



J. C. B.



*John Carter Brown.*

Kept because the only copy having the correct  
printing of the 7th line from bottom, right  
hand column, page 12, "Is the water coole?"

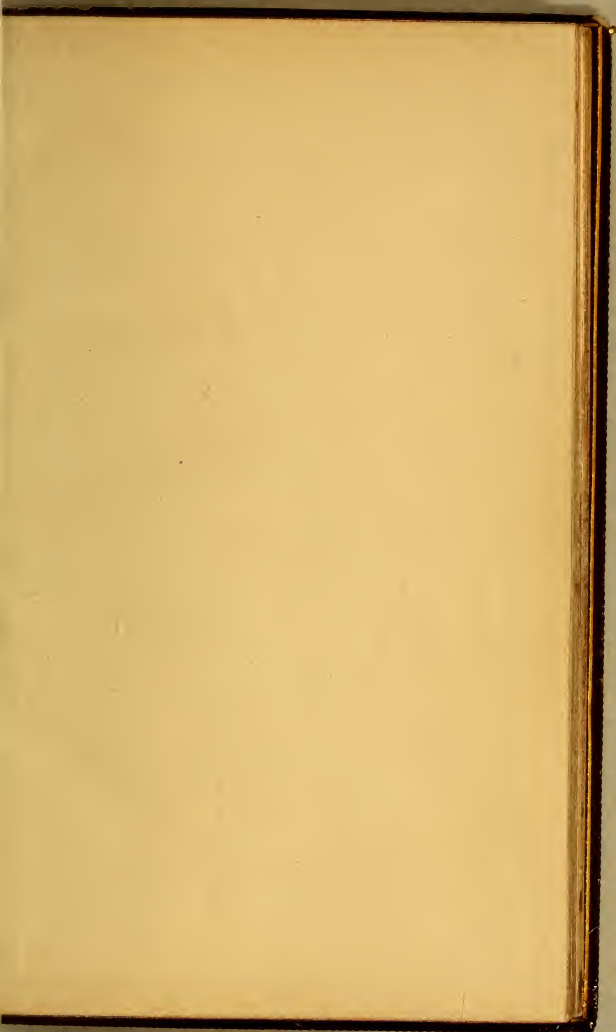




*John Carter Brown.*



1878







A KEY into the  
LANGUAGE  
O F  
AMERICA:

O R,

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

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

On all which are added *Spirituall 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:

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BY ROGER WILLIAMS  
of Providence in *New-England*.

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LONDON,  
Printed by Gregory Dexter, 1643.

1840

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

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

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

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

To the Reader.

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

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

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

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

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 blesse a *little Leaven* to season the *mightie Lump* of those *Peoples* and *Territeries*.

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 sorts:

To the Reader.

First, those of the *English* giving: as *Natives, Salvages, Indians, Wild-men*, (so the *Dutch* call them *Wilden*) *Abergeny men, Paggans, 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, *Nanbigganuuck, Massachusuck, Cawasumuck, Cowesuck, Quintikoock, Qunnipiuck, Pequitooog, &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 *Streame*, which running many miles out of the *Countrey* to the salt *Ocean*, hath met with many mixing *Streames* by the way. They say themselves, that they have *sprung* and *growne* up in that very place, like the very *trees* of the *wildernesse*.

They say that their *Great God Cantan-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 *Sackmakan* (the name for an *Indian Prince*, about the *Dutch*) is the name for a *Prince* in *Iceland*.

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

First, others (and my selfe) have conceived some of their words to hold affinitie 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 *Paukunnawaw* the *Beare*.

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

Lastly, it is famous that the *Sowwest* (*Sowanin*) 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 *Cautántonwit*: 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 *Cautántonwits* 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 *Vncertainties*, 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; 2. 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) *VVequash*, 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 *VVequash* lay very sick: I desired to see him, and Himselfe was pleased to be my Guide two mile where *VVequash* lay.

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

To the Reader.

fore he had lodged at my House, where I acquainted him with the *Condition* of all *mankind*, & his *Own* in particular, how *God* created *Man* and *All things*: how *Man* fell from *God*, and of his present *Enmity* against *God*, and the *wrath* of *God* against *Him* untill *Repentance*: said he your words were never out of my heart to this present; and said hee me much pray to *Jesus Christ*: I told him so did many *English*, *French*, and *Dutch*, who had never turned to *God*, nor loved *Him*: He replied in broken *English*: Me so big naughty Heart, 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

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  
LANGUAGE.

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 Pronunciation, 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 lease 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 lease, in the word *Afcowequásfin:* the sound must not be on any of the Syllables, but on *quáff*, where the Acute or sharp sound is.

In the same lease in the word *Anspatimpmaũntam*, the sound must not be on any other syllable but *Maũn*, 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 lease,

Cowáunckamish &

Cuckquénamish.

| I pray your Favour.

---





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

CHAP. I.  
Of *Salutation*.

Observation.

**T**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.*

Netompaiog | *Friends.*

They are exceedingly delighted with Salutations in their own Language.

Neèn, Keèn, Ewò, | *I, you, he.*

Keèn ka neen | *You and I.*

Afco wequássi

Afco wequassunnú- | *Goodmorrow.*

mis

Askuttaaquompsin ? | *How doe you ?*

Afnpaumpmaúntam | *I am very well.*

Taubot paump- | *I am glad you are*

maúntaman | *well.*

Cowaúnckamish | *My service to you.*

## Observation.

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

Cowaúnckamish & | *I pray your favour.*

Cuckquénamish

Cowaúnckamuck | *He salutes you.*

Aspaumpmaúntam | *How doth the Prince ?*

sachim

Aspaum-

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

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 i'other side*: hardly are they brought to believe that that Water is three thousand English mile over, or thereabouts.

Tunnock kuttóme	<i>Whither goes you?</i>
Wékick nittóme	<i>To the house.</i>
Nékick	<i>To my house.</i>
Kékick	<i>To your house.</i>
Tuckowékin	<i>Where dwell you?</i>
Tuckuttín	<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 wuttín?	<i>Where lives he?</i>
Awánick úchick	<i>Who are these?</i>
Awaùn ewò?	<i>Who is that?</i>
Túnna úmwock?	<i>Whence come they?</i>
Tunna Wutshaúock	<i>I dwell here.</i>
Yo nowékin	<i>I live here.</i>
Yo ntín	

Eíu or Nnú?	Is it so?
Nùx	Yea.
Mat nippompitám- men	I have heard nothing.
Wéíuonck	A name.
Tocketúílawéitch	What is your name?
Taantúílawése ?	Doe you aske my name ?
Ntúílawése	I am called, &c.
Matnowéíuónckane	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. Againe, 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 ánnéhíck now-  
éíuonck | I have forgot my Name.

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

rufficall fort, not to call each other by their Names, but Keen, <i>Tom</i> , Ewò <i>He</i> , &c.	
Tahéna	<i>What is his name?</i>
Tahoffowêtam	<i>What is the name of it?</i>
Tahéttamen	<i>What call you this?</i>
Téaqua	<i>What is this?</i>
Yò néepoufh	<i>Stay or stand here.</i>
Máttapfh	<i>Sit down.</i>
Noónshem	
Non ánum	<i>I cannot.</i>
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>
Maísh-kitummáyi	<i>Iust even now.</i>
Kitummáyi nippee- am	<i>I came júst now.</i>
Yò Commíttamus?	<i>Is this your Wife?</i>
Yo cuppáppoof	<i>Is this your Child?</i>
Yò cummúckqua- chucks	<i>Is this your Son?</i>
Yò cúttaúnis	<i>Is this your Daughter?</i>
Wunnêtu	<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-  
teáyeán?

*Why come you not in?*

Observ.

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

Awássh

*Warme you.*

Máttapsh yóteg

*Sit by the fire.*

Tocketúnnawem

*What say you?*

Keén nétop?

*Is it you friend.*

Peeyáush nétop

*Come hither friend.*

Pétitees

*Come in.*

Kunnúnni

*Have you seene me?*

Kunnúnous

*I have seen you.*

Taubot mequaun  
naméan

*I thank you for your  
kind remembrance.*

Taubotneanawáyeán

*I thank you.*

Taubotne aunana-  
méan

*I thank you for your  
love.*

Observ.

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

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

Cowammaunsh

*I love you.*

Cowammaunuck

*He loves you.*

Cowammaus

*You are loving.*

Cowautam?

*Understand you?*

Nowautam

*I understand.*

Cowawtam tawhit-  
che nippeyaumen

*Doe you know why I  
come.*

Cowannantam

*Have you forgotten?*

Awanagufantowosh

*Speake English.*

Eenantowash

*Speake Indian.*

Cutehanshishauimo

*How many were you in  
Company?*

Kunnishishem?

*Are you alone?*

Nnshishem

*I am alone.*

Naneeshauimo

*There be 2. of us.*

Nanshwi awmen

*We are 4.*

Npiuckshawmen

*We are 10.*

Neefnecchecktashau-  
men

*We are 20. &c.*

Nquitpausuckowash-  
awmen

*We are an 100.*

Comishoonhommis

*Did you come by boate?*

Kuttiakewushaumis

*Came you by land?*

Meshnomishoon

*I came by boat.*

homin

Mesh



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

20 Of Eating and Entertainment.

*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, goe so farre :*
3. *If Natures Sons both wild and tame,  
Humane and Courteous be :  
How ill becomes it Sonnes of God  
To want Humanity ?*

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CHAP. II.

Of Eating and Entertainment.

<b>A</b> Scūmetesimmiſ?	Have you not yet eaten?
Matta niccat- tuppūmin	I am not hungry.
Niccāwkatone	I am thirſtie.
Mannippēno ?	Have you no water ?
Nip. or nipēweſe	Give me ſome water.
Nāmitch, commete- ſimmin	Stay, you muſt eat firſt.
	Teagua

Teaquacumméich  
Nókehick. | *What will you eat?*  
Parch'd meal, which is  
readie very wholesome food, which they  
ate with a little water, hot or cold; I have  
travell'd 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  
four daies.:

With this readie provision, and their Bow  
and Arrows, are they ready for War, and tra-  
vell 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.

Upúmmineanash.  
Upúminea-naw-  
laump.

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

Asíckquataash.  
Manúquísédash.  
Lasáump.

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

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.

Puttuckqunnêge.

Puttuckqunnêgunash  
puttúckqui.

Teágun kuttie  
maúinch?

Aflámme.

Ncáttup.

Wúnna r cáttup.

Nippaskanaún twn.

Páutous notatám.

Sókenish.

Cosáúme fokenúm  
mis.

Wuttáttash.

Nquitchetámmín.

Quitchetash.

Saúnqui nip?

Saun kopaúgot.

Chowhêfu.

Aquie wuttáttash.

Aquie waúmatous.

Nec wni mèich  
teàqua.

Tawhitch mat me  
chóan.

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.

Powre 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?

Wussaúme

Wuffaume kufópira.

*It is too hot.*

Teáguun numméitch

*What shall I eat?*

Mateáig keefitáuario?

*Is there nothing ready  
boyl'd?*

Mateáig mécho ewó.

*He eats nothing.*

Cotchikéfu affámme.

*Cut me a piece.*

Cotchekúnnemi wee  
yous.

*Cut me some meat.*

Metesíttuck.

*Let us goe eat.*

Pautiínnea méchi-  
mucks.

*Bring hither some victu-  
alls.*

Numwáutous.

*Fill the dish.*

Wíhtukmécha  
kick.

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

between three and foure hundred miles West in-  
to the land) from their eating only *Mibirúch-  
nash*, that is, Trees: They are *Men-eaters*,  
they set 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-  
bels*, the Sonne of God may in time subdue.

Mauchepweéean.

*After I have eaten.*

Maúchepwucks.

*After meales.*

Maúchepwut.

*When he hath eaten.*

Paúshaqua maúchep-  
wut.

*After dinner.*

Wáyyeyant

14 Of Eating and Entertainments.

Wayyeyant maúche- pwit.	After supper.
Nquittmaúntash.	Smell.
Weetimóquat.	It smells sweet.
Machemócut.	It stinks.
Weékan.	It is sweet.
Machíppoquat.	It is sowre.
Aúwusse weékan.	It is sweeter.
Askun.	It is raw.
Noónat.	Not enough.
Wusàume wékissu.	Too much either boyled or rosted.
Waúmet Taúbi.	It is enough.
Wuttattumútta.	Let us drinke.
Neefneechàhettit taúbi.	Enough for twentie men.
Mattacuckquaw.	A Cooke.
Mattacúquass.	Cooke or dresse.
Matcuttássamín?	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 caveth the tooth-ake, which they are impatient of: secondly, to revive and refresh them, they drinking nothing but water.

Squittame.

Squuttame.	Give me your pipe.
Petasinna, or, Wut- tammafin.	Give mee some Ta- bacco.
Ncattauntum, or, Ncattiteam.	I long for that.
Mauchinaash nowé- piteash.	My teeth are naught.
Nummashackqune aumen.	Wee are in a dearth.
Mashackquineaug.	We have no food.
Aucuck.	A Kettle.
Mishquockuk.	A red Copper Kettle.
Nétop kuttáflammish.	Friend, I have brought you this.
Quamp hash quamp- homiinea.	Take up for me out of the pot.
Eppoquat.	It is sweet.
Eaqua aspúckquat?	What doth it taste of?
Nowétipo.	I like this.
Venómeneash.	Grapes or Rayfins.
Vaweécocks.	Figs, or some strange sweet meat.
Nemaúanash.	Provision for the way.
Nemaúaninnuit.	A snapsacke.
Eackhúmmín.	To grind corne.
Eackhumíinneá.	Beat me parch'd meale.
Eishquéhick.	Vnparch'd meale.
Nummaúchip nup mauchepúmmín.	We have eaten all.

Cow-

16 Of Eating and Entertainment.

Cowáump?

Nowáump.

Mohowaúgfuck, or,  
Mauquaúog, from  
móho to eat, &c.

Have you enough?

I have enough.

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

Cummóhucquock.

They will eat you.

Whomsoever cometh 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 free entertainment and refreshing amongst these *Barbarians*, then amongst thousands that call themselves *Christians*.

more



More particular :

1 Course bread and water's most their fare;

O Englands diet fine ;

Thy cup runs ore with plenteous store

Of wholesome beare and wine.

2 Sometimes God gives them Fish or Flesh,

Yet they're content without ;

And what comes in, they part to friends

and strangers round about.

3 Gods providence is rich to his,

Let none distrustfull be;

In wildernesse, in great distresse;

These Ravens have fed me.

CHAP. III.

Concerning Sleep and Lodging.

N<sup>ow</sup>wushkâwmen

Nkâtaquaum.

Kukkovetous.

Yo nickowémen?

Kukkowéti.

WunnégIn, cówish.

Nummouaquômen.

I am weary.

I am sleepeie.

Shall I lodge here?

Shall I sleepe here?

Will you sleepe here?

Welcome, sleepe here.

I will lodge abroad.

C

Puck-

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

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 lye abroad often themselves, to make roome for strangers, *English*, or others.

Mouaquómitea.	<i>Let us lye abroad.</i>
Cowwétuck.	<i>Let us sleepe.</i>
Kukkóuene?	<i>Sleepe you?</i>
Cowwéke.	<i>Sleepe, sleepe.</i>
Cowwéwi.	<i>He is asleepe.</i>
Cowwéwock.	<i>They sleepe.</i>
Askukkówene?	<i>Sleepe you yet?</i>
Takitippocat.	<i>It is a cold night.</i>
Wekitippocat.	<i>It is a warme night.</i>
Wauwhautowaw á- awat. & Wawhau- towávog.	<i>Ther is an alarme, or, there is a great shout- ing: Howling and</i>

shouting is their Alarme; they having no Drums nor Trumpets: but whether an enemy 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; yet I have knowne them buy and use a *Dutch* Trumpet,

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

Matannauk, or Mat-		<i>A finer sort of mats to</i>
tannaukanash		<i>sleep on.</i>
Mask tuash		<i>Straw to lay on.</i>
Wuddtuckquash		<i>Let us lay 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 often to the Fire if the night be cold, and they who first wake must repair the Fire.

Mauataunamoke		<i>Mend the fire.</i>
Mauataunamutta		<i>Let us mend the fire.</i>
Tokê tuck		<i>Let us wake.</i>
As kuttokê mis		<i>Are you not awake yet</i>
Tokish Tokeke		<i>Wake wake</i>
Tokinish		<i>Wake him.</i>
Kitumyai tokéan		<i>As soone as I wake.</i>
Ntunnaquômen		<i>I have had a good dream</i>
Nummattaquômen		<i>I have had a bad dream.</i>

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

to the true and living God: *At midnight will I rise, &c. I prevent at the dawning of the day, &c.*

*Psal. 119. &c.*

Wuanak ukkúffa

quáum

Peeyaúntam

Peeyaúntamwock

Túnná kukkowémis

Awaun wéick kuk-

kouémis

*You sleep much.*

*He prays.*

*The pray.*

*Where slept you?*

*At whose house did you*

*sleep?*

I once travailed to an Iland of the wildest in our parts, where in the night an Indian (as he said) had a vision or dream of the Sun (whom they worship for a God) darting a Beame into his Breat which he conceived to be the Messenger of his Death: this poore Native call'd his Friends and neighbours, and prepared some little refreshing for them, but himselfe was kept waking and Fasting in great Humiliations and Invocations for 10. dayes and nights: I was alone (having travailed from my Barke, the wind being contrary) and little could I speake to them to their understandings especially because of the change of their Dialect, or manner of Speech from our neighbours: yet so much (through the help of God) I did speake, of the *True* and *living only Wise God*, of the *Creation*: of *Man*, and his *fall* from

Of their sleepe and lodging. 21

from God, &c. that at parting many burſt forth, *Oh when will you come againe, to bring us ſome 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 lodgings: 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.

1. God gives them ſleep on Ground, on Straw, on Sedgie Mats or Boord:  
*When Engliſh ſofterſt Beds of Downe, ſometimes no ſleep afford.*
2. I have knowne them leave their Houſe and Mat to lodge a Friend or ſtranger,  
*When Jewes and Chriſtians oft have ſent Chriſt Jeſus to the Manger.*
3. Fore day they invoke their Gods, though Many, Falſe and New:  
*O how ſhould that God worſhipt be, who is but One and True?*

## CHAP. IIII.

## Of their Names.

<b>N</b> Quit	One
Neëfle	2.
Nish	3.
Yoh	4.
Napanna	5.
Qutta	6.
énada	7.
Shwófuck	8.
Paskúgit	9.
Piuck	10.
Piuck nabna quit	11.
Piucknab neëfle	12.
Piucknab nish	13.
Piucknab yoh	14.
Piucknab napanna	15.
Piucknab naqutta	16.
Piucknab énada	17.
Piuck nabna shwó- fuck	18.
Piucknab napas- kúgit	19.
Neefneëchick	20.

Neef-

Neesneēchick nab na- quit, &c.	21,
Shwinckek	30, &c.
Swincheck nab na- quit, &c.	31, &c.
Yowinicheck	40.
Yowinicheck nabna qit, &c.	41, &c.
Napannetashincheck	50,
Napannetashinckek 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.

Yowe pãwſuck	400,
Napannetaſhe pãw- ſuck	500,
Quttataſhe pãwſuck	600,
Enadataſhe pãwſuck	700,
Shoaſucktaſhe pãw- ſuck	800,
Paskugit taſhe pãw- 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,
Shoaſuck ta ſhe mit- tãnnug	8000,
Paskugittaſhemit tãnnug	9000,
Piuckque mittãnnug	10000,
Neefneecheck taſhe mittãnnug	20000,
Shwinchecktaſhe mittãnnug	30000,
	Yow-



Yowincheck tashe- mittannug	40000.
Napannetashincheck tashemittannug	50000.
Quttatashincheck ta- shemittannug	60000.
Enadatashincheck tashe mittannuck	70000.
Shoasuck tashincheck tashe mittannug	80000.
Paskugit tashincheck tashe mittannug	90000.
Nquit pausuckóemit tannug, &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 Paúog, Men.
Napannetaſúog	5. as,	
Quttataſúog	6.	
Enada taſúog	7.	
Shoasuek taſúog	8.	

Paf-

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

Of the *Feminine* Gender.

Páwsuck	1	
N <sup>o</sup> énash	2	
Swinash	3	
Yowúnnash	4	} Wauchò Hil.
Napannetashínash	5	
Quttatashínash	6	} as, } Wauchóash Hills.
Enadtashínash	7	
Shoasucktashínash	8	
Paskugittashínash	9	
Piückquatash	10	
Piückquatash nabna- quit.	11	

*From their Numbers, Observation Generall.*

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

Mor<sup>e</sup> particular :

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

*God*

Of their relations of consanguinity. 27

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 maybe;

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	
Squâws-suck.	Woman-women.
Kichize, &	An old man,
Kichîzuck	Old men.
Hômes, &	An old man,
Hômefuck	Old men.
Kutchînnu	A middle-aged-man.
Kutchînnuwock.	Middle-aged-men.
Wuskeène	A youth,
Wuskeeneéfuck.	Youths.
Wênise &	An old woman,
Wênîsuck	Old women.
Mattaûntum	Very old and decrepit.
	Wâsick

28 Of their relations of consanguinity?

Wásick	An Husband.
Wéewo, &	A Wife.
Mittúmmus, &	
Wullógana	
Nowéewo,	My Wife.
Nummittamus, &c.	
Osh.	A Father.
Nósh	My father.
Cósh	Your father.
Cuttófo?	Have you a father?
Okáfu, &	A mother.
Witchwhaw	
Nókacé, nitchwhaw.	My mother.
Wúfese	An Vnckle.
Nífesè	My Vnckle.
Papóos,	A childe.
Nippápoos, &	My childe.
Nummúckiefe	
Nummúckquáchucks	My sonne.
Nittaúnis	My daughter.
Non ánefe	A sucking child.
Muckquachuckquê- mefe	A little boy.
Squáfese	A little girl.
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

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

Neemat | My brother.

Wéticks, & | A sister.

Weésummis | They are brothers.

Wematittuock | How many brothers

Cutchashematitin? | have you?

Natóncks | My cousin.

Katóncks | Your cousin.

Watóncks | A cousin.

Nullóquafo | My ward or pupil.

Wattónksittuock | They are cousins.

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.

Tackíuwock | 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 lawcie, bold, and undutifull.

I once came into a *house*, and requested some *water* to drinke; the *father* bid his sonne (of some 8. yeeres of 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 stick, the *boy* another, and flew at his *father*; upon my persuasion, 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 these }  
 Relations } *Observation generall.*

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

More particular:

The Pagans wuld confesse the bonds  
 Of married chastitie:

How vild are Nicolaitans that hold  
 Of Wives communitie?

How kindly flames of nature burne  
 In wild humanitie?

Naturall affections who wants, is sure  
 Far from Christianity.

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

CHAP. VI.

Of the Family and businesse of the  
 House.

**W** <sup>Etu</sup>  
 Wetuômuck  
 Nékick  
 Kékick  
 Wk ick  
 Nickquénium.

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

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

Puttuckakâun  
 Puttcukakâunese  
 Wetuoméme

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

their women and maids live apart in, four,  
 five

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

Neés quttow

A longer house with two fires.

Shwishcuttow

With three fires.

Abockquósinash

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

Note, or Yote

Chickot &

Fire.

Sqúttá :

Notáwese & chickau-

A little fire.

táwese.

Púck

Smoke.

Puckíflu

Smoke

Nippúckish

Smoke troubleth us.

Wuchickapéuck

Burching barke, and

*Chesans 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.

Nuckquatch	<i>I am cold.</i>
Nuckquatch min	
Potouwaisiteuck	<i>Let us make a fire.</i>
Wúdtuckqun	<i>A piece of wood.</i>
Wudtúckquahash	<i>Lay on wood.</i>
Ponamáuta	
Pawacómwushesh	<i>Cut some wood.</i>
Maumashinnaunam	<i>Let us make a good fire.</i>
aúta	
Npaacómwushem	<i>I will cut wood.</i>
Alénefesh	<i>Fetch some small sticks.</i>
Wónck, &	<i>More.</i>
Wónkatak	
Wonckataganash	<i>Fetch some more</i>
náus	
Netashin & newuchá-	<i>There is no more.</i>
fhinea,	
Wequanántash	<i>A light fire.</i>
Wequanantig	<i>A Candle, or Light.</i>
Wequanantiganash	<i>Candles.</i>
Wékinan	<i>A light fire.</i>
Awáuo?	<i>Who is at home?</i>
Mat Awawanúnno	<i>There is no body.</i>
Unháppo Kósh	<i>Is your father at home?</i>
D	<i>Túckin</i>

34 *Of the Family businesses.*

Túckiu Sáchim	<i>Where is the Sachim?</i>
Mac-apeu	<i>He is not at home.</i>
Peyáu	<i>He is come.</i>
Wéche-peyáu-keé mat	<i>Your brother is come with him.</i>
Pótawash	<i>Make a fire.</i>
Potáuntash	<i>Blow the fire.</i>
Peeyáuog	<i>They are come.</i>
Wáme, paúshe	<i>All-some.</i>
Tawhitch mat peyá- yeán	<i>Why came, or, come you not.</i>
Mesh noónshem pee- yaún ?	<i>I could not come.</i>
Mocenanipeeám	<i>I will come by and by.</i>
Aspeyáu, alqu m	<i>He is not come yet.</i>
Yò áutant mesh nip- peeám	<i>I was here the Sunne so high. And then they</i>
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	<i>They will come.</i>
Teaqua naúntick ewò	<i>What comes bee for?</i>
Yo áppitch ewò	<i>Let him sit there.</i>
Unhappò kòsh	<i>Is your father at home?</i>
Unnaugh	<i>He is there.</i>
Npépeyup náwwot	<i>I have long been here.</i>
	Tawitch

Tawhitch peyanyean	<i>Why doe you come?</i>
Téaguun kunnauntamun ?	<i>What come you for?</i>
Awáun ewò ?	<i>Who is that?</i>
Nowéchiúme	<i>He is my servant.</i>
Wécum, náus	<i>Call fetch.</i>
Petiteaúta	<i>Let us goe in.</i>
Noonapúmmin autashéhattit	<i>There is not roome for so many.</i>
Taubapímmin	<i>Roome enough.</i>
Noónat	<i>Not enough.</i>
Asquám	<i>Not yet.</i>
Náun, námitch	<i>By and by.</i>
Móce, unu kquaquése	<i>Instantly.</i>
Máish, kítumínay	<i>Inst, even now.</i>
Túckiu, tíyu	<i>Where.</i>
Kukkekkuttokáwmen	<i>Would you speake with him?</i>
Núx	<i>Yea.</i>
Wuttammáun tam	<i>He is busie.</i>
Nétop notammáun tam	<i>Friend, I am busie.</i>
Cotammáuntam	<i>Are you busie?</i>
Cotammish	<i>I hinder you.</i>
Cotamúumme } Cotamme }	<i>You trouble me.</i>

36. Of the Family businesses.

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

Nqulsûtam	I am removing.
Notâmmechick ewô	He hinders me.
Maumach'uash	Goods.
Aûquiegs	Householdstufte.
Tucki'uash	Where be they?
Wenawwêtu	Rich.
Machêtu	Poore.
Wenawetuônckon	Wealth.
Kûphash	Shut the doore.
Kuphômmin	To shut the doore.
Yeash	Shut doore after you.

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

Wunêgin	Well, or good.
Machit	Naught, or evill.
Cowaitam?	Do you understand?
Machaug	No, or not.
Wunnâug	A Tray.
Wunnâuganash	Trays.
Kunâm	A Spooone.
Kunnaûauog	Spooones.

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

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

Tackunck, or, } | Their pounding Mor-  
Wéskhunck. } | ter.

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

Wunnauganémeſe | A little Tray.

Téaqua cunnatinne | What doe you looke for?

Natínnehas | Search.

Kekíneas | See here.

Macháge cunna mi- | Doe you find nothing.  
teóuwin

Wónckatack | Another.

Tunnati | Where.

Ntauhaunanatiáne- | I cannot looke or search.  
hómmin.

Ntauhaunanamiteóu- | I cannot find.  
win

Wíafeck

Eiaſſunck

Mocótick

Punnétunck

Chaúqock.

} | A Knife.

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

Namacówhe

*Lend me your Knife.*

Cówíaféck

Wonck Commésim?

*Will you give it me again?*

Mátta nowáuwone

*I knew nothing.*

Mátta nowáhea

Mat meshnowáhea

*I was innocent.*

Páutous, Pautáuog

*Bring hither.*

Maúchatous

*Carry this.*

Niáutásh, &

Wéawhush.

*Take it on your backe.*

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

Awáun

*There is some body.*

Kekíneas

*Goe and see.*

Squauntáumuck

*At the doore.*

Awáun keén?

*Who are you?*

Keén nétop

*Is it you.*

Pauquanamíinnea

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

Wunnauchicómock,

Anúnema

Neenkuttánnúmous.

Kuttánummi?

Shookekíneas

Númmouekékinéam

Tou autèg

Tou núckquaque

Yo naumwáuteg

Aquíe

Waskéche

Náumatuck

Aúqunnish

Aukeeateu

Keefuckqú

Aumáunsh

Ausáunsh

Aumáunamòke.

Nanóuwetea

Naunóuwheant

Nanowwúnemum

*A Chimney.*

*Helpe me.*

*I will helpe you.*

*Will you helpe me?*

*Behold here.*

*I come to see.*

*Know you where it lies?*

*How much?*

*Thus full.*

*Leave off, or doe not.*

*On the top.*

*In the bottome.*

*Let goe.*

*Downwards.*

*Upwards.*

*Take away.*

*A Nurse, or Keeper.*

*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.

Nnowaucháunum

I will have a care.

Kuttaskwhè

Stay for me.

Kúttáshá, &

Cowaucháunum?

Have you this or that?

Pókesha, &

It is broke.

Pokesháwwa.

Mat Coanichégane

Have you no hands?

Tawhitch?

Why aske you?

Nóonshem Pawtuck-  
quámmín.

I cannot reach.

Aquie Pokesháttous.

Doe not breake.

Pokesháttouwin.

To breake.

Aísótu, &

A foole.

Aísóko.

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

Aquie



Aquie asókish	Be not foolish.
Awánick	Some come.
Niáutamwock	They are laden.
Pauchewannáuog	A woman keeping alone
Máttapeu &	in her monethly sick-
Qushenawfui	ness.
Moce ntúnnan	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.
Siúckat	Hard.
Cummequáwname?	Do you remember me?
Mequaunamíinnea	Remember me.
Puckquatchick	Without doores.
Nissawhócunck ewò	He puts me out of doores.
Kuffawhóki?	Doe you put mee out of
	doores?
Kuffawhocowóog.	Put them forth.
Tawhítch kuffawho-	Why doe you put mee
kiéan?	out?
Sáwwhush,	Goe forth.
Sawhèke	
Wussauhémúttá	Let us goe forth.

Matta

Matta nickquehick	I want it not.
Machagè nickquehic- kõmina.	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.
Pawfunnûmmin.	To drie this or that.
Cuppausummûnnash	Drie these things.
Apistumma.	Warme this for me.
Paucõtche	Already.
Cutshitteous	Wash this.
Tatagganish	Shake this.
Napõnsh	Lay downe.
Wuchè machaüg	About nothing.
Puppuckshäckhege	A Box.
Paupaüonteg	A Key.
Mowáshuck	Iron.
Wáuki.	Crooked.
Saümpi	Strait.
Aumpaniümmín	To undoe a knot.
Aümpanish	Untie this.
Paushinümmín	To divide into two.
Pepénash	Take your choyce.
Nawwuttünsh	Throw hither.
Pawtáwtees	Send for him.
Negáutowash	Send this to him.
Negauchhüwash	

Nnegáu-

Negâuchemish | *Hee sends to mee.*  
 Nowwêra | *No matter.*  
 Mâuo. | *To cry and bewails;*

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 tall out with any, &c.

Machemócut | *It stinks.*  
 Machemóqusu | *A vile or stinking person.*  
 Wúnnickshaas | *Mingled.*  
 Wúnnickshan | *To mingle.*  
 Néfick. & nashóqua. | *A Combe.*  
 Tetúpsa. | *To fall downe.*  
 Ntetúpshe | *I fall downe.*  
 Tou anúckquaque? | *How big?*  
 Wunnâshpishan | *To snatch away.*  
 Tawhitch wunnash- | *Why snatch you?*  
 pisháyea |  
 Wutrúsh | *Furtherward, & give me.*  
 Enéick, or, áwwusse | *Further.*  
 Nneickomásu, & aw- | *A little further.*  
 wasséfe. | *Wut-*

Wuttushenaquáish	Looke hither.
Yo anaquáyeam.	Looke about.
Máuks máugoke	Givethis.
Yo comméish	I will give you this.
Qusúccun-náukon	Heavie, light.
Kuckúflaquin	You are heavie.
Kunnauki	You are light.
Nickáttash, <i>singular.</i>	Leave, or depart.
Nickáttammoke, <i>plur.</i>	
Nickattamútta.	Let us depart.
Yówa.	Thus.
Ntowwaukáumen.	Use is.
Awawkáwni.	It is used.
Yo awáutees.	Use this.
Yo wéque.	Thus farre.
Yo meshnowékeshem	I went thus farre.
Ayatche, &	as { Often.
Cónkitchea.	
Ayatche nippéeam.	I am often here.
Pakétash.	Fling it away.
Npaketamúnnash.	I will cast him away.
Wutrámamim.	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

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

Vuttámmagon.		A Pipe.
Hopuónck.		A Pipe.
Chicks.		A Cocke, or Hen: A
name taken from the <i>English</i> Chicke, because		
they have no Hens before the <i>English</i> came.		
Chicks ánawat.		The Cocke crows.
Neesquttónckquissu.		A babler, or prater.
Cunneesquttonck- quissimmin.		You prate.

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

Nanóta-

Nanótateem.	I keepe house alone.
Aquie kuttúnnan.	Doe not tell.
Aquie mooshkíshát- tous.	Doe not disclose.
Teàg yo augwháttick?	What hangs there?
Yo augwháttous.	Hang it there.
Pemítquái	Crooked, or winding.
Penáyí.	Crooked.
Nquisótam.	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 houle to the other: If death fall in amongst them, they presently remove to a fresh place: If an enemie 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

ill Snow lie thick, and then will travel home, men, women and children, thorow the snow, thirtie, yea, fiftie or sixtie 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 travell lodged at a house, at which on my returne I hoped to have lodged againe here the next night, but the house was gone in that interim, and I was glad to lodge under a tree:

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

*Observation in generall.*

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

More

More particular :

1 How busie are the sonnes of men?  
 How full their heads and hands?  
 What noyse and tumults in our owne,  
 And eke in Pagan lands?

2 Yet I have found lesse noyse, more peace  
 In wilde America,  
 Where women quickly build the house,  
 And quickly move away.

English and Indians busie are,  
 In parts of their abode:

Yet both stand idle, till God's call  
 Set them to worke for God.

Mat. 20. 7.

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CHAP. VII.

Of their Persons and parts of body.

Uppaquóntup.	The head.
Nuppaquóntup.	My head.
W. sheck.	The hayre.
Wuchehepúnnock.	A great bunch of hayre bound up behind.
Múppacuck.	A long locke.

Obs. Yet



Obf. Yet some cut their haire round, and some as low and as fhort as the sober *English*; yet I never faw any fo to forget nature it felfe in fuch exceffive length and monftrous fafhion, as to the fhame of the *English* Nation, I now (with griefe) fee my Countrey-men in *England* are degenerated unto.

Wuttip. | *The braine.*

Ob. In the braine their opinion is, th<sup>t</sup> the foule (of which we fhall fpeake in the Chapter of *Religion*) keeps her chiefe feat and refidence:

For the temper of the braine in quick apprehenfions and accurate judgements (to fay no more) the moft high and foveraigne God and Creator, hath n<sup>t</sup> made them inferiour to *Europeans*.

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

Micattuck.

Wuskeéfuck-quafh.

Tiyùsh kufskéfuck-quafh?

| *The fore-head.*

| *Eye, or eyes.*

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

E

Wuchaùn

50 Of their Persons and parts of body.

Wuchaün.		The nostrills.
Wuttóywog. guash.		Eare, eares.
Wuttóne.		The mensb.
Wéénat.		The tongue.
Wépit-teash.		Tooth, teeth.
Pummaumpiteünck.		The tooth-ake.

*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 to cry, as I have heard some of their men in this paine.

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

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

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

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.

Mapànnog.		<i>The breast.</i>
Wuppittene énañh.		<i>Arme, Armes.</i>
Wuttàh.		<i>The heart.</i>
Wunnétu nittà.		<i>My heart is good.</i>

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

Mishquinash.		<i>The vaines.</i>
Mishquè, néepuck.		<i>The blood.</i>
Uppusquàn.		<i>The backe.</i>
Nuppusquànnick.		<i>My back, or at my back.</i>

E 2      Wunniche.

52 Of their Persons and parts of body.

Wunnicheke. | Hand.  
 Wunnickégannash. | Hands.  
 Mokafluck. | 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.  
 Apôme, Apómash. | The thigh, the thighs.  
 Mohcont, tash. | A legge, legs.  
 Wulsète, tash. | A foor, feet.  
 Wunnichéganash. | The toes.  
 Tou wuttínfin. | What manner of man?  
 Tou núckquaque. | Of what bignesse?  
 Womwésu, }  
 Mowésu, & } | White,  
 Suckésu. } | Blacke, or swarfish.

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

Suckautacone. | A cole-blacke man.  
 For, *Sucki* is black, and *Wautacone*, one that weares clothes, whence *English*, *Dutch*, *French*, *Scotch*, they call *Wautaconánog*, or *Coatmen*.

Cumminakefe. | You are strong.  
 Minikésu. | Strong.  
 Miniocquésu

Minioquésu.	<i>Weake.</i>
Cumminiocquese.	<i>Weake you are.</i>
Qunnaúquffu.	<i>A tall man.</i>
Qunnauqufsítchick.	<i>Tall men.</i>
Tiaquónquffu.	<i>Low and short.</i>
Tiaquonqufsíchick.	<i>Men of lowe stature.</i>
Wunnétu-wock.	<i>Proper and personall.</i>

*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.*

## CHAP. III.

## Of Discourse and Newes.

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

Nummau-

Nummautanume.

*I have spoken enough.*

Nsouwuisanneme

*I am weary with speaking*

*Obs.* Their manner is upon any tidings to sit 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, and attention give to him that speaketh; and many of them will deliver themselves either in a relation of news, or in a consultation with very emphaticall speech and great action, commonly an houre, and sometimes two houres together.

Npenowauntawâu-  
men.

*I cannot speak your lan-  
guage.*

Matta nippânnawem

*I lie not.*

Cuppânnowem.

*You lie.*

Mattanickogga-  
chouisk

Matntianta-  
cômpaw.

*I am no lying fellow.*

Matntiantâ-  
sâmpâwwa.

Achienonâumwem.

*I speake very true.*

Kukkita.

*Hearken to me.*

Kukkakittous.

*I heare you.*

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

Cuppittous.

*I understand you.*

Cowautous.

*I understand not.*

Machagenowautam.

*Wee understand not each other.*

Matnowawtawate-  
mina.

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 *Jemes*.

Wunnäumwaw ewò.

*He speaks true.*

Cuppannawautous.

*I doe not believe you.*

Cuppannawauti?

*Doe you not believe?*

Nippannawautunck  
ewò.

*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.

Pannówa



Pannóuwá awàun. awaun keefitteóu- win.	Some body hath made this lie.
Tattá Pitch	I cannot tell, it may so come to passe.
Nni, éu.	It is true.
Mat enáno, or, mat eáno.	It is not true.
Kekuttokáunta.	Let us speake together.
Kuttókash.	Speake.
Tawhitch mat cut- tóan?	Why speake you not?
Téaqua ntúnnawem, or, ntéawem?	What should I speake?
Wetapimmin.	To sit downe.
Wetapwáuwwas.	Sit and talke with us.
Táupowaw.	A wise speaker.
Enapwáuwaw, Eísisûmo.	He speaks Indian.
Matta nowawwáun, matta nowáhea.	I know nothing of it.
Pitchnowáuwon, Wunnaumwáunck.	I shall know the truth.
Wunnaumwayean.	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, *Wunnawmáyeen*, *Englishman*; if the *Englishman* speake true, if hee 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. I replied, that he had no cause (as I hoped) to question *Englishmans*, *Wunnawmánonck*, that is, faithfulness. he having had long experience of their friendliness and trustiness. 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 *Wunnawmánonck*, or faithfulness.

Tocketunnántum,

Tocketunáname,

Tocketeántam?

Ntunnántum,

Nteántum.

Nánick nteeátum.

Nteatámmowonck.

Matntunnantámmen

Matntecantámmen.

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, *πιστεύω*: for believing or obeying. as it is often used in the new *Testament*, and they say *Coannáumatous*, I will obey you.

Yo aphéttit. | *When they are here.*

Yo peyáhattit. | *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 *strangers*.

Wáutacone-núao. | *Englishman, men.*

That is, Coat-men, or clothed.

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

Wautacónisk. | *An English woman.*

Wautaconémese. | *An English youth.*

Wáske peyáeyan. | *When you came first.*

Wáske peyáhattit. | *When English-men came first.*

Táwhitch peyáhattit | *Why come they hither?*

*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- | Have you no trees?  
nünno?

Mishäunetash, | Great store.

Maunetash.

Maunäuoq, | They are too full of  
Wuffaumemaunäuoq | people.

Noonapüock. | They have not roome one  
by another.

Aumäumuwaw | A messenger comes.

Päuaſha.

Waywhawtowäuoq. | They hollow:

Wauwhäütowaw | 'Tis an Alarme.

änawat.

*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*.

Wuffück-

Wussuckwhèke,	} A letter which they so
Wussúckwhonck.	
whómmin; to paint; for, having no letters,	
their painting comes the neereft.	
Wussúckquash.	} Write a Letter.
Wússuckwheke,	
yímmi.	} Make me a Letter.

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

Quenowáuog.	} They complaine.
Tawhitch quena-	
wayean?	} Why complaine you?
Muccò.	} It is true you say.
Tuckawntéawem?	
	} What should I say to it?

The generall Observation from their  
Discourse and Newes

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

more particular :

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 eye  
 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*.

Mauráubon, Chich-  
 áuquat woinpan.

*It is day.*

Aumpatáuban.

*It is broad day.*

Tou wuttúttan?

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

Páspisha.

*It is Sunne-rise.*

Nummáttaquaw.

*Fore-noone.*

Yáhen Páushaquaw.

*Allmost noone.*

Páwefshaquaw.

*Noone.*

Quttúkquaquaw

*After dinner.*

Panicómpaw.

Naw-

Nawwâuwquaw.	<i>After-noon.</i>
Yo wurtûrtan.	<i>The Sunne thus high.</i>
Yahen waiyâuw.	<i>Allmost Sun-set.</i>
Wayaâwi.	<i>The Sun is set.</i>
Wunnâuquit:	<i>Evening.</i>
Póppakunnæetch, au- chaugotch.	<i>Darke night.</i>
Tûppaco. &	
Otematippocat.	<i>Toward night.</i>
Nanashowatippocat.	<i>Midnight.</i>
Chouóeatch.	<i>About Cockcrowing.</i>
Kitompanisha	<i>Breake of day.</i>
Yò taunt nippéean.	<i>The Sun thus high, I will come.</i>

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

Yo taunt cuppee- yâumen	<i>Come by the Sunne thus high.</i>
Anamakéefuck.	<i>This day.</i>
Sañop.	<i>To morrow.</i>
Wuisâume tátsha.	<i>It is too late.</i>
Tiaquockaskéefakat.	<i>A short day.</i>
Quawquonikéefakat.	<i>A long day.</i>
Quawquonikeesafút- cheas.	<i>Long dayes.</i>

Nquit-

Nquittakeesiquóckat,	} One dayes walke.
Nquittakee (púmmi- shen.	
Paukúnnun.	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 pleased *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.



CHAP. X.

Of the season of the Yeere.

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

Yo neepunnacup.		<i>This Summer last.</i>
Yò taquónticup.		<i>This Harvest last.</i>
Papapócup.		<i>Winter last.</i>
Yaúnedg.		<i>The last yeere.</i>
Nippaúus.		<i>The Sunne.</i>
Munnánnock.		
Nanepaúshat.		<i>The Moone.</i>
Nqnirpawfúckenpaú-		<i>1 Moneth.</i>
us.		
Neefpauſuck npaúus.		<i>2 Moneths.</i>
Shwe pauſuck npaú-		<i>3 Moneths.</i>
us. &c.		
Neefneáhettit		<i>2 Moneths.</i>
Shwinneáhettit:		<i>3 Moneths.</i>
Yowinneáhettit, &c.		<i>4 Moneths.</i>
<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,		
Sequanakéefwush.		<i>Spring moneth.</i>
Neepunnakéefwush.		<i>Summer moneth.</i>
Taquontikéefwush.		<i>Harvest moneth.</i>
Paponakéefwush &c.		<i>Winter moneth, &amp;c.</i>
Nquittecautummo.		<i>1 Yeere.</i>
Tashecautummo?		<i>How many yeeres?</i>
Chashecautummo		<i>How many yeeres ſince</i>
cuttáppemus?		<i>you were borne?</i>
Neefecautummo.		<i>2 Yeere.</i>
Shwecautummo.		<i>3 Yeere.</i>
		<i>Yowecau-</i>

*The seasons of the Yeare.*

Yowecautúmno.	4 Yeere.
Piuckquecautúmno.	10 Yeere.
Piuckquecautúmno,	11 Yeere, &c.
nabnaquit, &c.	

*Obs.* - If the yeere prove 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>
Aháuqushapapone.	<i>A sharpe winter.</i>
Kéesqush keeluck- quái.	<i>By day.</i>
Náukocks nokan- náwi.	<i>By night.</i>

*Generall Observatiō from their Seasons  
of the Yeere.*

The *Sunne* and *Moone*, and *Starres* and *seasons* of the yeere doe preach a *God* to all the *tonnes* 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.

**M**áyi.  
Mayúo?

*Away.*

*Is there a way?*

Mat mayanúnno.

*There is no way.*

Peemáyagat.

*A little way.*

Mishimmáyagat.

*A great path.*

Machipicat.

*A stone path.*

*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.

*I will aske the way.*

Kunnatótémous.

*I will inquire of you.*

Kunnatotemi?

*Doc you aske me?*

Tou

Tou nishin méyi?	Where lies the way?
Kokoteminneá méyi	Shew me the way.
Yo áinshick méyi.	There the way lies.
Kukkakótemous.	I will shew you.
Yo cummittamáyon.	There is the way you must goe.
Yo chippacháúsin.	There the way divides.
Máuchatea.	A guide.
Máuchafe.	Be my guide.
<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 wénawásh.	Hire him.
Kuttánoonsh.	I will hire you.
Kuttaúnckquitta- unch.	I will pay you.
Kummuchickónck- quatous.	I will pay you well.
Tocketaonckquittíin- nea.	What wil you give me?
Cummáuchanish.	I will conduct you.
Yð aúnta.	Let us goe that way.
Yò cuttáunan.	Goe that way.
Yo mtúnnock.	The right hand.
Yo nmúnnatch.	The left hand.

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

Cummattanish.  
 Cuppahimmin.  
 Tawhich quaunqua  
 quëan?  
 Nowecóntum púm-  
 mishem.  
 Konkenuphsháuta.  
 Konkenúppe.  
 Michémë nquaun-  
 quaquëmin.  
 Yo ntoyamáushem.

*I will follow you.*

*Stay for me.*

*Why doe you run so?*

*I have a mind to travel.*

*Let us goe apace.*

*Goe apace.*

*I have run alwayes.*

*I goe this pace.*

*Obs.* They are generally quick on foot, brought up from the breasts to running: their legs being also from the wombe stretcht and bound up in a strange way on their Cradle backward, as also annointed; yet have they some that excell: so that I have knowne many of them run betweene 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.	From hence.
Tounúckquaque yo wuchê.	How far from hence?
Yò anúckquaque.	So farre.
Yo anuckquaquefe.	So little away.
Waunaquéfe.	A little way.
Aukeewushaûog.	They goe by land.
Mishoon hómwock.	They goe or come by water.
Naynayoúmewot.	A Horse.
Wunnia , naynayoú- mewot.	He rides on Horse-back.

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

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

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



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

Nips-nipash	Pond: Pond.
Weta: wétedg	The Woods on fire.
Wussaumpatámmín	To view or looke about.
Wussaum patámo-onck.	A Prospect.
Wutocékémin	To made.
Tocekétuck	Let us made.
Tou wúttáúqúsfín	How deepe?
Yò ntaúqúsfín	Thus deep.
Kunnísh.	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.

Mess

Mesh Kunnockqus kauatimmin?	Did you meet? &c.
Yo Kuttauntapim- min.	Let us rest here.
Kuslackquétuck.	Let us sit downe.
Yo appittuck	Let us sit here.
Nislowanis	I am weary.
Nislowanishkaú men.	I am lame.
Nickoussaqus	We are distress
Ntougonnausinnúm min	undone, or in misery.

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

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

*Obs.*

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

Taquáttin

*Frost.*

Auke taquátsha

*The ground is frozen.*

Séip taquáttin.

*The River is frozen.*

Nowánnésin

*I have forgotten.*

nippitt akúinna

*I must goe back.*

mun.

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

Nippanishkokómmín

*I have let fall*

Npuúágo.

*something.*

kemmin

Mattaáfu

*A little way.*

Naúwot.

*A great way.*

Náwwatíck

*Farre of at Sea.*

Ntaquatchuwaúmen

*I goe up hill.*

Taguatchòwash

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

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

Wúskont àwaùn	I feare si me will
nkemineúucqun.	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.

Cutchachewúsim.

Cutchachewufsim min.	You are almost there.
Kishecuppeeyāu- men.	You are a little short.
Cuppeeyāumen	Now you are there.
Muckquetu	Swift.
Cummúmmuck- quete.	You are swift.
Cuffāfaqus	You are slow.
Saffaqushāuog	They are slow.
Cuttinneapúmmish- em	Will you passe by?
Wuttineapum- mushāuta.	Let us passe by.
Keeatshāuta.	I come for no busines.
Ntinneapreyaū- men	In vaine or to no purpose.
Acoúwe	I have lost my labour.
Ntackówwvepe- yaūn.	You have mist him.
Cummautúflakou.	He went just now forth.
Kihtummāyi-wus- sáuhumwi.	Goe back.
Pittúckish.	Let us goe back.
Pittuckétuck.	Lay downe your burthen.
Pónewhush.	

*Generall Observations of their Travell.*

**A**s 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 remains,  
O that I may confesse.*

*Lost many a time, I have had no Guide,*

**2** *No House, but hollow Tree !*

*In stormy Winter night no Fire,*

*No Food, no Company :*

*In him I have found a House, a Bed,*

**3** *A Table, Company :*

*No Cup so bitter, but's made sweet,*

*When God shall Sweetning be.*

CHAP. XII.

Concerning the Heavens and Heavenly Lights,

Keefuck.	}	The Heavens.
Keefucquiu.		Heavenward.
Aúke, Aukeeafeiu.	}	Downwards.
Nippáwus.		The Sun.
Keefuckquand.	}	A name of the Sun.
(Obs.) By which they acknowledge the Sun, and adore for a God or divine power.		
Munnánnock.	}	A name of the Sun.
Nanepaúshat, & } Munnánnock. }		The Moone.
Wequáshim.	}	A l. ght Moone.
Pashpíshea.		The Moone is up.
Yowuttúttan.	}	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 Houre, or time of the Day concerning the Sunnes rising, course, or Sunne setting.

Yò Ockquitteunk.

} *A new Moone.*

Paushésui.

} *Halfe Moone.*

Yowompanámmít.

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

Anóckqus: anóckfuck. | *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 Broad-ben, &c.*

*Generall Observations of the Heavenly*

*Bodies*

The wildest sons of Men heare the preaching

ing



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 see,*

*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 names,*

*And know their Course and therein doe,*

**2. Excell the English tame.**

**3 English and Indians none enquire,**

*Whose hand these Candles hold:*

**Job. 35. Who gives these Stars their Names**

**More bright ten thousand fold. (himself)**

## CHAP. XIII.

## Of the Weather.

<b>T</b> Ocke tussinnám- min kéefuck?	What thinke you   of the Weather?
Wekineaúquat.	Faire Weather.
Wekinnáuquocks.	When it is faire   weaſher.
Tahki, or tátakki.	Cold weaſher.
Tahkeès.	Cold,

*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 whoſomneſſe of the Aire is wonderfull, and the warmth of the Sunne, ſuch in the ſharpeſt weaſher, that I have often ſeen the Natives Children runne about ſtarke naked in the

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

Taukocks.	Cold weather.
Kaufitteks.	Hot weather.
Kuffuttah.	It is hot.
Nuckqusquatch nnoonakom.	I am a cold.
Nickquisittanum.	I sweat.
Mattaugus.	A cloud.
Mattaquat.	It is over-cast.
Cúppaquat.	Raine.
Sókenun. ánaquat.	It will raine to- day.
Anamakeesuck fókenun.	When it rains.
Sókenitch.	Snow.
Sochepo, or Cone.	It will snow to night.
Animanaukock- Sóchepo.	When it snowes.
Sochepwutch.	A great raine.
Mishúnnan.	It holds up.
Páuiqui, páuquaquat.	Drie.
Nnáppi.	Drie weather.
Nnáppaquat.	A frost.
Tópu.	

## Of the Weather:

Misittōpu.	A great Frost.
Capat.	Ice.
Neechipog.	The Dew.
Míchokat.	A Thaw.
Míchokatch.	When it thawes.
Misuppâugatch.	When the rivers are open.
Cutshâusha.	The Lightning.
Neimpâuog.	Thunder.
Neimpâuog pesk hómwock.	Thunderbolts are shot.

*Obs.* From this the Natives conceiving a consimilitude between our Guns and Thunder, they call a Gunne *Peskunck*, and to discharge *Peskômmin* 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 i' our 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.

VV	Aûpi.		The Wind.
	Waupanash.		The Winds.
Tashinash	waupanash		How many winds are there?

*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.

Nanûmmatin,	&		The North wind.
Sunnâdin.			
Chepewêsin.			The North east.
Sâchimoachepewêsin.			Strong North east wind.
		G 3	Nopâtia

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

*Obs.* This is the pleasingest, warmest wind in the Chimate, most desired of the *Indians*, making faire weather ordinarily; and therefore they have a *Tradition*, that to the Southwest, which they call *Sowwania*, 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-Englsh.* 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.

Misháupan	A great wind.
Mishitáshin	A forme.
Wunnágehan, or,	Faire wind.
Wunnégin waúpi.	
Wunnégitch wuttin	When the wind is faire.
Mattágehan	A crosse wind.
Wunnágehatch	When the wind comes faire
Mattágehatch	When the wind is crosse.
Cowunnagehúcka-	You have a faire wind.
men.	
Cummattagehúcka-	The wind is against you.
men.	
Nummattagehúcka-	The wind is against mee.
men.	

*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.

<b>N</b> Peshawog	}	Fowle.
Puffekese suck.		
Ntauchâumen.		I goe a fowling or hunting.
Auchaûi.		Hee is gone to hunt or fowle.
Pepemôï.		He is gone to fowle.
Wompifacuk.		An Eagle.
Wompifacuk quâuog.		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 himselve 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.

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

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

*sive* 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 *Kauantouwits* field in the Southwest from whence they hold came all their Corne and Beanes.

Hönck, -hönckock,		Goose, Geese.
Wompatuck, -quäuog.		Swans, Swans.
Wéquash, -shäuog.		Brants, or Brantgeese.
Munnucks -munnuck suck.		Ducks.
Quequécum -mäuog.		

*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 mark-men; 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.

Krituog.

*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 aquéchnock.

*There they swim.*

Nipponamouog

*It laynes 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.

Prowei.

*It is fled.*

Prowewshannick

*They are fled:*

Wunnup-pasha

*Wing, Wings:*

Wunnuppanick

*Wing-shot:*

anawhone

*Body-shot:*

Wuhockgock

anwhone

*A Pigeon:*

Wuskowhan

*Pigeons:*

Wuskowhanannuaog

*Pigeon Countie:*

Wuskowhannanaukit

*Obs.* In that place these Fowle breed abun-  
dantly, 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.

<b>A</b> ûke, &	Earth or Land.
Sanaukamuck.	My Land.
Nittrauke	New ground.
Nislawnáwkamuck.	Fields worn out.
Wuskáukamuck.	Trees.
Aquegunnitteash.	Branch, Branches.
Mihtúck-quash.	Leaf, leaves.
Pauchautaqu- nêsh.	A root of Tree,
Wunnèpog-guash.	A River.
Wattáp.	A bridge.
Séip.	A little River.
Toyúsk.	A little Rivulet.
Sepoêse.	A Spring.
Sepoêmese.	Is there a Spring.
Takékum.	
Takekummûo ?	Sepûo ?

Sepûo? *Is there a River?*

Toyusquanûo. *Is there a Bridge.*

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

Paugâtemisk. *An Oake.*

Wômpimish. *A Chesnut Tree.*

Wômpimineash. *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.

Anâchemineash. *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.

Wusloquat. *A Walnut Tree.*

Wuswaquatômineug. *Wallnut.*

Of these Wallnuts they make an excellent

Oyle

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

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

*Sowwánakitaúwaw* - They go to the Southward.

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

*Chepewáukitaúog* - They fly Northward.

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

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

Taúneck-

Tafinek-katog.

{ Crane, Cranes.

Wushowunan.

{ The Hawke.

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

*The generall Observation of Fowle.*

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

More particularly :

*If Birds that neither sow nor reape.*

*Nor store up any food,*

*Constantly find to them and theirs*

*A maker kind and Good!*

*If man provide eke for his Birds,*

*In Yard, in Coops, in Cage.*

*And each Bird spends in songs and Tunes,*

*His little time and Age!*

*What care will Man, what care will God,*

*For's*

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

## C H A P. X V I.

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

<b>A</b> ûke, &	<i>Earth or Land.</i>
Sanaukamuck.	<i>My Land.</i>
Nittauke	<i>New ground.</i>
Nissawnâwkamuck.	<i>Fields worn out.</i>
Wuskâukamuck.	<i>Trees.</i>
Aquegunnitteash.	<i>Branch, Branches.</i>
Mihtûck-quash.	<i>Leaf, leaves.</i>
Pauchautaqun- nêash.	<i>A root of Tree,</i>
Wunnêpog-guash.	<i>A River.</i>
Wattâp.	<i>A bridge.</i>
Séip.	<i>A little River.</i>
Toyûsk.	<i>A little Rivulet.</i>
Sepoêse.	<i>A Spring.</i>
Sepoêmese.	<i>Is there a Spring?</i>
Takêkum.	
Takekummûo ?	

Sepûo?



Sepûo? *Is there a River?*

Toyusquanûo. *Is there a Bridge.*

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

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Wusloquat. *A Walnut Tree.*

Wuswaquatômineug. *Walnuts.*

Of these Walnuts they make an excellent

Oyle

98 *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 Country 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.
Manisímmin.		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

Wuchipoquâme- neash.	A kind of sharp Fruit like a Barbary in tast.
Sasèmineash	another sharp cooling Fruit growing in fresh Waters all the Winter, Ex- cellent in conserve against Feavers.
Wenômeneash.	Grapes.
Wuttahimnasippa- guash.	Strawberry leaves.
Peshaûiuash.	Violet leaves.
Nummouwinneem.	I go to gather.
Mowinne-aûog.	He or they gather.
Atâuntowash.	Clime the Tree.
Ntâuntawem.	I clime.
Punnoûwash.	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 *Saûcâmbig*; which is as sweet to them as plum or spice cake to the English.

They also make great use of their Strawberryes 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.	} <i>Corne.</i>	
Scannémencash.		} <i>Seed-Corne.</i>
Wompiscannémene- ash.		

*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 phyfick) 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.

Aukeeteaûmen.	} <i>To plant Corne.</i>
Quttáunemun.	
Anakáusu.	} <i>A Labourer.</i>
Anakáusichick.	
Aukeeteaûmitch.	} <i>Planting time.</i>
Aukeeteáhettit.	
Nummautaukeeteaû- men.	} <i>I have done planting.</i>
Anaskhómmin.	

*Obs.* The Women set or plant, weede, and hill, and gather and barne all the corne, and  
Fruites

Fruites of the field : Yet sometimes the man himselſe, (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 parvæ res creſcunt, Diſcordiâ magna dilabuntur.*

Anâſkhig-anâſh.	How, Howes.
Anâſkhômwock.	They how.
Anâſkhommonteâ- min.	They break for me.
Anâſkhomwâutow- win.	A breaking up How.

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

Monaskánnemun.	To weede.
Monaskunnummaû- rowwin.	A weeding or broad Hew.
Petascúnnemun,	To till the Corne.
Kepenúmmín &	To gather Corne.
Wuttúnnemun.	
Núnnowwa.	Harvest time.
Anoúant.	At harvest.
Wuttúnnemitch- Ewáchim.	When harvest is 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 open- ing when the Sun is hot.	
Sokenug.	A heap of corne.
<i>Obs.</i> The woman of the family will com- monly raise two or three heaps of twelve, fifteene, or twentie bushells a heap, which they drie in round broad heaps; and if she have helpe of her children or friends, much more.	
Poekhómmin.	To beat or thrash out.
Npockhómmin.	I am: hreshing.
Cuppockhómmin?	Doe you thrash?
Wuskokkamuckóme- neash.	New ground Corne.
Nquitawánnanash.	One basketfull.
Munnóte,-tash.	Basket, Baskets.
	Máúseck.

Máuseck.	A great one.
Peewálick.	A little one.
Wusseumpewálick.	Too little.
Pokowánnanash.	Halfe a basket full.
Neesowánnanash.	Two baskets full.
Shóanash.	Three.
Yowanannash.	Four, &c.
Aníttash.	Rotten corne.
Wawéekanash.	Sweet corne.
Tawhitch quitche mauntamen?	Why doe you smell to it?
Auqúnnash.	Barnes.
Necawnaúquanash.	Old Barnes.
<p><i>Askúrasquash</i>, their Vine aples, which the English from them call <i>Squashes</i> about the bignesse of Apples of severall colours, a sweet, light wholesome refreshing.</p>	
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 raine 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:

Yeeres 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  
 Than Indian Wildernesse.

## CHAP. XVII.

### Of Beasts, &c.

**P**Enashimwock. | Beasts.  
 Netasüog. | Carrell.

*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>
Tummôck	}	<i>Beaver, -Beavers.</i>
quatog		
Nôosup		
Sûmhup.		

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

Aûsup-pânnog.	}	<i>Racoone, Racoones</i>
Nkêke, nkéquock.		
Puffough.		

*Ockgutchaun-nng.* 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.
Anéqus anéquussuck.	A little coloured Squirril.
Wautuckques.	The Conic.

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

Attuck, quock.	} Deere.
Noonatch noónat- chaug.	
Moósqwin.	A Fawn.
Wawwúnnes.	A young Bucke.
Kuttiomp & Paucot- tauwaw.	A great Bucke.
Aunan quunèke.	A Doe.
Qunnequáwese.	A little young Doe.
Naynayoumewot.	A Horse.
Cówsnuck.	Cows.
Góatesuck.	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 other,

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

<i>Anum</i> , The Cowweeset	} Dialect.
<i>Ayim</i> , The Narriganset	
<i>Arum</i> , The Quunippinck	
<i>Alum</i> , The Neepmuck	

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

Enewashim.

*A Male.*

Squashim.

*A Female.*

Moof-föog.

*The great Oxe, or rather  
ayed Deere.*

Askug.

*A Snake.*

Móaskug.

*Black Snake.*

Séfek.

*Rattle Snake.*

Natúppwock.

*They feed.*

Téaqua natuphéttit?

*What shall they eat?*

Natuphéttitch yo

*Let them feed on this  
ground.*

fanaukamick.

### *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 Godschildren lose their lives,  
They shall not loose an haire;  
But shall arise, and judge all those,  
That now their Judges 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.*  
Kitthan. }

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

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

with him, & stones to strike fire when he had feld his tree (being a *chestnut*) he made him a little House or shed of the bark of it, he puts fire and followes 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,) lanced 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.

Wunnauanounuck. } *A Sballop.*

Wunnauanounuck- } *A Skiffe.*

quese.

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

Kitônuck. | *A Ship.*

Kitônuckquese. | *A little ship.*

Mishittouwand. | *A great Canow.*

Peewâfu. | *A little one.*

Paugautemiffaünd. | *An Oake Canow.*

Kowwow-

Kowawwaünd.	<i>A pine Canow.</i>
Wompmiffaünd.	<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>
Cuttunnumútta.	<i>Let us launch.</i>
Cuttúnnamoke.	<i>Launch.</i>
Cuttánummous.	<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.	
Sepâkehig.	<i>A Sayle.</i>
Sepagehommaúta.	<i>Let us saile.</i>
Wunnâgehan.	<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.	
Wauáupunish.	<i>Hoysse up.</i>
Wuttáutnish.	<i>Pull to you.</i>
Nókanish.	<i>Take it downe.</i>
Pakétenish.	<i>Let goe or let stie.</i>
Nikkoshkowwaümen	<i>We shall be drown'd.</i>
	<i>Nquawup-</i>

Nquawn psháwmen.	<i>We overfet.</i>
Wuffáwme peche- páshá.	<i>The Sea comes in too fast upon us.</i>
Maumanceteántass.	<i>Be of good courage.</i>

*Obs.* It is wonderfull to see how they will venture in those Canoes, and how (being oft overfet 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 overfet I will carry you safe to Land.

Paupaútockquash.	<i>Hold water.</i>
Kinnequass.	<i>Steere.</i>
Tiáckomme kinni- quass.	<i>Steere right.</i>
Kunnósnep.	<i>A Killick, or Anchor.</i>
Chowwophómmin.	<i>To cast over-board.</i>
Chouwóphash.	<i>Cast over-board.</i>
Touwopskhómmeke.	<i>Cast anchor.</i>
Mishittáshin.	<i>It is a storme.</i>
Awépesha.	<i>It calmes.</i>
Awépu.	<i>A calme.</i>
Nanouwashin.	<i>A great calme.</i>
Tamóccon.	<i>Floud.</i>

Nanashowetamóccon	Halfe Flood.
Keesáqúshia.	High water.
Taumacoks.	Vpon the Flood.
Mishittommóckon.	A great Flood.
Maüchetan & skát.	Ebb.
Mittæskat.	A low Ebb.
Awánick Paüdhuck?	Who comes there?
<i>Obs.</i> I have knowne thirty or forty of their Canowes fill'd with men, and neere as many more of their enemies in a Sea-fight.	
Caupæshels!	Goe ashoare.
Caupauhåuta.	Let us goe ashoare.
Wuséheposh.	Heave out the water.
Asképunish.	Make fast the Boat.
Kspúnsh & Kspüne- moke.	Tie it fast.
Maumínikish.	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 Wisedome 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



many ages? as also, by such a Westerne 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,  
Intearing 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 sinck,  
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 scene.*

CHAP. XIX.

Of Fish and Fishing.

<p><b>N</b>Amans, -suck. Pauganaut, tam- wock.</p>	<p>  Fish, Fishes.</p>	<p>Cod, Which is the first that comes a little be- fore the Spring.</p>
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Qunna-

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

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

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

Kauposh-shaûog. | *Scurgeon.*

*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.  
Ashòp. | *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.
Mishquanmauquock.		Red fish, Salmon.
Oiacontuck.		Asat swae fish, some- thing like a Haddock.
Mishcup-pauog.		Breame.
Sequanamauquock.		

*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-auog.		Sheepsheads.
Neeshaug	}	Eeles.
Sassammauquock		
Nquittéconnaug.		
Tatackonimmauog.		Porpuses.
Pótop-pauog.		Whales: Which in some places are often cast up; I have seene some of them, but not above fixtie foot long: The <i>Natives</i> cut them out in severall parcells; and give and send farre and neere for an ac- ceptable present; or dish.
Misêsiu.		The whole.
Poquêlu.		The halfe.
Waskêke.		The Whalebone.

Wusúckqun.	A taile.
Aumaüog.	They are fishing.
Ntaümen.	I am fishing.
Kuttaümen?	Doe you fish?
Nnattuckqunnüwem.	I goe a fishing.
Aumächick,	} Fishes.
Natuckqunnuwâ- chick.	
Aumaüi.	He is gone to fish.
Awácenick kukkatti- neanaümen?	What uoe you fish for?
Achaünt-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 savory, in stead of Salt: and for that the *English* Swine dig and root these Clams wheresoever they come, and watch the low water (as the *Indian* women do) therefore of all the *English* Cattell, the Swine (as also because of their filthy disposition) are most

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

Sequnock. ] *A Horse-fish.*

Poquañhock.

*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 *Suckaũhock*, or black money, which is to them pretious.

*Meteaũhock.* ] *The Periminkle.* Of which they make their *Wompans*, or white money, of halfe the value of their *Suckaũhock*, or blacke money, of which more in the Chapter of their Coyne.

*Cumménakifs.* ] *Have you taken store?*

*Cummenak flamen* ] *I have taken store.*

*Cummuchickinneanawmen?* ] *I have kiled many.*

*Numménakifs.* ] *I have caught none.*

*Nummuchikinea-nawmen.* ] *A fishing-line.*

*Machage.* ] *Lines.*

*Aũmanep.* ] *The*

*Aumanapeash.* ] *The*

*The*

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.

Hoquaùn aùnash.	<i>Hook, hookes.</i>
Peewâsicks.	<i>Little hookes.</i>
Maûmacocks.	<i>Great hookes.</i>
Nponamouôog.	<i>I see nets for them.</i>
Npunnouwaûmen.	<i>I goe to search my nets.</i>
Mihtúck quashep.	<i>An Eele-per.</i>
Kunnagqunneúteg.	<i>A greater sort.</i>
Onawangónnakaun.	<i>A baite.</i>
Yo onawangónnatees	<i>Baite with this.</i>
Moamitteaug.	<i>A little sort of fish,</i>
halfe as big as Sprats,	<i>plentifull in Winter.</i>
Páponaumsûog.	<i>A winter fish, which</i>
	<i>comes up in the brookes and rivulets; some</i>
	<i>call them Frost fish, from their comming up</i>
	<i>from the Sea into fresh Brookes, in times of</i>
	<i>frost and snow.</i>
Qunôsuog.	<i>A fresh fish; which the</i>
	<i>Indians break the Ice in fresh ponds, when they</i>
	<i>take also many other sorts: for, to my know-</i>
	<i>ledge the Country yeelds many sorts of other</i>
	<i>fish, which I mention not.</i>

*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 devour the lesse,*

*And cruelly pursue.*

*Forcing them though Caves and Creeks,*

*To leape on driest sand,*

*To gaspe on earthie element, or die*

*By wildest Indians hand.*

*Christs liule 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><b>P</b>Aūskefu.          Pauskesitchick          Nippóskifs.</p>	<p>Naked.          Naked men and women.          I am naked.</p>
--	--

They have a two-fold nakednesse:

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



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 wantonness, that I have never seen that wantonness amongst them, as, (with griefe) I have heard of in *Europe*.

Nippóskenitch.	<i>I am rob'd of my coat.</i>
Nippóskenick ewò.	<i>He takes away my Coat.</i>
Acòh.	<i>Their Deere skin.</i>
Tummóckquashunck.	<i>A Beavers coat.</i>
Nkéquashunck.	<i>An Otters coat.</i>
Mohéwonck.	<i>A Rakóone-skin coat.</i>
Natóquashunck.	<i>A Wolues-skin coat.</i>
Mishannéquashunck.	<i>A Squirrill-skin coat.</i>
Neyhommáúashunck	<i>A Coat or Mantle, cu-</i>
riously made of the fairest feathers of their	
<i>Neyhommáúog</i> , or Turkeys, which common-	
ly their old men make; and is with them as	
Velvet with us.	
Maúnek : nquittiashí-	<i>An English Coat or Man-</i>
agat.	<i>tell.</i>
Cáudnish.	<i>Put off.</i>
Ocquash.	<i>Put on.</i>
Neesashíagat.	<i>Two coats.</i>
Shwishíagat.	<i>Three coats.</i>
Piuckquashíagat.	<i>Ten coats, &amp;c.</i>
<i>Obs.</i> 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 aûhaqut.

| a *womans Mantle*.

Muckiis aûhaqut.

| A *childs Mantle*.

Pétacaus.

| an *English Wastecoat*.

Petacawfunnése.

| a *little wastecoat*.

Aûtah & aûtawhun.

| Their *apron*.

Caukóanash.

| *Stockens*.

Nquittetiagáttash.

| a *paire of stockens*.

Mocúsinals, &

Mockufs'nchafs.

| *Shooes*.

*Obs.* Both these, Shoes and Stockens 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,

| a *Hat or Cap*.

Ashónaquo.

Moóse.

| *The skin of a great Beast*

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

Wussluck-

Wuſſuckhóſu. | Painted.

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

Petouwáſinug. | 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 of all, as ſoone as they come againe into their owne Houles, and Company.

*Generall Observations of their Garments.*

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

the other side, or *America* (some thinke a<sup>s</sup>  
big as the other three,) should neither hav<sup>e</sup>  
nor desire clothing for their naked Soules, o<sup>r</sup>  
Bodies.

More particular :

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

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

*Israell was naked, wearing cloathes!* } *Exod.*  
*The best clad English-man,* } *32.*  
*Not cloth'd with Christ, more naked is:* }  
*Then naked Indian.*

CHAP. XXI.

*Of Religion, the soule, &c.*

**M** Anit-manittó- } *God, Gods.*  
wock.

*Obs.*

*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.

Numimusquatina-  
muckqun manit.

God is angry with me?

*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 me the Names of thirty seven which I have, all which in their solemne Worships they invoke : as

*Kautántonwit* the great South-West God, to to whose House 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 Shee 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 *Mucknuchuckquand*, 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.		<i>The Sun God.</i>
Nanepaushat.		<i>The Moone God.</i>
Paumpagusit.		<i>The Sea.</i>
Yot:anit.		<i>The Fire God,</i>

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?)

*Presentem narrat quales herba Deum.*

Every little Grasse doth tell,

The sons of Men, there God doth dwell.

Besides there is a generall Custome amongst them, at the apprehension of any Excellency in Men, Women, Birds, Beasts, Fish, &c. to cry out *Manitôo*, that is, it is a God, 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<sup>y</sup> 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.

*Nickômmo.*

| *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 *Nickómme* 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.

Powwaûog.

| Priests.

*Obs.* These doe begin and order their service, and Invocation of their Gods, and all the people follow, and joyne interchangeably in a laborious bodily service, unto sweating, 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, and threaten and conjures out the sicknesse. They conceive that there are many Gods or divine Powers within the body of a man: In his pulse, his heart, his Lungs, &c.

I confesse to have most of these their customs by their owne Relation, for after once being in their Houses and beholding what their Worship was, I durst never bee an eye witness, Spectatour, or looker on, least I should

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

Nanouwétea.		<i>An over-Seer and Orderer of their Worship.</i>
Neen nanowwünne-mun.		<i>I will order or oversee.</i>

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 *Sachimauñg*, Kings, and *Aiauskowañg* 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 *Taupowauñg* they make solemn speeches and Orations, or Lectures to them, concerning Religion, Peace, or Warre and all things.

Nowemaúfitteem. | *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.

Nōwemacānash.		<i>He give these things.</i>
Nitteānguash.		<i>My money.</i>
Nummaumachiu- wash.		<i>My goods.</i>

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

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

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

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

K

Peeyaūntam.

Peeyaūntam.

He is at Prayer.

Peeyaūntamwock.

They are praying.

Cownéwonck.

The Soule,

Derived from *Commene* to sleep, because say they, it workes and operates when the body sleepest. *Michachurck* 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.

Awaunkeefitteoūwi-  
cohóck :

Whomade you?

Tunna-awwa com-  
mitchichunck-  
kitonckquèan?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 restlesse 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.

Natótéma :

Speake on.

Tocketunnântum ?

What thinke you?

Awaun Keefiteou-  
win Keefuck ?

Who made the Heavens?

Aûke Wechêkom ?

The Earth, the Sea?

Míttauke.

The World.

Some will answer *Tarrâ* I cannot tell, some will answer *Manittômock* the Gods.

Tâsuóg Manitto-  
wock.

How many Gods bee  
there?

K 2

Maunaúog-

Maunaūog Mishauina- wock.	<i>Many, great many.</i>
Nétop machàge.	<i>Friend, not so.</i>
Paūsuck naūnt manit.	<i>There is onely one God.</i>
Cuppsittone.	<i>You are mistaken.</i>
Cowauwaūnemun.	<i>You are out of the way.</i>
A phrase which much pleaseth them, being proper for their wandring in the woods, and similitudes greatly please them.	
Kukkakótemous, wá- chit-quáshouwe.	<i>I will tell you, presently.</i>
Kuttaūchemókous.	<i>I will tell you newes.</i>
Paūsuck naūnt manit kéefittin keesuck, &c	<i>One onely God made the Heavens, &amp;c.</i>
Napannetashèmittan naugecautimmo- nab nshque.	<i>Five thousand yeers agoe and upwards.</i>
Naūgom naūnt wuk- kesittinnes wáme teágun.	<i>He alone made all things</i>
Wuche mateág.	<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>
Wuckéefitin wequái.	<i>The second day Hee</i>
Néesqunne.	<i>made the Firmament.</i>
Wuckéefitin Keesuck.	<i>Shúck-</i>

Shúckgunne wuckée-  
fittin Aúke kà wechê-  
kom.

Yóqunne wuckkéefi-  
tin Nippauus kà Na-  
nepaúshat.

Neenash-mamockíu-  
wash wéquanantí-  
ganash.

Ka wáme anóckfuck.  
Napan netashúck-  
gunne Wuckkéefittin  
puffuckseéluck  
wáme.

Keefuckquíuke.  
Ka wáme namaúfuck.  
Wechekommiúke.

Quttatashúkqunne  
wuckkéefittin pena-  
shímwock wamè.

Wuttáke wuchè  
wuckeefittin pau-  
luck Enin, or, Enef-  
kéetomp.

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

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

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

*Two great Lights.*

*And all the Starres.*

*The fifth day hee made  
all the Fowle.*

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

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

*Last of all he made one  
Man*

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

Wuttake wuchè,  
Cáwit míshquock.

Then afterward, while  
Adam, or red Earth  
slep.

Wuckaudnúmmenes  
manit pectaūgon  
wuche Adam.

God tooke a rib from  
Adam, or red Earth.

Kà wuchè peteaūgon.  
Wukkeefitinnes páu-  
suck squaw.

And of that rib he made  
One woman,

Kà pawtouwúnnes  
Adámuck.

And brought her to  
Adam.

Nawónt Adam wut-  
tinnawaun nuppe-  
teāgon ewò.

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

Enadatashúckqunne,  
aquéi.

The seventh day he  
rested,

Nagaú wuchè gutta-  
tashúckqune ana-  
caūsuock English-  
mánuck.

And therefore English-  
men worke six dayes.

Enadatashuckqun-  
nóckat taubataūm-  
wock.

On the seventh day they  
praise God.

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

Besides, they will say, Wee never heard of  
this



this before: and then will relate how they have it from their Fathers, that *Kan ántowwit* 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 *Englsh* and themselves, are very observant of the *Englsh* 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 kíhkita.

Englshmánuck,

Dutchmánuck, kée-  
nouwin ká wamè  
mittaukéuk - kitonck  
quéhettit.

Mattux swowanna  
kit aúog,

Michichónckquock.

Wame, ewò páwíuck  
Manit wawóntakick.

Ewò manit waumaú  
fachick ká uckquf-  
hanchick.

Keéfaqut aúog.

Hearken to mee.

*Englsh-men.*

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

Their soules goe not to  
the Southwest.

All that know that one  
God.

That love and feare  
Him.

They goe up to Heven.

Michéme weetaan- tamwock.	They ever live in joy.
Naúgom manit wê- kick.	In Gods owne House.
Ewo manit mat wau- óntakick.	They that know not this God.
Matwaumáúfachick.	That love.
Mát ewò uckqushán- chick.	And feare him not.
Kamóotakick.	Thieves.
Pupannouwáchick.	Lyers.
Nochisquauónchick.	Vncleane persons.
Nanompanífsichick.	Idle persons.
Kemineíachick.	Murderers.
Mammaúfachick.	Adulterers.
Nanisquégachick.	Oppressors or fierce.
Wame naúmaki- aúog.	They goe to Hell or the Deepe.
Micheme maúog.	They shall ever lament.
Awaun kukkakote- mógwunnes?	Who told you so?
Manittóo wúfluck- wheke.	Gods Booke or Writing.

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

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

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

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

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

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

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

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

Nétop, kitonckquëan kunnúppamin mi- chéme.		<i>Friend, when you die you perish everlastingly.</i>
Michéme cuppauqua neimmin.		<i>You are everlastingly un- done.</i>
Cummusquauna múckqun manit.		<i>God is angry with you.</i>
Cuppauquanúckqun		<i>He will destroy you.</i>
Wuchè cummanittó- weockmaráuog.		<i>For your many Gods.</i>

Wáme

Wáme pitch chückau- | The whole world shall  
ta mittauke. | 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 question of some of them, What then will become of us? Where then shall we be?

Manit ánawat, | God commandeth,  
Cuppittakúnnamun | That all men now re-  
wépe wáme. | 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 fained Gods and Creators.

More particular:

Two sorts of men shall naked stand,

Before the burning ire Theſ. 1. 8.

Of him that shortly shall appeare,

In dreadfull flaming fire.

First, millions know not God, nor for

His knowledge, care to seeke:

Millions

132 Of their Government and Justice.

Millions have knowledge store, but in  
Obedience are not meeke.

If woe to Indians, where shall Turk,  
where shall appeare the Iew?

O, where shall stand the Christian false?  
O blessed then the True.

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CHAP. XXII.

Of their Government and Justice.

Sâchim -maûog.  
Sachimaûonck,

King. Kings.


A Kingdome or Mo-  
narchie.

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

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

Saunêks.

Saunks.		<i>The Queen, or Sachims Wife.</i>
Sauncksquãog.		<i>Queenes.</i>
Otân, -nash.		<i>The towne, townes.</i>
Otânick.)		<i>To the towne.</i>
Sachimmaacômmock		<i>A Princes house, which</i>
according to their condition, is farre different		
from the other house, both in capacity or re- ceit; and also the finenesse and quality of their Mats.		
Ataúskawaw -wáuog.		<i>Lord, Lords.</i>
Wauôntam.		<i>A Wise man or Coun- sellour.</i>
Wauóntakick.		<i>Wise men.</i>
Enâтч or eatch Keèn		<i>Your will shall be law.</i>
anawáyea.		
Enâтч neèn ánowa.		<i>Let my word stand.</i>
Ntínnume.		<i>He is my man.</i>
Ntaçquêtunck ewò.		<i>He is my subject.</i>
Kuttáçquêtous.		<i>I will subject to you.</i>

*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>I will revenge it.</i>
Kuttannôtous.		<i>I will revenge you.</i>

Miáwene.

Miáwene.	A Court or meeting.
Wèpe cummiáwene.	Come to the meeting.
Miawêtuck.	Let us meet.
Wauwhautowash.	Call a meeting.
Miawémucks.	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 concernes all, either Lawes, or Subsidies, or warres, unto which the people are averte, and by gentle perswasion cannot be brought.	
Peyaùtch naùgum.	Let himsele come here.
Pétiteatch.	Let him come.
Misshaùntowash.	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.
Machissu ewò.	He is nought.
Cuttiantacompáw-	You are a lying fellow.
wem.	
Cuttiantakiskquáw-	You are a lying woman.
quaw.	
Wèpe cukkúmmoot.	You have stole.
Mat méshnawmônash	I did not see those things.



Mát mēsh nummām menash.	I did not take them.
Wēpe kunnishquēko cummiskisāwwaw.	You are fierce and quar- relsome.
<p><i>Obj.</i> I could never discern that excess 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 re- fraine 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 &amp;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?	Why doe you so?
Tawhitch cummoo- tóan?	Why doe you steale?
Tawhitch nanompa- niēan?	Why are you thus idle or base?
Wewhepapúnnoke.	Bind him.
Wēpe kunnishaūmis.	You kild him.
Wēpe kukkeminēan- tin.	You are the murtherer.
Safaumitaūwhitch.	Let him be whipt.
Upponckquittāūw- hitch.	Let him be imprisoned.
	Nippitch

Nippitch ewò.	Let him die.
Niphéttitch.	Let them die.
Niff-Niffoke.	Kill him.
Púm-púmmoke.	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.

Kukkeechequaû- benitch.	You shall be hanged.
Níppansínea.	I am innocent.
Uppansínea-ewo.	He is innocent.
Matmesfnowaû- won.	I knew nothing of it.
NNnowaûntum.	I am sorry.
Nummachiemè.	I have done ill.
Aumaûnemoke.	Let it passe, or take away this accusation.
Konkeeteatch Ewò.	Let him live.
Konkeeteáhetti	Let them live.

*Obsc.*

*Observation generall, of their  
Governments.*

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 Iustice so,*

*That no man farthing leese.*

*When Indians beare the horrid filths,*

2 *Of Irish, English Men,*

*The horrid Oaths and Murthers late,*

*Thus say these Indians then.*

*We wear no Cloaths, have many Gods,*

*And yet our finnes are lesse:*

*You are Barbarians, Pagans wild,*

*Your Land's the Wildernesse.*

## CHAP. XXI.

## Of Marriage.

<b>V</b> uskéne.		<i>A young man.</i>
Keegsquaw.		<i>A Virgin or Maide.</i>
Segaño.		<i>A Widdower.</i>
Segousquaw.		<i>A Widdow.</i>
Wuffénetam.		<i>He goes a wooing.</i>
Nofénemuck.		<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 publicuely) then they count it hainous for either of them to befalse.

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

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

Nquittócow.		He hath one Wife.
Neefócow.		He hath two Wives.
Shócowaw.		He hath three.
Yócowaw.		Four Wives, &c.

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.		Your Wife.
Cowéewo.		How much gave you for her?
Tahanawatu'ta shin- -commaugemus.		Five fathome of their Money.
Napannetashom. paugatash.		Six, or seven, or eight

ſück ta ſhompau- | *Fathome.*  
 gataſh. |  
 If ſome great mans Daughter *Finck quora-*  
*paugataſh*, 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 *puummanummin* *reanguaſh*, that is contribute Money toward the Dowrie.

Nummittamus. | *My Wife.*

Nullógana. |

Waumaúſu. | *Loving.*

Wunnékeſu. | *Proper.*

Maânſu. | *Sober and chaſt.*

Muchickéhea. | *Fruifull.*

Cutchaſhekeámis? | *How many children*  
*have you had?*

Nquittékea. | *I have had one.*

Neeſékea. | *Two, &c.*

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

Katoú eneéchw. | *She is falling into*

| *Travell.*

| *Néechaw*

Néechaw.

She is in Travell.

Paugcótche nechaw.  
waw.She is already deli-  
vered.Kitummáyi-mes-né-  
chaw.She was just now deli-  
vered.

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

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

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

Noofâwwaw.

*A Nurse.*

Noónsu Nonánnis.

*A sucking Child:*

Wunnunògan.

*A Breast.*

Wunnunnóganash.

*Breasts.*

Munnúnnug.

*Milke.*

Aumáinemun.

*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 put her away.*

Npakénaqun.

*I am put away.*

Aquiepakétash.

*Doe not put away.*

Aquiepokesháttous

*Doe not break the knot*

Awetawátuonck.

*of Marriage.*

Tackquiúwock.

*Twins.*

Towiúúwock.

*Orphans.*

Ntouiúú.

*I am an Orphans.*

Wáuchaúnat.

*A Guardian.*

Wauchaúamachick.

*Guardians.*

Nullóquafo.

*My charge or Pupill, or*

*Ward.*

Peewaúqun.

*Looke well to him &c.*

Generall



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 universally submit unto  
it, and hold the Violation of that Bed, Abo-  
minable, 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 Whoredomes 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 not men (say they,)

Mens shame and foule disgrace.

Or men have mixt with Beasts and so,

brought forth that monstrous Race:

## CHAP. XXVI.

## Concerning their Coyne.

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

Their owne is of two sorts; one white, which they make of the stem or stocke of the *Periwinkle*, which they call *Meteauhock*, 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, inclling to blew, which is made of the shell of a fish, which some *English* call *Hens*, *Poquauhock*, and of this sort three make an *English* peny.

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

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

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

Nquittómpscat.	1 peny.
Neesaúmfcát.	2 pence.
Shwaúmfcát.	3 pence.
Yowómfcát.	4 pence.
Napannetashaúmfcát.	5 pence.
Quttataashaúmfcát, or, quttáuaru.	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.
<i>Obs.</i> This they call Neen, which is two of their <i>Quttáuatues</i> , or six pence.	
Piuckquaúmfcát nab nashoaluck, which they call Shwin.	18 <sup>d</sup> . 3 quttáuatues.
Neesneecheckaúmfcát nab yoh, or, yowin.	2 <sup>s</sup> . 4 quttáuatues.
Shwinchekaúmfcát, or napannetashin.	2 <sup>s</sup> . 6 <sup>d</sup> . 5 quttáuatues.

Shwin-

Shwinchekaúmfcát	2 <sup>s</sup> . 6 <sup>d</sup> .	6 quttáuatues.
Yow innchekaúmfcát nab neése.	3 <sup>s</sup> . 6 <sup>d</sup> .	7 quttáuatues.
Yowinnchekaúmfcát nabnashòafuck.	4 <sup>s</sup> .	8 quttáuatues.
Napannetashwin- checkaúmfcát nab yòh.	4 <sup>s</sup> . 6 <sup>d</sup> .	9 quttáuatues
Quttatashincheck aumfcát, or, more com- monly used Piúckquat.	5 <sup>s</sup> .	10 quttáuatues, or, 10 six pences.

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

This one fathom of this their stringed moneý, 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.

Neesaumpaugatuck,	10 shil. 2 Fathom.
Shwaumpaugatuck.	15 shil. 3 Fathom.
Yowompaugatuck,	20 shil. 4 Fathom.
&c.	
Piuckquampaugatuck or, Nquit pausick.	50 shil. 10 Fathome.
Neespausuckquom- paugatuck.	5 lib' 20 Fathome.
Shwepausuck.	30 Fathome.
Yowe pausuck, &c.	
Nquittemittannau- ganompaugatuck.	40 Fathome, or, 10. pounds.
Neesemittannug, &c.	
Tashincheckompau- gatuck?	<i>How many Fathom?</i>

*Obs.* Their white they call *Wompam* (which signifies white): their black *Suckaúhock* (*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- patimmin.	<i>Change my money.</i>
Suckaúhock, naufaké- fachick.	<i>The blacke money.</i>

Wawômpegs,

Wauômpeg, or Wau- ompéſichick-méſim	Give me white.
Aflawompatittea.	Come, let us change.
Anâwſuck.	Shells.
Meteaûhock.	The Periwinkle.
Suckauanaûſuck.	The blacke shells.
Suckauaskéſaquash.	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.	
Papuckakíuash.	Britle, 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 ſhell money with ſtone, and ſo fell their trees with ſtone ſet in a wooden ſtaff, and uſed woden *bowes*: which ſome old & poore women (fearefull to leave the old tradition) uſe to this day.

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

Tutte-

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

Qusûck-anash. | Stone, Stones.

Cauômpsk. | A Whetstone.

Nickâutick. | A kinde of wooden Pincers or Vice.

Enomphômmin. | To thread or string.

Aconaquinnaûog. | Thread the Beads.

Enomphômmin. | Thread, or string these.

Enomphôsachick. | Strung ones.

Sawhooç & Sawhôsachick. | 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.

Mâchequocce. | A Girdle: Which they make curiously of one two, three, foure and five inches thicke 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 silyer; 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,  
VVhere shells nor finest gold's worth ought,  
VVhere nought's worth ought but Grace.

This Coyne the Indians know not of,  
VVho knowes how soone they may?

The English knowing, prize it not,  
But fling't like drosse away.



CHAP. XXV.

Of buying and selling.

<b>A</b> Naqushāuog, or	Traders.
Anaqushānchick	
Anaqushénto.	Let us trade.
Cúttasha?	Have you this or that?
Cowachaūnum?	
Nítasha.	I have.
Nowachaūnum.	
Nquénowhick.	I want this, &c.
Nowékinéam.	I like this.
Nummachinámmin.	I doe not like.
Máunetash nqué-	I want many things.
nowhick.	
Cuttattaūamish.	I will buy this of you.
Nummouanaquish.	I come to buy.
Mouanaqushāuog,	Chapmen.
Mouanaqushānchick.	

*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.

Nummautanagush.	I have bought.
Cummanohamin?	Have you bought?
Cummanohamoush.	I will buy of you.
Nummautanohamin.	I have bought.
Kunnauntatauamish.	I come to buy this.
Comaunekunnúo?	Have you any Cloth?
Koppócki.	Thick cloth.
Wassáppi.	Thin.
Súckinuit.	Black, or blackish.
Mishquinuit.	Red Cloth.
Wómpinuit.	White Cloth.

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

Wompequayi. | Cloth inclining to white.

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

Etouwawayi. | Wollie on both sides.

Muckúcki. | Bare without Wool.

Cheche-

-Chechéke maútsa.	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- núno.	There is no Wool on it.
Tanógganish.	Shake it.
Wúſkmit.	New Cloth.
Tanócki, tanóckſha.	It is torne or rent.
Eatawúſ.	It is Old.
Quttaúñch	Feele it.
Audtà	A paire of ſmall breech- es or Apron.
Cuppáimish	I will pay you, which is a word newly made from the <i>English</i> word pay.
Tahenáuatú?	What price?
Tumóck 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.

Cosaúmawem.

Kuttiackqussaûwaw.

Aquie iackqussaûme.

Aquie Wussaûmo-  
wash.

Tashin Commê-  
simê

Kutteaûg Commé-  
insh.

Nkêke Comméinsh.

Coanombúquffe

Kuttassokakómme.

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

Misquésu Kunúkkeke

Yò aúwusse Wunnê-  
gin

Yo chippaúatu.

Augaufauatu.

Múchickaúatu.

*You aske too much.*

*You are very hard.*

*Be not so hard.*

*Doe not aske so much.*

*How much shall I give  
you?*

*I will give you your Mo-  
ney.*

*I will give you an Otter.*

*You have deceived me.*

*Your Otter is reddish.*

*This is better.*

*This is of another price.*

*It is Cheap.*

*It is deare.*

Wuttun-

Wuttunnaúatu.	It is worth it.
Wunishaunto.	Let us agree.
Aquie neefguttónck qufsifh.	Doe not make adoe.
Wuchè nquíttoimpf- cat.	About a penny.

They are are marvailous subtle in their Bargaines to save a penny : And very suspitious that *English* men labour to deceive them : Therefore 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.

Cummammenash nitteaúguash ?	Will you have my Mo- ney ?
Nonánum.	I cannot.
Nóonshem.	
Tawhitch nonanum éan ?	Why can you not ?
machage nkòckie.	I get nothing.
Tashaumskuffáyi commêsim ?	How many spans will you give me ?
Neesaumfquffáyi.	Two spans.
Shwaumfscuffáyi.	Three spans.
Yowompfscuffáyi.	Foure Spans.
Napannetashaumf- cuffáyi.	Five spans.
Quttatafshaumfikus Sáyi.	Six spans.

Endatashaumscuffâyi.	Seven spans.
Enadatashaumskut- tonâyi.	Seven spans.
Cowénaweke.	You are a rich man.
<i>Obs.</i> 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 <i>Narotic</i> , give me this or that: a disease which they are generally infected with: some more ingenuous, scorne it; but I have often seene an <i>Indian</i> with great quantities of money about him, beg a Knife of an English man, who happily hath had never a peny of money.	
Akêtash-tamòke.	Tell my money.
Now ánnakefe.	I have mis-told.
Cofaúmakefe.	You have told too much.
Cunnoónakefe.	You have told too little.
Shoo kekíneafs.	Lo ke here.
Wunétu nitteaúg.	My money is very good.
Mamattissluòg kut- teaúquock.	Your Beads are naught.
Tashín mesh com- maúg?	How much have you given?
Chichégin.	A Hatchet.
Anaskunck.	A Howe.
Maumichémanege.	A Needle.
Cuttatuppaúnamum.	Take a measure.
	Tatup-

Tatuppauntúhom- min.	To weigh with scales.
Tatuppauntúock. Netátup.	They are aweighing. It is all one.
Kaukakíneamuck. Pebenochichauquá- nick.	} A Looking Glasse.
<i>Obs.</i> It may be wondred what they do with Glasse, having no beautie but a swarfish co- lour, and no dressing but nakednesse; but pride appeares in any colour, and the meanest dresse: and besides generally the women paint their faces with all sorts of colours.	
Cuminanohamó- gunna.	They will buy it of you.
Cuppittakúnneious.	Take your cloth againe.
Cuppittakunnami.	Will you serve me so?
Colaumpeekúnne- mun.	You have tore me off 100 litle cloth.
Cummachetannakún- namous.	I have turn it off for you.
Tawhitch coppitta- kunamiéan?	Why doe you turne it up- on my hand?
Kutchichéginash, kaukinne pokéshaas.	Your Hatchets will be soone broken.
Teáno wáskifhaas.	Soone gapt.
Natouashóckquittea.	A Smalh.
Kuttattaú amish aúke	I would buy land of you.

Tou núckquaque?	<i>How much?</i>
Wuche wuttotánick Plantation.	<i>For a Towne, or,</i>
Nífsékineam.	<i>I have no mind to seeke.</i>
Indiánluck sekineám- wock.	<i>The Indians are not wil- ling.</i>
Noonapúock naúgum	<i>They want roome them- selves.</i>
Cowetompátimmin.	<i>We are friends.</i>
Cummaugakéamísh.	<i>I will give you land.</i>
Aquie chenawaúfish.	<i>Be not charlish.</i>

*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*, *Knife*, nor a rag of cloth in all *America*, but what comes over the dreadfull *Atlantick* Ocean from *Europe*: and yet that *Europe* be not proud, nor *America* discouraged. What treasures are hid in some parts of *America*, and in our *New English* parts, how have foule hands (in smokie houses) the first handling of those *Furres* which are after worne upon the hands of *Queens* and heads of *Princes*?

More



More particular :

- 1 *Ofi have I heard these Indians say,  
These English will deceive us.  
Of all that's ours, our lands and lives.  
In th' end they will bereave us.*
- 2 *So say they, whatsoever they buy,  
(Though small) which shewes they're shie  
Of strangers, fearefull to be catcht  
By fraud, deceipt, 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.

**N**Oónat.  
Noonamautuck-  
quáwhe.  
Kunnoonamaúttuck  
quáush.

| 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 hardshipp and travells it hath yet pleased God to sweeten with some experiences and some little gaine of Language.

Nonamautuckquahe  
ginash.

*Debts.*

Nofaumauckqua  
whe.

*I am much in debt.*

Pitch nippautowin.

*I will bring it you.*

Chenock naquombeg  
cuppauútiin nirtaú  
guash.

*When*

*Will you bring mee my  
money?*

Kunnaúmpatous,  
Kukkeéskwhush.

*I will pay you.*

Keéskwhim teaug  
mésin.

*Pay me my money.*

Tawhitch peyáueyan

*Why doe you come?*

Nnádgecom.

*I come for debts.*

Machétu.

*A poore man.*

Num-

Nummácheke.	I am a poore man.
Mesh nummaüch- nem.	I have been sick.
Nowemacaünañh nit- reäuquash.	I was faire to spend my money in my sickness.
<p>Obs. This is a common, and as (they think) most satisfying 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.</p>	
Mat noteaügo.	I have no money.
Kekineash nippé- tunck.	Looke here in my bag.
Nummáche maüga- nañh.	I have already paid.
Mat coanaümwaü- mis.	You have not kept your word.
Kunnampatöwin keénowwin.	You must pay it.
Machage wuttama- üntam.	He minds it not.
Machage wuttamma- untammöpck.	They take no care about paying.
Michéme notamma- üntam.	I doe alwayes mind it.

Mat nickowemen  
naükocks.

| I cannot ſleep in the night  
for it.

*Generall Observations of their debts.*

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

*More particular:*

*I have heard ingenuous Indians ſay,*

*In debts, they could not ſleepe.*

*How far worſe are ſuch Engliſh then,  
who love in debts to keepe?*

*If debts of pounds cauſe reſtleſſe nights*

*In trade with man and man,*

*How hard's that heart that millions owes  
To God, and yet ſleepe can?*

*Debts paid, 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.

**W**E 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, yea, 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.

Ntauchaumen.	<i>I goe to hunt.</i>
Ncattiteam weeyous.	<i>I long for Venison.</i>
Auchaütuck.	<i>Let us hunt.</i>
Nowerauchaumen.	<i>I will hunt with you.</i>
Anumwock.	<i>Dogs.</i>
Kemehetteas.	<i>Creepe.</i>
Pitch nkemehetteem	<i>I will creepe.</i>
Pumm pummoke.	<i>Shoote.</i>
Uppetetoua.	<i>A man shot accidentally.</i>
Ntaumpauchaumen.	<i>I come from hunting.</i>
Cutchashineanna?	<i>How many have you kild</i>
Nneefinneanna.	<i>I have kild two.</i>
Shwinneanna.	<i>Three.</i>
Nyowinneanna.	<i>Foure.</i>
Npiuckwinneanna.	<i>Ten, &amp;c.</i>
Nneefneecheettafin- neanna.	<i>Twentie.</i>
Nummouashawmen.	<i>I goe to set Traps.</i>
Apèhana.	<i>Trap, Traps.</i>
Asháppock.	<i>Hemp.</i>
Masaúnock.	<i>Flaxe.</i>
Wuskapèhana.	<i>New Traps.</i>
Eataúbana.	<i>Old Traps.</i>

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

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

Npunnowwaumen. | *I must goe to my Traps.*  
 Nummishkommin. | *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 persecutor.

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

Ncummootamuck  
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 feasteth 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 *Sunnuckbig*, (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.

Nanówwuffu.

*It is leane.*

Wauwinnockôo.

*It is fat.*

Weekan.

*It is sweet.*

Machemócut.

*It smells ill.*

Anit.

*It is putrified.*

Poquêsu

*Half a Deere.*

Poskátuck &

*A whole Deere.*

Missêsu.

Kuttiomp.

*A Buck.*

Paucottauwat.

*A young Buck.*

Wawunnes.

*A Doe.*

Qunnêke.

*A Fawns.*

Aunân.

Moósqin.

Yo asipaúgon

*Thus thick of fat.*

Noónatch, or,

*I hunt Venison.*

attuck ntíyu.

Mishánneke ntíyu.

*I hunt a Squirrill.*

Paukunnawaw ntíó.

*I hunt a Beare, &c.*

Wusléke.

*The hinder part of the*

*Deere.*

Apome-ichâsh.

*Thigh: Thighes.*

Uppêke-quòck.

*Shoulder, shoulders:*

Wuskân,

*A bone.*

Wussúckqun

*A tails.*

Awem.

Awemanittin.	} Their Rattling time.
Paushinummin.	
Paushinummaua-	
tittea.	} To divide.
	} Let us divide.

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

*Caúskashunck*, } The Deere skin.

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

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

### Generall Observation of their hunting.

There is a blessing upon endeavour, even to the wildest *Indians*; the sluggard rosts 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 world'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.

**T**Heir Games, (like the *English*) are of two  
forts; 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 publike *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

N

not

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

Ahānu.

*Hee laughs.*

Tawhitchahānean.

*Why doe you laugh?*

Ahānuock.

*They are merrv.*

Nippauochāumen.

*We are dancing.*

Pauochaūog.

*They are playing or dancing.*

Pauochaūtowwin.

*A Bable to play with.*

Akēfuog.

*They are at Cards, or telling of Rushes.*

Pisinnéganash.

*Their playing Rushes.*

Ntakēfemin.

*I am atelling, or counting;*

for their play is a kind of Arithmatick.

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

Ntaquie

Ntaquie akésamen.	<i>I will leave play.</i>
Nchikósimunnash.	<i>I will burne my Rushes.</i>
Wunnaugonhómmin	<i>To play at dice in their</i> <i>Tray.</i>
Afáianash.	<i>The painted Plumbstones</i> <i>whish they throw.</i>
Puttuckquapúonck.	<i>A Playing Arbour.</i>

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

Pasuckquakoho-  
wátiog. | *They meet to foot-ball.*

Cukkúmmote wèpe. | *You steale; As I have*  
often told them in their gamings, and in their  
great losings (whcn they have staked and lost  
their money, clothes, house, corne, and them-  
selves, (if single persons) they will confesse it  
being

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

*Kecagunnamun*, Another kinde of solemne publike meeting, wherein they lie under the trees, in a kinde of Religious observation, and have a mixture of Devotions and sports: But their chiefest Idoll of all for sport and game, is (if their land be at peace) toward Harveft, when they set 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 *Kittickanick*) 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, *Cwequetummons*, 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 too.

2 O fearfull Games! the divell stakes  
But straws and Toyes and Trash,  
(For what is All, compar'd with Christ,  
But \*Dogs meat and Swines wash? \* Phil. 3. 8.  
5106222

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.

<p><b>A</b> Quène. Nanoueshin, &amp; Awêpu.</p>	<p>Peace. A peaceable calme; for Awêpu signifies a calme.</p>
<p>Chépewels, &amp; Mishittâshin. ly speake, and which feeles, untill the Lord Jesus and rebuke the raging seas.</p>	<p>A Northern storme of warre, as they wittily England now wofully chide the winds, and rebuke the raging seas.</p>
<p>Nummusquântum. Tawhitch musquaw- naméan?</p>	<p>I am angry. Why are you angry?</p>
<p>Aquie mulquântash. Chachépislu, nish- quétu.</p>	<p>Cease from anger. Fierce.</p>
<p>Tawhitch chachepi- séttit nishquéhet- tit?</p>	<p>Why are they fierce?</p>

Cummus-



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

*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.

Whauwántowaw  
ánowat.

*There is an Alarm.*

Wopwawnónckquat.  
Amaúmuwaw paúd-  
sha.

*An hubbub.*

*A Messenger is come.*

Keénomp }  
Múckquomp } paúog.

*Captaines, or Valiant  
men.*

Negonsháchick.

*Leaders.*

Kuttówonck.

*A Trumpet.*

Popowuttahig.

*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.

Quaquawtatatteaug

*They traine.*

Machíppog.

*A Quiver.*

Caúquat -tash.

*Arrow, Arrowes.*

Onúttug.

*An halfe Moone in war.*

Péikcunck.

*A Gunne.*

Saúpuck.

*Powder.*

Matit.

*Vnloden.*

Méchimu.

*Loden.*

Mechi-

Mechimúash.	Lode it.
Shóttash.	Shot ; A made word
from us, though their Gunnes they have	
from the <i>French</i> , and often fell 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.
Askwhítteafs.	Keep watch.
Askwhítteáchick.	The Guard.
Askwhítteáúg.	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 O-rations to the people, to kindle a flame of wrath, Valour or revenge from all the Common places which Commanders use to insift on.

Wesáffu.

Wesáſſu	<i>Aſraid.</i>
Cowéſaff.	<i>Are you afraid?</i>
Tawhitch weſáſe- an?	<i>Why feare you?</i>
Manowéſaff.	<i>I feare none.</i>
Kukkuſhickquock.	<i>They feare you.</i>
Noſemitteúnckquock	<i>They fly from us.</i>
Onamatta cowaúta	<i>Let us purſue.</i>
Núckguſha.	<i>I feare him.</i>
Wuſſemo-wock.	<i>He flies, they ſlie.</i>
Npauchíppowem	<i>I ſlie for ſuccour.</i>
Keeſaúname.	<i>Save me.</i>
Npámmuck.	<i>I am ſhot.</i>
Chenawaúſu.	<i>Churliſh.</i>
Waumaúſu.	<i>Loving.</i>
Tawhitch chenawaú ſean?	<i>Why are you churliſh?</i>
Aumánsk.	<i>A Fort.</i>
Waukaunóſint.	<i>They lie in the way.</i>
Cupſhítteáúg.	<i>They fortiſie.</i>
Aumanskiítteáúg.	<i>A ſcorner or mocker.</i>
Kekaúmwaw.	<i>He ſcornes me.</i>
Nkekaúmwuck ewò.	<i>Doe not ſcorne.</i>
Aqúiekekaúmwawſh.	

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

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

Sékinéam.

*I have no mind to it.*

Nissékineug

*He likes not me.*

Númmánneug.

*He hates me.*

Sekinnewauhettúock.

Maninnewauhet-  
túock.

*They hate each other.*

Nowetompátimmin

*We are Friends.*

Wetompáchick.

*Friends.*

Nowepinnátimmin.

*We joyne together.*

Nowepinnáchick.

*My Companions in War,  
or Associates.*

Nowechufettimmin.

*We are Confederates.*

Néchuse ewò

*This is my Associate.*

Wechufittúock.

*They joyne together.*

Nwéche kokkêwem.

*I will be maa with him.*

Chickaüta wétu.

*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 scórcht 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.*

Nummissinnám  
ewo.

*This is my Captive.*

Waskeiúhettim-  
mitch.

*At beginning of the  
fight.*

Nickqueintónck-  
quock

*They come against us.*

Nickqueintouôog.

*I will make Warre upon  
them.*

Nippauquanaúog.

*I will destroy them.*

Queintauatíttea.

*Let us goe against them.*

Kunnauntatáuhuck-  
qun.

*He comes to kill you.*

Paúquana.

*There is a slaughter.*

Peguttôog paúqua-  
nan.

*The Peguts are slaine.*

Awaun Wuttúnnene?

*Who have the Victory.*

Tashittáwho?

*How many are slaine?*

Neeftáwho.

*Two are slaine?*

Piuckqunneáanna.

*Ten are slaine.*

*Obs.* Their Warres are farre lesse bloody, and devouring then the cruell Warres of Europe; and seldome twenty slaine in a pitchd 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: 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-nisflope.

*Kill kill.*

Kunnish.

*I will kill you.*

Kunnishickqun

*He will kill you.*

ewo.

Kunnishickquock.

*They will kill you.*

Siuckisluog.

*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	Remember your Wives,
cummittamustuf-	and Children.
suck ka cummucki-	
aug.	
Eatch keen anawaye-	Let all be as you saye.
an.	
Cowawwunhatiwem.	You speake truly.
Cowauontam.	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,*

*I It is no wonder then:*

*They teare out one anothers throats!*

*But now that English Men,*

*That*



That boast themselves Gods Children, and  
 2 Members of Christ to be,  
 That they should thus break out in flames.  
 Sure 'tis a Mystery!

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

CHAP. XXX.

Of their paintings.

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

Wómpi		white.
Mówi-súcki.		Black.
Msqúi.		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 *Metewis* is an Indian Towne a day and a halfe Journey, or lesse (west, from the *Massachusetts*) called *Metewêmesick*, *Wussuckhòsu*.

| A painted Coat.

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

*Aunakêsu*.

| He is painted.

*Aunakéuck*.

| They are painted.

*Tawhitch auna kéan?*

| Why doe you paint your selfe?

*Chéskhosh*.

| Wipe off.

*Cummachiteoûwunash kuskeéfuckquash*.

| You spoile your Face.

*Mat pitch cowáhick*

| The God that made you

*Manit keefiteónckqus*

| will not know you.

### *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 grieffe. wee may remember it of some of our Fore-Fathers in this Nation.) How much then are we bound to our most holy Maker  
for

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

More particular :

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

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

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

CHAP. XXXI.

Of Sicknesse.

**N**Ummaüchnem | *I am sick,*  
Mauchinaui. | *He is sick.*

O

Yo

Yo Wuttunsin		<i>He keepes his Bed.</i>
Achie nummauch-		<i>I am very sick.</i>
nem.		
Nóonshem metesim-		<i>I cannot eate.</i>
min.		
Mach ge nummete		<i>I eat nothing.</i>
summin.		
Tockerutsinámmín ?		<i>What think you ?</i>
Pitch nkéeteem ?		<i>Shall I recover ?</i>
Niskéelaquush mau-		<i>My eyes faile me.</i>
chinaash.		
Ncuslawóntapam.		<i>My head akes.</i>
Npummaumpiteunck		<i>My Teeth ake.</i>
Nchesámmáttam,		<i>I am in paine.</i>
Nchéámmam.		

*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  
Kúspissem.

| *Bind my head.*

Wauaúpunish

Wauaupunish	<i>Lift up my head.</i>
Nippaguontup.	
Nchésamam nséte.	<i>My Foot is sore.</i>
Machage nickow èmen	<i>I sleep not.</i>
Nnanótiflu.	<i>I have a Fever.</i>
Wame kullópita nohock.	<i>My body burnes.</i>
Ntátupe nòte, or chickot.	<i>I am all on fire.</i>
Yo ntéatchin.	<i>I shake for Cold.</i>
Ntátuppe wunnêpog.	<i>I shake as a leaf.</i>
Puttuckhumma.	<i>Cover me.</i>
Paütous nototám min.	<i>Reach me the drinke.</i>
<i>Obs.</i> Which is onely in all their extremi- ties a little boild water, without the additi- on of crum or drop of other comfort : O <i>Englands mercies, &amp;c.</i>	
Tahaspunáyi?	<i>What ayles he?</i>
Tocketúspanem?	<i>What aile you?</i>
Tocketuspunnaú- magún?	<i>What hurt hath he done to you?</i>
Chassaqúnfin?	<i>How long hath he been 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 solemn, unless 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.

Nummôckquefe.

*I have a swelling.*

Mocquêsui

*He is swelled.*

Wâmewuhôck-

*All his body is swelled.*

Mockquêsui.

*He hath the Pox.*

Mamaskishaûi.

*The Pox.*

Mamaskishaûonck.

*The last pox.*

Mamaskishaûmitch.

*He hath the plague.*

Wesauashaûi.

*The plague.*

Wesauashaûonck.

*The great plague.*

Wesauashaûmitch.

*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.*

Nqunnuckquus.

*I am lame.*

Ncûpsa.

*I am deafe.*

Npôckunnum.



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

Mi quineash.

*The vaines.*

Miqui, nœpuck.

*Blood*

Nſanapaufhaumen.

*I have the bloody Fluxe.*

Matux puckqua-  
tchick aũwaw.

*He cannot goe to ſtool.*

Poww w.

*Their Prieſt.*

Maunêtu.

*A Conurer.*

Powwaw nippêtea.

*The prieſt is curing him.*

Yo Wutteantawaw.

*He is ſaying his cure.*

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

Máſkit



Máskit ponamín.

| Give me a Plaister.

Maskit

| 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.

Nickéetem.

| 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 univertall race of *Adam*, ionnes (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, (was  
Davids speech,)*

1 *And true of sick Folks all :*

*Mans Lease it fades, his Clay house cracks;  
Before it's dreadfull Fall.*

*Like Grasshopper the Indian leapes,*

2 *Till blasts of sicknesse rise :*

*Nor soule nor Body Physick hath,*

*Then Soule and Body dies.*

*O happy English who for both,*

*Have precious physicks store :*

*How should (when Christ hath both refresh't,*

*Thy Love and zeale be more ?*

---

CHAP. XXXII.

*Of Death and Buriall, &c.*

**A**s Pummisín.  
Neenè.  
Paúawut kítónck-  
quèwa.

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

Cheché-

Chachéwunnea.		<i>He is neere dead.</i>
Kitonckquēi.		<i>Hee is dead.</i>
Nipwî mâw.		<i>He is gone.</i>
Kakitonckquēban.		<i>They are dead and gone.</i>
Sequttôj.		<i>He is in blacke ;</i>

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

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

Séquit.		<i>Soot.</i>
Michemeshâwi.		<i>He is gone for ever.</i>
Mat wônck kunnaw- mône.		<i>You shall never see him more.</i>
Wunnowaúntam		<i>Grieved and in bitter-</i>
Wullóafin.		<i>nesse.</i>
Nnowântam, alóafin.		<i>I am grieved for you.</i>

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

194 Of Death and Buriall, &c.

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

Chepalsotam.		<i>The dead Sachim.</i>
Mauchaúhom.		<i>The dead man.</i>
Mauchaúhomwock.		} <i>The dead.</i>
Chepeck.		
Chepaiquáw.		<i>A dead woman.</i>
Yoápapan.		<i>He that was here.</i>
Sachimaúpan.		<i>He that was Prince here.</i>

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

Aquie míshash.aquie		<i>Doe not name.</i>
míshómmokc.		<i>You wrong mee, to wit, in naming my dead.</i>
Cowewênaki.		
Posakúnnamun.		<i>To bury.</i>

Aukúck

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

*Mockauánu,* One of chiefest esteeme,  
 who winds up and buries the dead. commonly  
 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, *Сампоинicus*, having buried his  
 sonne. he burn'd his owne Palace, and all his  
 goods in it. (amongst them to a great value)  
 in a sollemne remembrance of his sonne. and  
 in a kind of humble Expiation to the Gods,  
 who

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

*The generall Observation of their Dead.*

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

More particular :

*The Indians say their bodies die,  
Their soules they doe not die;  
worse are then Indians such, as hold  
The soules mortalitie.*

*Our hopelesse Bodie rots, say they,  
Is gone eternally,  
English hope better, yet some's hope  
Proves endlesse miserie.*

*Two Worlds of men shall rise and stand  
'Fore Christs most dreadfull barre;  
Indians, and English naked too,  
That now most gallant are.*

*True*

Of Death and Buriall, &c. 197

*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 supportment in so many varieties of hardship and outward miseries, I have had such converse with Barbarous Nations, and have been mercifully assisted, to frame this poore **K E Y**, which may, (through His Blessing) in His owne holy season) open a Doore; yea, Doores of unknowne 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.**

The TABLE.

CHAP.	PAGE.
I. <b>O</b> F <i>Salutation.</i>	1
II. <b>O</b> F <i>Eating and Entertainment.</i>	10
III. <i>Of Sleep.</i>	17
IV. <i>Of their Numbers.</i>	22
V. <i>Of Relations of Consanguinity, &amp;c.</i>	27
VI. <i>Of House, Family, &amp;c.</i>	31
VII. <i>Of Parts of Body.</i>	48
VIII. <i>Of Discourse and Names.</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. <i>Of their Nakednesse and Clothing.</i>	110
XXI. <i>Of their Religion, Soule, &amp;c.</i>	114
XXII. <i>Of their Government.</i>	132
XXIII. <i>Of their Marriages.</i>	138
XXIV. <i>Of their Coyne.</i>	144
XXV. <i>Of their Trading.</i>	151
XXVI. <i>Of their Debts and Trusting.</i>	159
XXVII. <i>Of their Hunting.</i>	163
XXVIII. <i>Of their Sports and Gaming.</i>	169
XXIX. <i>Of their Warres.</i>	174
XXX. <i>Of their Paintings.</i>	183
XXXI. <i>Of their Sicknesse.</i>	185
XXXII. <i>Of their Death and Buriall:</i>	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.

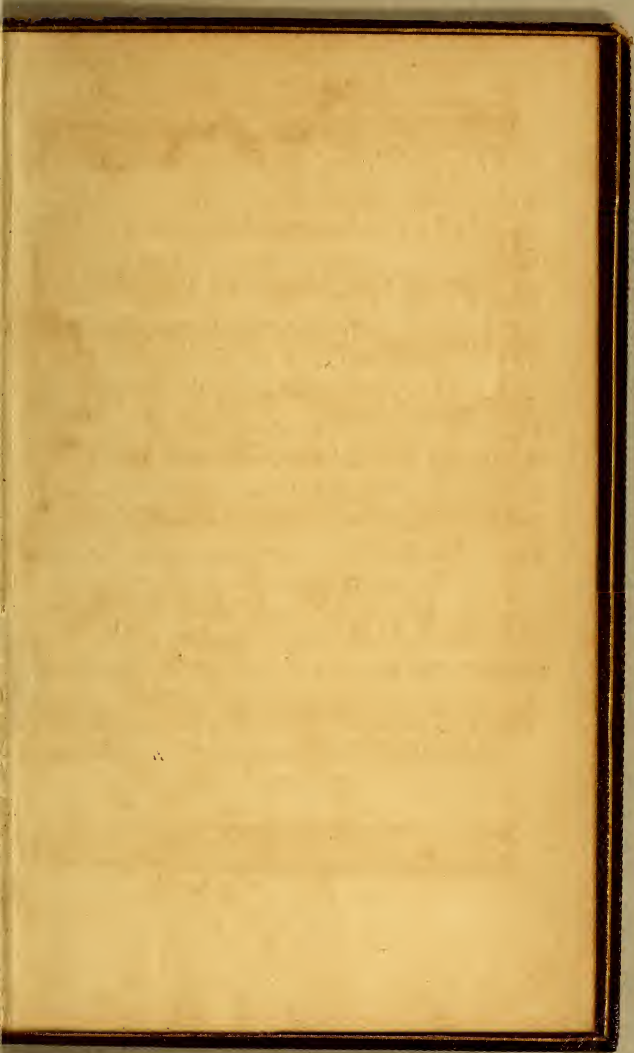


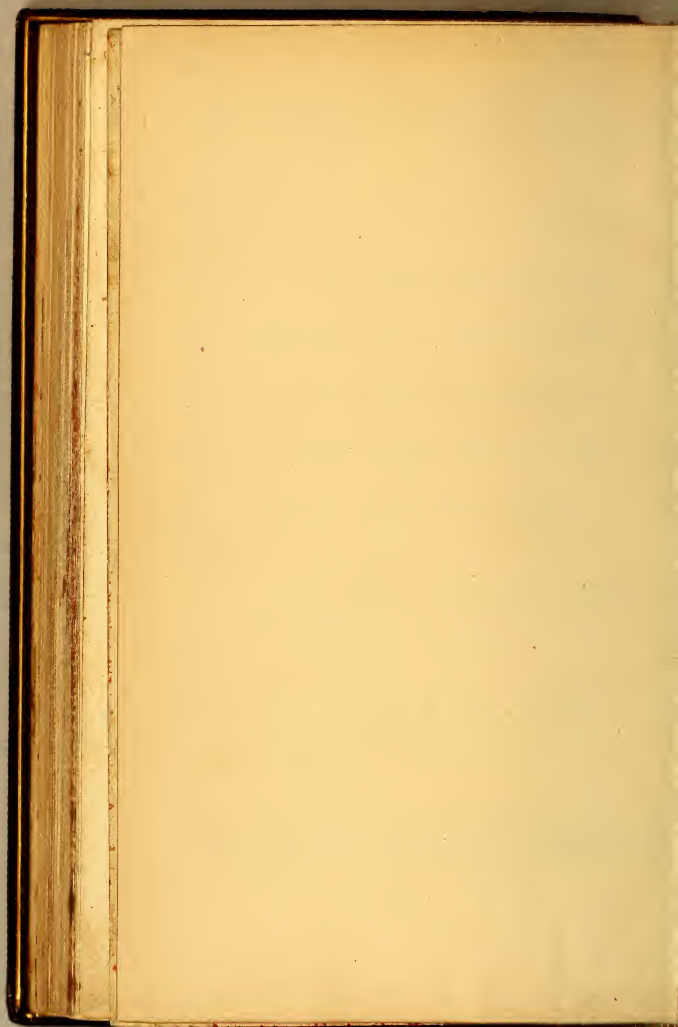
I Have read over these thirty Chapters of the American Language, to me wholly unknowne, and the Observations, these I conceive inoffensive; and that the Worke may conduce to the happy end intended by the Author.

IO. LANGLEY.

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