavens.

Ka wáme namaúfuck.
Wechekommiúke.

*And all the Fish in the
Sea.*

Quttatashúkgunne
wuckkéésittin pena-
shímwock wamè.

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

Wuttáke wuchè
wuckeesittin pau-
fúck Enin, or, Enes-
kéetomp.

*Last of all he made one
Man*

Wuche mishquòck.

Of red Earth,

Ka wesuonekgonna-
kaúnes Adam, túp-
pautea mishquòck.

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

Wuttake wuchè,
Câwit mishquock.

Wuckaudnûmmenes
manit peetaûgon
wuche Adam.

Kà wuchè peteaûgon.
Wukkeesitînes paû-
suck squaw.

Kà pawtouwînes
Adâmuck.

Nawônt Adam wut-
tinnawaun nuppe-
teâgon ewò.

Enadatashuckqunne,
aquêi.

Nagaû wuchè gutta-
tashuckqune ana-
caûsuock English-
manuck.

Enadatashuckqun-
nôckat taubataûm-
wock.

Then afterward, while
Adam, or red Earth
slept.

God tooke a rib from
Adam, or red Earth.

And of that rib he made
One woman,

And brought her to
Adam.

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

The seventh day bee-
rested,

And therefore English-
men worke six dayes.

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 *Kaniántowit* 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 *Engilsh* and themselves, are very observant of the *Engilsh* 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 kihkita.
 Englishmánnuck,
 Dutchmánnuck, kée-
 nouwin kà wamé
 mittaukéuk - kitonck
 quéhettit.
 Mattux swowanna
 kit aúog,
 Michichónckquock.
 Wame, ewò páwíuck
 Manit wawóntakick.
 Ewo manit waumaú
 sachick kà uckquf-
 hanchick.
 Keésaquat aúog.

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- óntakick.	They that know not this God.
Matwaumaûfachick.	That love.
Mat ewò uckqushân- chick.	And feare him not.
Kamóotakick.	Thieves.
Pupannouwáchick.	Lyers.
Nochisquauónchick.	Vncleane 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 *Quinnihicut* Indian (who had heard our discourse) told the *Sachim Miantunnuõmu*, 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 replyed ; 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-
chème.

*Friend, when you die you
perish everlastingly.*

Michème cuppauqua
ne: mmín.

*You are everlastingly un-
done.*

Cummusquauna
múckqun manit.

God is angry with you.

Cuppauquanúckqun

He will destroy you.

Wuché cummanittó-
wockmanáuog.

For your many Gods.

Wáme

Wame pitch chickau-
ta mittauke.

The whole world shall
ere long be burnt.

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

Manit anawat,
Cuppittakunnamun
wepe wame.

God commandeth,
That all men now re-
pent.

The generall Observation of
Religion, &c.

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

More particular:

Two sorts of men shall naked stand,
Before the burning ire
Of him that shortly shall appeare,
In dreadfull flaming fire.

2 Thes. 1.8.

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 appeare the Iew?

O, where shall stand the Christian false?

O blessed then the True.

CHAP. XXII.

Of their Government and Justice.

Sâchim -maûog.

Sachimaûonck,

King, Kings.

A Kingdome or Monarchie.

Obs. Their Government is Monarchical yet at present the chiefest government in the Counrey is dividene betweene a younger *Sachim*, *Miantunnômu*, and an elder *Sachim* *Caunônicus*, of about fourescore yeeres old this young mans Uncle; and their agreement in the Government is remarkable:

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

Saunèks

Saunks.	The Queen, or Sachims Wife.
Sauncksquûaog.	Queenes.
Dtan, -nash.	The towne, townes.
Dtânick.!	To the towne.
Sachimmaacómmock	A Princes house, which
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 -wáuog.	Lord, Lords.
Vauóntam.	A Wise man or Coun- sellour.
Vauóntakick.	Wise men.
Enatch or eatch Keèn	Your will shall be law.
anawayean.	
Enatch neèn ánowa.	Let my word stand.
Ntínnume.	He is my man.
Ntacquêtunck ewò.	He is my subject.
Kuttáckquêtous.	I will subject to you.
Obs. Beside their generall subjection to the	
highest Sachims, to whom they carry presents:	
They have also particular Protectors, under	
Sachims, to whom they also carry presents, and	
upon any injury received, and complaint	
made, these Protectors will revenge it.	
Ntannôtam.	I will revenge it.
Kuttannótous.	I will revenge you.
	Miâwene.

Miâwene.	A Court or meeting.
Wèpe cummiâwene.	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 an absolute Monarchie over the people; yet they will not conclude of ought that concerne all, either Lawes, or Subsidies, or warres, unto which the people are averie, and by gentle perswasion cannot be brought.	
Peyaùtch naügum.	Let himselve come here.
Pétiteatch.	Let him come.
Mishaúntowash.	Speake out.
Nanántowash.	Speake plaine.
Kunnadsittamen	You must inquire after
wèpe.	this.
Wunnadsittamúttá.	Let us seach into it.
Neen pitch-nnadsittamen.	I will inquire into it.
Machíffu ewò.	He is naught.
Cuttiantacompáw-	You are a lying fellow.
wem.	
Cuttiantakiskquáw-	You are a lying woman.
quaw.	
Wèpe cukkúmmoot.	You have stole.
Mat méshnawmónash	I did not see those things.

Mát mēsh nummām menash.		<i>I did not take them.</i>
Wēpe kunnishquēko cummiskitsawwaw.		<i>You are fierce and quar- relsome.</i>
<p><i>Obj.</i> I could never discern that excesse of scandalous sins amongst them, which <i>Europe</i> aboundeth with. Drunkenesse and gluttony, generally they know not what finnes they be; and although they have not so much to restrain 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, adulteries, &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.</p>		
Tawhitch yò enēan?		<i>Why doe you se?</i>
Tawhitch cummoo- tóan?		<i>Why doe you steale?</i>
Tawhitch nanompa- niēan?		<i>Why are you thus idle or base?</i>
Wewhepapúnnoke.		<i>Bind him.</i>
Wēpe kunnihāūmis.		<i>You kild him.</i>
Wēpe kukkeminēan- tin.		<i>You are the murtherer.</i>
Safaumitaūwhitch.		<i>Let him be whipt.</i>
Upponckquittāūw- hitch.		<i>Let him be imprisoned.</i>
		Nippitch

Níppitch ewò.	Let him die.
Níphéttitch.	Let them die.
Níff-Níffoke.	Kill him.
Púm-pámmoke.	Shoot him.

Obs. The most usuall Custome amongst them in executing punishments, is for the *Sachim* either to beat, or whip, or put to death with his owne hand, to which the common sort most quietly submit: though sometimes the *Sachim* sends a secret Executioner, one of his chiefest Warriours to fetch of a head, by some sudden unexpected blow of a Hatchet, when they have feared Mutiny by publike execution.

Kukkechequaû- benitch.	You shall be hanged.
Níppansínea.	I am innocent.
Uppansínea-ewo.	He is innocent.
Matmeshnowaû- won.	I knew nothing of it.
NNnowaúntum.	I am sorry.
Nummachiemè.	I have done ill.
Aumaúnemoke.	Let it passe, or take away this accusation.
Konkeeteatch 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>
Keegliquaw.		<i>A Virgin or Maide.</i>
Segaño.		<i>A Widdower.</i>
Segousquaw.		<i>A Widdow.</i>
Wuffenetam.		<i>He goes a wooing.</i>
Nofenemuck.		<i>He is my sonne in Law.</i>
Wuffenetuock,		<i>They make a match.</i>
Awetawatuock.		

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

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

Obs. In this case the wronged party may put away or keepe the party offending: commonly, 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.

Nquittocaw.		<i>He hath one Wife.</i>
Neelocaw.		<i>He hath two Wives.</i>
Shocowaw.		<i>He hath three.</i>
Yocowaw.		<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.

Scecondly, their long sequestering themselves from their wives after conception, untill 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 paugatah.		<i>Six, or seven, or eight</i>
Qutta, enada sho-		<i>suck</i>

sück ta shompau-
gatah

Fathome.

If some great mans Daughter *Piuckquom-
paúgarash*, ten fathome.

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

Nummittamus.

My Wife.

Nullógana.

Waumaúsu.

Loving.

Wunnêkesu.

Proper.

Maân su.

Sober and chæst.

Muchickéhea.

Fruifull.

Cutchashekeâmis?

How many children
have you had?

Nquittékea.

I have had one.

Neefékea.

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 enechaw.

She is falling into
Travell.

Néechaw

Néechaw.

Paugcót che nechaũ.
waw.

Kitummâyi-mes-né-
chaw.

| She is in Travell.

| She is already deli-
vered.

| 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

L 3

dayes

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

Nooláwwaw.

A Nurse.

Noónsu Nonánnis.

A sucking Child:

Wunnunògan.

A Breast.

Wunnunnóganash.

Breasts.

Munnúnnug.

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
of Marriage.*

Awetawátuonck.

Twins.

Tackquiúwock.

Orphans.

Towiú-úwock.

I am an Orphane.

Ntouwiú.

A Guardian.

Wáuchaúnat.

Guardians.

Wauchaúamachick.

*My charge or Pupill, or
Ward.*

Nullóquaso.

Looke well to him &c.

Peewaúgun.

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 haue 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 *Moneash* 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 *Meteaûhock*, 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*, *Poquaûhock*, 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, Venilon, &c.

Nquittompfcát.	1 peny.
Neelaúmfcát.	2 pence.
Shwaúmfcát.	3 pence.
Yowómfcát.	4 pence.
Napannetashaúmfcát.	5 pence.
Quttatashaúmfcát, or, quttauatu.	6 pence.
Enadataashaúmfcát.	7 pence.
Shwoasuck tashaúmfcát.	8 pence.
Paskugittashaúmfcát.	9 pence.
Piuckquaúmfcát.	10 pence.
Piuckquaúmfcát nab naquit.	11 pence.
Piuckquaúmfcát nab nees, &c.	12 pence.
Obs. This they call Neen, which is two of their <i>Quttáuatnes</i> , or six pence.	
Piuckquaúmfcát nab nashoasuck, which they call Shwin.	18 ^d . 3 quttáuatnes.
Neesneecheckaúmfcát nab yoh, or, yowin.	2 ^s . 4 quttáuatnes.
Shwinchékaúmfcát, or napannetashin.	2 ^s . 6 ^d . 5 quttáuatnes.

Shwin-

Shwinchekaúmſcat	2 ^s . 6 ^d . 6 quttáuatues.
Yowinnchekaúmſcat nab neèſe.	3 ^s . 6 ^d . 7 quttáuatues.
Yowinncheckkaúmſ- cat nabnaſhòafuck.	4 ^s . 8 quttáuatues.
Napannetaſhwin- checkkaúmſcat nab yòh.	4 ^s . 6 ^d . 9 quttáuatues
Qu ttataſhincheck aumſcat, or, more com- monly uſed Piúckquat.	5 ^s . 10 quttáuatues, or, 10 ſix pences.

Obſ. This *Piúckquat* being fixtie pence, they call *Nquittómpeg*, or *nquinnishcãuſu*, 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.
Yowompaúgatuck,	20 shil. 4 Fathom.
&c.	
Piuckquampaúgatuck	50 shil. 10 Fathome.
or, Nquitpaúck.	
Neespausuckquom-	5 lib' 20 Fathome.
paúgatuck.	
Shwepaúck.	30 Fathome.
Yowe paúsuck. &c.	
Nquittemittannau-	40 Fathome, or, 10.
ganompaúgatuck.	pounds.
Neesemittannug, &c.	
Tashincheckompáu-	How many Fathom?
gatuck?	

Obs. Their white they call *Wompam* (which signifies white): their black *Suckáuhock* (*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-	} <i>Change my money.</i>
patimmin.	

Suckáuhock, nausaké-	} <i>The blacke money.</i>
fachick.	

Wawômpegs,

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

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

Natouwómpitea.	A Coyner or Minter.
Nnanatouwómpi- teem.	I cannot coyne.
Natouwómpitees.	Make money or Coyne.
Puckhúmmín.	To bore through.
Puckwhégonnaütick.	The Awle blade sticks.

Tutte-

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

Quisuck-anash. | *Stone, Stones.*

Cauompsk. | *A Whetstone.*

Nickautick. | *A kinde of wooden Pincers or Vice.*

Enomphômmin. | *To thread or string.*

Aconaquunnaûog. | *Thread the Beads.*

Enomphômmin. | *Thread, or string these.*

Enomphófachick. | *Strung ones.*

Sawhóog & Sawhófachick. | *Loose Beads.*

Naumpacoûin. | *To hang about the necke.*

Obs. They hang these strings of money about their necks and wrists; as also upon upon the necks and wrists of their wives and children.

Máchequoce. | *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 Aprons (or small breeches) of these Beads thus curiously strung into many formes and figures: their blacke and white finely mixt together.

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 enrich 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 shels nor finest gold's worth ought,
Where nought'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 sling' it like drosse away.

CHAP. XXV.

Of buying and selling.

A Naqushauog, or		Traders.
Anaqushanchick		
Anaqushento.		Let us trade.
Cuttasha?		Have you this or that?
Cowachauum?		I have.
Nitasha.		
Nowachauum.		I want this, &c.
Nquénowhick.		I like this.
Nowekineam.		I do not like.
Nummachinamin.		I want many things.
Máunetash nquénowhick.		I will buy this of you.
Cuttattaúamish.		I come to buy.
Nummouanaquish.		Chapmen.
Mouanaqushauog,		
Mouanaqushanchick.		

Obs. Amongst themselves they trade their Corne, skins, Coates, Venison, Fish, &c. and sometimes come ten or twenty in a Company 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 have bought.
Cummanóhamin?	Have you bought?
Cummanohamouish.	I will buy of you.
Nummautanóhamin.	I have bought.
Kunnauntatáuamish.	I come to buy this.
Comaunekunnúo?	Have you any Cloth?
Koppócki.	Thick cloth.
Wassáppi.	Thin.
Súckinuit.	Black, or blackish.
Mishquinuit.	Red Cloth.
Wómpinuit.	White Cloath.

Obs. They all generally prize a Mantle of English or Dutch Cloth before their owne wearing of Skins and Fures, 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 haïres, 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.
Aumpácunnish.	Open it.
Tuttepácunnish.	Fold it up.
Mat Weſhegga- núнно.	There is no Wool on it.
Tanógganish.	Shake it.
Wúskinuit.	New Cloth.
Tanócki, tanóckſha.	It is torne or rent.
Eatawúſ.	It is Old.
Quttaunch	Feele it.
Audtà	A paire of ſmall breeches or Apron.

Cuppáimish I will pay you, which is a word newly made from the *English* word pay.

Tahenaúatu?	What price?
Tummock 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 Coyne, 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.

Cofaúmawem.

You aske too much.

Kuttiackquffaûwaw.

You are very hard.

Aquie iackquffaûme.

Be not so hard.

Aquie Wuffaúmo-
wash.

Doe not aske so much.

Tashin Commê-
sim?

*How much shall I give
you?*

Kutteaûg Commê-
insh.

*I will give you your Mo-
ney.*

Nkêke Commêinsh.

I will give you an Otter.

Coanombúquffe

You have deceived me.

Kuttassokakómme.

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

Misquésu Kunúkkeke

Your Otter is reddish:

Yò aúwusse Wunnê-
gin

This is better.

Yo chippaúatu.

This is of another price.

Augaufaúatu.

It is Cheap.

Muchickaúatu.

It is deare.

Wuttuú-

Wuttunnaúatu.		<i>It is worth it.</i>
Wunishaúnto.		<i>Let us agree.</i>
Aquie neefguttónck qulsish.		<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.

Cuimmámmenash nitteaúguash ?		<i>Will you have my Mo- ney ?</i>
Nonánum.		<i>I cannot.</i>
Nóonshem.		
Tawhitch nonanum éan ?		<i>Why can you not ?</i>
macháge nkòckie.		<i>I get nothing.</i>
Tashaumskuffáyi commêsiu ?		<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>

Endataſhaumſcuſſâyi. | Seven ſpans.

Enadataſhaumſkut-
tonâyi. | Seven ſpans.

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 *Naniſſe*, 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 quantities of money about him, beg a Knife of an Engliſh man, who happily hath had never a peny of money.

Akêtaſh-tamôke.

Tell my money.

Now ánnakeſe.

I have miſ-told.

Coſaûmakeſe.

You have told too much.

Cunnoónakeſe.

You have told too little.

Shoo kekíneafſ.

Lo ke here.

Wunêtu nitteaûg.

My money is very good.

Mamattiſſuôg kut-
teaûquock.

Your Beads are naught.

Taſhin meſh com-
maûg?

How much have you
given?

Chichêgin.

A Hatchet.

Aniſkunck.

A Howe.

Maumichémanege.

A Needle.

Cuttatuppaûnanum. | Take a meaſure.

Tatup-

Tatuppauntúhom-
min.

To weigh with scales.

Tatuppauntúock.

They are aweighing.

Netátup.

It is all one.

Kaukakíneamuck.

Pebenochichauquá-
nick.

} A Looking Glasse.

Obs. It may be wondred what they do with
Glasses, having no beautie but a swarfish co-
lour, and no dressing but nakednesse ; but
pride appeares 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.

Cuppittakúnnemous.

Take your cloth againe.

Cuppittakunnamì.

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 pokéshaas.

Your Hatchets will be
soone broken.

Teâno wâskishaas.

Soone gapt.

Natouashóckquittea.

A Smuh.

Kuttattaú amish aúke

I would buy land of you.

M 2

Tou

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

Generall Observation of Trade.

O the infinite wisdom of the most holy wise God, who hath so advanced *Europe* above *America*, that there is not a sorry *Howe*, *Hatchet*, *Kaife*, 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 *Ofc 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 catcht
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

Obs. 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.	Debts.
Nofaumautackquá- whe.	I am much in debt.
Pitch nippáutowin.	I will bring it you.
Chenock naquómbeg cuppauútiin nitteáú- guash.	When Will you bring mee my money?
Kunnaúmpatous, Kukkeéskwhush.	I will pay you.
Keéskwhim teaug mésin.	Pay me my money.
Tawhítch peyáuyean	Why doe you come?
Nnádgecom.	I come for debts.
Machétu.	A poore man.

Nummâcheke.	<i>I am a poore man.</i>
Mesh nummauch- nem.	<i>I have been sicke.</i>
Nowemacâinash 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 money.	
Mat noteaûgo.	<i>I have no money.</i>
Kekineash nippê- tunck.	<i>Leoke 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>
Machage wuttama- ûntam.	<i>He minds it not.</i>
Machage wuttamma- untaminôock.	<i>They take no care about paying.</i>
Michéme notamma- ûntam.	<i>I doe alwayes mind it.</i>

Mat nickowemen
naükocks.

| I cannot sleep in the night
for it.

Generall Observations of their debts.

It is an univerrall 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, sleep'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.

WE 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 he
walks his round to view his Traps.

Ntauchaûmen.

I goe to hunt.

Ncattiteam weeyoùs.

I long for Venison.

Auchaûtuck.

Let us hunt.

Nowetauchaûmen.

I will hunt with you.

Anûmwock.

Dogs.

Kemehétteas.

Creepe.

Pitch nkemehétteem

I will creepe.

Pumm pûmmoke.

Shoote.

Uppetetoûa.

A man shot accidentally.

Ntaumpauchaûmen.

I come from hunting.

Cutchashineâanna?

How many have you kild?

Nneefneâanna.

I have kild two.

Shwinneâanna.

Three.

Nyowinneâanna.

Foure.

Npiuckwinneâanna.

Ten, &c.

Nneefneecheçttashîn-
neanna.

Twentie.

Nummouashâwmen.

I goe to set Traps.

Apè hana.

Trap, Traps.

Ashâppock.

Hempe.

Mafaûnock.

Flaxe.

Wuskapéhana.

New Traps.

Eataûbana.

Old Traps.

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.

Npunnowaumen.

Nummishkommin.

| I must goe to my Traps.

| I have found a Deere;

Which sometimes they doe, taking a Wolfe in the very act of his greedy prey, when sometimes (the Wolfe being greedy of his prey) they kill him: sometimes the Wolfe having glutted 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 Damæ quid nisi præda 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 they 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 a pray to the ranging Wolfe, and other wild Beasts (most commonly the Wolfe) who seeth upon the Deere and robs the Indian (at his first devouring) of neere halfe his prey, and if the Indian come not the sooner, hee 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 *Sunwúckhig*, (with a great weight of stones) and so sometimes knocks the Wolfe

on

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

Nanowwufu.
 Wauwunnocko.
 Weekan.
 Machemóqut.
 Anit.
 Poquêsu
 Poskattuck &
 Missêsu.
 Kuttíomp.
 Paucottaúwat.
 Wawúnnes.
 Qunnêke.
 Aunan.
 Moósqin.
 Yo asipaúgon
 Noónatch, or,
 attuck ntíyu.
 Mishánneke ntíyu.
 Paukunnawaw ntio.
 Wufféke.
 Apome-ichâsh.
 Ippêke-quòck.
 Wuskân,
 Wuffúckquân

It is leane.
It is fat.
It is sweet.
It smells ill.
It is putrified.
Half a Deere.
A whole Deere.

A Buck.
A young Buck.
A Doe.
A Fawne.

Thus thick of fat.
I hunt Venison.

I hunt a Squírrill.
I hunt a Beare, &c.
The hinder part of the
Deere.
Thigh: Thighes.
Shoulder, shoulders:
A bone.
A taile.

Awem.

Awemanittin.

| Their Rutting time.

Paushinùmmìn.

| To divide.

Paushinummaua-
tittea.

| Let us divide.

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

Caùskashùck,

| The Deere skin.

Obs. *Pùmpom*: 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.

Ntaumpowwushaù-
men.

| I come from hunting.

Generall Observatiõ 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 *Rashes*.

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 publique Games are solemnized with
the meeting of hundreds; sometimes thou-
sands, 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 laughes.

Tawhitchahānean.

Why doe you laugh?

Ahānuock.

They are merry.

Nippauochāumen.

We are dancing.

Pauochauog.

They are playing or dancing.

Pauochauitowwin.

A Bable to play with.

Akésuog.

They are at Cards, or telling of Rushes.

Pisinnéganash.

Their playing Rushes.

Ntakésemin.

I am telling, 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 will leave play.

Nchikofsimunnash.

I will burne my Ruſhes.

Wunnaugonhommin

To play at dice in their Tray.

Aſaſanash.

The painted Plumbſtones which they throw.

Puttuckquapionck.

A Playing Arbour.

Obs. This Arbour or Play houſe is made of long poles ſet in the earth, foure ſquare, ſixteen or twentieth 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 miſt 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.

Pafuckquakohowaniog.

They meet to foot-ball.

Cukkummote wèpe. | *You ſeale; As I have often told them in their gamings, and in their great loſings (when they have ſtaked and loſt their money, clothes, houſe, corne, and themſelves, (if ſingle perſons) they will confeſſe it*

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.

Kecsaqunnamun, Another kinde of solemne publike meeting, wherein they lie under the trees, in a kinde of Religious observacion, 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 let up a long house called *Qunekamuck*. Which signifies *Long house*, sometimes an hundred, sometimes two hundred foot long upon a plaine neer the Court (which they call *Kitteickawick*) 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 fain obtain ought by gift.

Generall

Generall Observations of their Sports.

This life is a short minute, eternitie follows. On the improvement or dis-improvement 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 Trask,

(For what is All, compar'd with Christ,

*But *Dogs meat and Swines wash? * Phil. 3.8.*

σὺ βλάττεις

3 *Man stakes his Jewell-darling soule,*

(His owne most wretched foe)

N 3

Ventures

Ventures, and loseth all in sport
At one most dreadfull throw.

CHAP. XXIX.

Of their Warre, &c.

A Quène.
Nanoueshin, &
Awépu.

Peace.

A peaceable calme; for
Awépu signifies a
calme.

Chépewes, &
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-
naméan?

Why are you angry?

Aguie mulquântash.

Cease from anger.

Chachépisu, nish-
quétu.

Fierce.

Tawhitch chachepi-
séttit nishquéhet-
tit?

Why are they fierce?

Cummul-

Cummuſquáuna- muck.	He is angry with you.
Matwaûog.	Souldiers.
Matwaûonck.	A Battle.
Cummuſqnaûnamifh	I am angry with you.
Cummuſquawnamè?	Are you angry with me?
Miskifaûwaw.	A quarrelsome fellow.
Tawhitch niſkquè- kean?	Why are you ſo fierce?
Ntatakómmuck qun ewò.	He ſtrucke mee.
Nummokókunitch	I am robbed.
Ncheckéqunnitch.	A fighter.
Mecaûtea.	Let us fight.
Mecâuntítea.	Fights with him.
Mecaunteaſ.	You are a quarreller.
Wepè cummécautch.	Let us fight.
Jûhettítea.	Fight, Which is the
Jûhetteke.	word of incouragement which they uſe when
	they animate each other in warre; for they
	uſe their tongues in ſtead of drummes and
	trumpets.
Awaûn necâwni aum piáſha?	Who drew the firſt bow, or ſhot the firſt ſhot?
Nippakétatunck.	He ſhot firſt at me.
Nummeſhannântam	I ſcorne, or take it indig-
Nummayaôntam.	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.

There is an Alarum.

Wopwawnónckquat.
Amaímuwaw paíd-
sha.

An hubbub.

A Messenger is come.

Keénomp }
Múckquomp } paúog.
Negonsháchick.
Kúttówonck.

*Captaines, or Valiant
men.*

Leaders.

A Trumpet.

Popowuttáhig.

A Drumme.

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.

Quaquawtatattéaug

They traîne.

Machíppog

A Quiver.

Caúquat -tash.

Arrow, Arrowes.

Onúttug.

An halfe Moone in war.

Péskcunck.

A Gunne.

Saúpuck.

Powder.

Mátit.

Vnloaden.

Méchimú.

Loden.

Mechi-

Mechimúash.	Lode it.
Shóttash.	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	
frame or Kelter.	
Pummenúmmain	To contribute to the
teáuquash.	warres.
Askwhitteas.	Keep watch.
Askwhitteáchick.	The Guard.
Askwhitteauig.	Is is the Guard.

Obs. I once travelled (in a place conceived dangerous) with a great Prince, and his Queene and Children in company, with a Guard of neere two hundred, twentie, or thirtie fires were made every night for the Guard (the Prince and Queene in the midst) and Sentinells by course, as exact as in *Europe*; and when we travelled through a place where ambushes 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 Orations to the people, to kindle a flame of wrath, Valour or revenge from all the Common places which Commanders use to insist on.

Wesáflu.

Wefáſſu	Afraid.
Cowéſáſſ.	Are you afraid?
Tawhitch weſáſe- an?	Why feare you?
Manowéſáſſ.	I feare none.
Kukkuſhickquock.	They feare you.
Noſemitteúnckquock	They fly from us.
Onamatta cowaúta	Let us purſue.
Nickquſha.	I feare him.
Wuſſemo-wock.	He flies, they ſlie.
Npauchíppowem	I ſlie for ſuccour.
Keeſaúname.	Save me.
Npúmmuck.	I am ſhot.
Chenawaúſu.	Churliſh.
Waumaúſu.	Loving.
Tawhitch chenawaú fean?	Why are you churliſh?
Aumánsk.	A Fort.
Waukaundóſint.	
Cupſhitteaúg.	They lie in the way.
Aumanskiſſteaúg.	They fortiſie.
Kekaúmwaw.	A ſcorner or mocker.
Nkekaúmmuck ewò.	He ſcornes me.
Aq ue kekaúmowaſh.	Doe not ſcorne.

Obſ. This mocking (between their great ones) is a great kindling of Warres amongſt them : yet I have known ſome of their chief-
eſt 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.

Nissékineug

Nummánneug.

Sekinneauhettüock.

Maninnewauhet-
tüock.

Nowetompátimmin

Wetompáchick.

Nowepinnátimmin.

Nowepinnáchick.

Nowechufettimmin.

Néchuse ewò

Wechufittüock.

Nwéche kokkêwem.

Chickaüta wêtu.

I have no mind to it.

He likes not me.

He hates me.

They hate each other.

We are Friends.

Friends.

We joyne together.

*My Companions in War,
or Associates.*

We are Confederates.

This is my Associate.

They joyne together.

I will be mad with him.

An house fired.

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.

Misinnége

A Captaine.

Nummisinnám

This is my Captive.

ewo.

Waskeiúhettim-

At beginning of the

mitch.

fight.

Nickqueintónck-

They come against us.

quock

I will make Warre upon

Nickqueintouôog.

them.

Nippauquanaúog.

I will destroy them.

Queintauatíttea.

Let us goe against them.

Kunnauntatauhuck-

He comes to kill you.

qun.

Paúquana.

There is a slaughter.

Pequuttôog paúqua-

The Pequots are slaine.

nan.

Awaun Wuttúnnene?

Who have the Victory.

Tashittáwho?

How many are slaine?

Neestáwho.

Two are slaine?

Piuckqunneánna.

Ten are slaine.

Obs. Their Warres are farre lesse bloody, and devouring then the cruell Warres of Europe; 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 Guns, 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.

Siuckissuog.

They are stout men.

Nickummissuog

They are Weake.

Nnickummauna-
mauog.

*I shall easily vanquish
them.*

Neene nuppamen.

I am dying?

Cowaunckamish.

Quarter, quarter.

Kunnanaumpasum-
mish.

Mercy, Mercy.

Kekuttokaunta,

Let us parley.

Aquetuck.

Let us cease Armes.

Wunnishaunta.

Let us agree.

Cowammaunsh.

I love you.

Wunnetu nta.

My heart is true.

Tuppauntash.

Consider what I say.

Tuppaun.

Tuppauntamoke.	Doe you all consider.
Cummequaunum	
cummittamusfus-	Remember your Wives,
suck ka cummucki-	
aüg.	and Children.
Eatch keen anawaye-	Let all be as you say.
an.	
Cowawunnaüwem.	You speake truly.
Cowauöntam.	You are a wise man
Wetompátitea.	Let us make 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. 2.6. } The second sea'd Mystery or red Horse,
 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 *Métewêmesick*, *Wussuckhòsu*.

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 paine your selfe?

Chéskhosh.

Wipe off.

Cummachiteouwnash kuskeéfuckquash.

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 heartstheir 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,
Van 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		<i>He keepes his Bed.</i>
Acnie nummauch- nem.		<i>I am very sick.</i>
Nóonshem metesim- min.		<i>I cannot eate.</i>
Mach ge nummete súmmín.		<i>I eat nothing.</i>
Tocketulsinámmin ?		<i>What think you ?</i>
Pitch nkéeteem ?		<i>Shall I recover ?</i>
Niskéelaqush máu- chinaash.		<i>My eyes faile me.</i>
Ncuflawóntapam.		<i>My head akes.</i>
Npummaúmpiteunck		<i>My Teeth ake.</i>
Ncheshámmáttam, Ncheshámmám.		<i>I am in paine.</i>

Obs. In these cases their Misery appears, that they have not (but what sometimes they get from the *English*) 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 beleeve to save many of them from Death. who I am confident perish many Millions of them (in that mighty continent) for want of Meanes.

Nupaqqóntup		<i>Bind my head.</i>
Kúspissem.		<i>Wauáipunish</i>

Wauaupunish		<i>Lift up my head.</i>
Nippaquóntup.		
Nchéfamam nséte.		<i>My Foot is sore.</i>
Macháge nickow		<i>I sleep not.</i>
émen		
Nnanótislu.		<i>I have a Feaver.</i>
Wáme kuffópita		<i>My body burnes.</i>
nohóck.		
Ntátupe nóte. or		<i>I am all on fire.</i>
chíckot.		
Yo ntéatchin.		<i>I shake for Cold.</i>
Ntátuppe		<i>I shake as a leafe.</i>
wunnépog.		
Puttuckhúmma.		<i>Cover me.</i>
Paútous nototám		<i>Reach me the drinke.</i>
min.		

Obs. Which is onely in all their extremities, a little boild water, without the addition of crum or drop of other comfort : O *Englands mercies, &c.*

Tahaspunáyi?		<i>What ayles he?</i>
Tocketúspanem?		<i>What aile you?</i>
Tocketuspunnaú-		<i>What hurt hath he done</i>
maqūn?		<i>to you?</i>
Chaslaqúnfin?		<i>How long hath he been</i>
		<i>sick?</i>
Nnanowwêteem.		<i>I am going to visit.</i>

Obs. This is all their refreshing, the Visit of

of Friends, and Neighbours, a poore empty visit and pretence, and yet indeed this is very tolemne, 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.

Nummòckquele.

I have a swelling.

Mocquêsui

He is swelled.

Wame wuhòck-

All his body is swelled.

Mockquêsui.

Mamaskishaûi.

He hath the Pox.

Mamaskishaûonck.

The Pox.

Mamaskishaûmitch.

The last pox.

Wefauashaûi.

He hath the plague.

Wefauashaûonck.

The plague.

Wefauashaûmitch.

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.

Nmunnâdtommin.

I vomit.

Nqunhuckquus.

I am lame.

Ncupla.

I am deaf.

Npòckunnum.

Npockunnum.

I am blind.

Npockquanammen.

My disease is I know
not what.

Pésuponck.

An Hot-house.

Npéluppaūmen.

I goe to sweate.

Pefuppaūog.

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

Mis quineash.

The vaines.

Miqui, neépuck.

Blood.

Nsauapauashaūmen.

I have the bloody Flix.

Matux puckquá-
tchick aūwaw.

He cannot go to stool.

Poww w.

Their Priest.

Maunêtu.

A Conjuror.

Powwâw nippétea.

The priest is curing him.

Yo Wutteántawaw.

He is a doing his Cure.

Obl. These Priests and Conjurors (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 meerely abuse them, and get their Money, in the times of their sicknesse, 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 *Powwâws*, 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 ponamíin.

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.

Kitummáyi nick

I am just now recovered.

éekon.

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 Eternall enjoyment of Him, when they are here no more.

192 Of their Death and Buriall, &c.

More particular :

One step twix't Me and Death, (twas
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,
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 Christs hath both refresh't,
Thy Love and zeale be more

CHAP. XXXII.

Of Death and Buriall, &c.

As Pummísin.
Neenè.
Paúlawut kitonck-
quéwa.

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.
Sequttôï.		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 <i>English</i> weare blacke mourning clothes) weare 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.		
Sécut.		Soote.
Michemeshâwi.		He is gone for ever.
Mat wônck kunnaw- mône.		You shall never see him more.
Wunnowaúntam		Grieved and in bitter- nesse.
Wullóafin.		
Nnowántam, nlóafin.		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 cheek and head of the father or mother, husband, or wife of the dead.

<i>Chepalsôtam.</i>	<i>The dead Sachim.</i>
<i>Mauchaúhom.</i>	<i>The dead man.</i>
<i>Mauchaúhomwock</i>	} <i>The dead.</i>
<i>Chépeck.</i>	
<i>Chepaíquâw.</i>	<i>A dead woman.</i>
<i>Yoápapan.</i>	<i>He that was here.</i>
<i>Sachimaúpan.</i>	<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.

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

Aukùck

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

Mockaná, uii. 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 teen 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, *Cañoñicus*, 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 Riddle) 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, Invisible, 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 hardship 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 unkwone 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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The TABLE.


C H A P.	PAGE.
I. O F <i>Salutation.</i>	1
II. O F <i>Eating and Entertainment.</i>	10
III. <i>Of Sleepe.</i>	17
IV. <i>Of their Numbers.</i>	22
V. <i>Of Relations of Consanguinity, &c.</i>	27
VI. <i>Of House, Family, &c.</i>	31
VII. <i>Of Parts of Body.</i>	48
VIII. <i>Of Discourse and Newes.</i>	54
IX. <i>Of Time of the day.</i>	62
X. <i>Of Seasons of the Yeere.</i>	65
XI. <i>Of Travell.</i>	68
XII. <i>Of the heavenly Lights.</i>	79
XIII. <i>Of the Weather.</i>	82
XIV. <i>Of the Winds.</i>	85
XV. <i>Of Fowle.</i>	88
XVI. <i>Of the Earth and Fruits thereof.</i>	92
XVII. <i>Of Beasts and Cattell.</i>	104
XVIII. <i>Of the Sea.</i>	108
XIX. <i>Of Fish and Fishing.</i>	113
XX. <i>Of</i>	

The TABLE.

CHAP.	PAG.
XX. Of their Nakednesse and Clothing.	110
XXI. Of their Religion, Soule, &c.	114
XXII. Of their Government.	132
XXIII. Of their Marriages.	138
XXIV. Of their Coyne.	144
XXV. Of their Trading.	151
XXVI. Of their Debts and Trusting.	159
XXVII. Of their Hunting.	163
XXVIII. Of their Sports and Gaming.	169
XXIX. Of their Warres.	174
XXX. Of their Paintings.	183
XXXI. Of their Sicknesse.	185
XXXII. Of their Death and Buriall:	192

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


THE TABLE



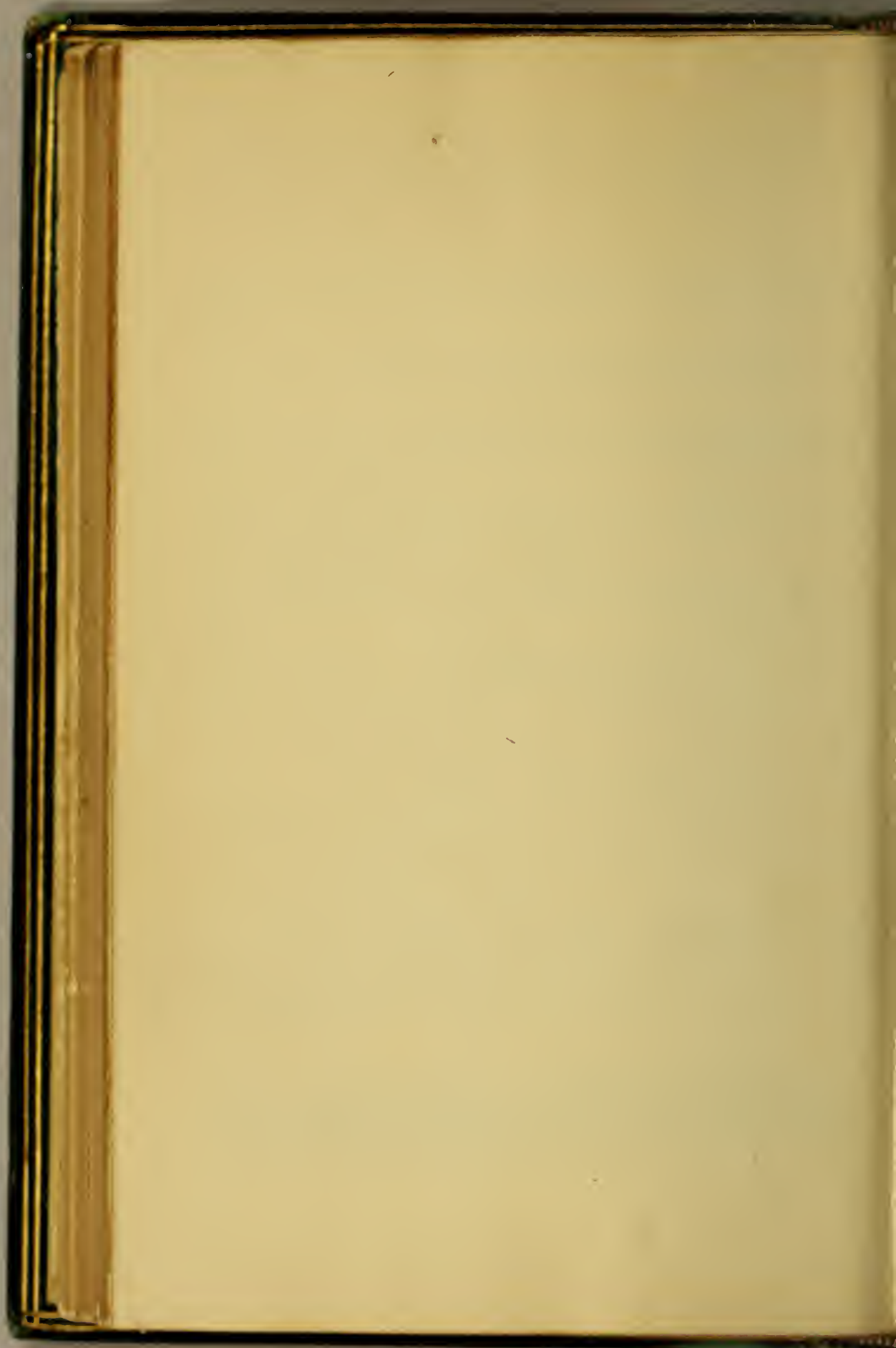
I Have read over these thirty Chapters of the American Language, to me wholly unknowne, and the Observations, these I conceive inoffensive; and that the Worke may conduce to the happy end intended by the Author.

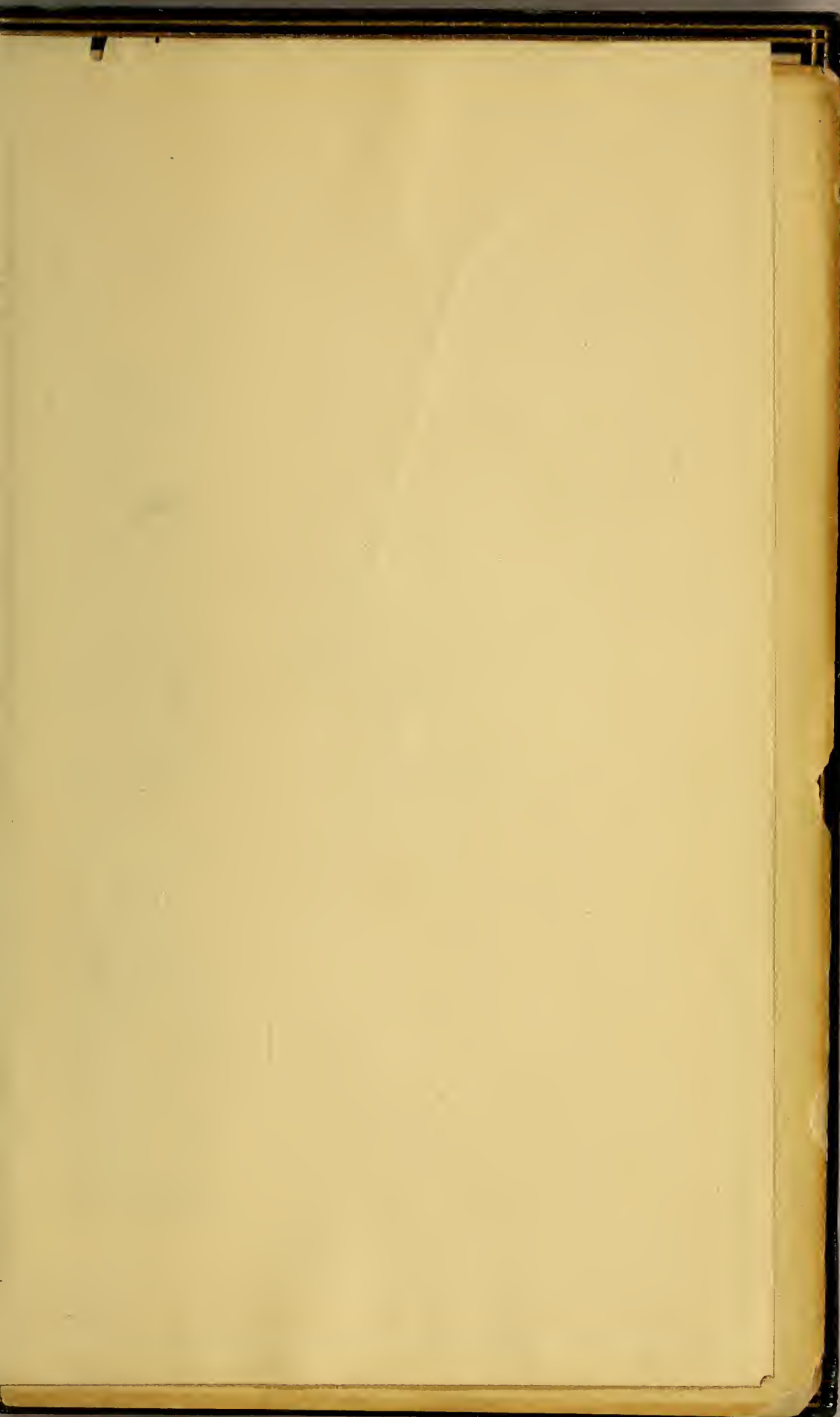
I O. L A N G L E Y.

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Copy to be kept, page 92, following page 94
catchword "Sepuo", in all others this reads
"Sepuo"; page 21 has catchword "Chap"; page 92
has "Rivelet"



John Carter Brown.

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