GLOSSARY OF THE MOHEGAN-PEQUOT LANGUAGE

BY J. DYNELEY PRINCE AND FRANK G. SPECK

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

The following word-list of 446 words and forms were all collected by Mr Speck during the last year at Mohegan, Conn., chiefly from Mrs Fielding, and submitted to Professor Prince in Mrs Fielding's spelling. In arranging these words into a glossary, all the work of which was done by Professor Prince, it has been thought best for sentimental reasons to adhere to Mrs Fielding's orthography, imperfect as it is. Her system is undoubtedly that of the few white men and educated Indians who tried to write the Pequot language while it was still a living idiom. The proper pronunciation of each Pequot word as uttered by Mrs Fielding is given in parentheses, in accordance with the following method: Of the vowels, $\hat{a} = a$ in "father"; $\hat{a} = aw$ in "awful"; $\hat{e} = ay$ in "may"; $\hat{e} = e$ in "met"; $\hat{i} = i$ in "machine"; $\hat{e} = i$ in "pin"; $\hat{o} = o$ in "note"; $\hat{d} = o$ in "not"; $\hat{u} = u$ in "rule"; $\hat{u} = u$ in "but"; $\hat{u} = oo$ in "foot." The apostrophe (') = a short indeterminate $\hat{u}$-vowel. The consonants have the English values, except that $g$ is always hard as in "go"; final $-kw = kw\hat{u}$, with a very short final vowel; $\hat{n} =$ nasal $n$ as in French final $n$; $\hat{r} = sh$. The combination $ts\hat{v}$ is to
be pronounced with a slight palatalization after the sibilant. The inverted comma (‘) indicates a light rough breathing similar to the Arabic medial \( \text{h} \).

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

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

In the Pequot phonetics we note that the Peq. \( b \) generally = N. \( \beta \), and that the Peq. has an indeterminate consonant \( b \) between \( b \) and \( w \).\(^3\) This is probably the sound which Eliot indicated by \( f f \). Furthermore Peq. \( d = \text{N. t} \), Peq. \( g = \text{N. k} \), and Peq. \( s = \text{N. s} \), thus showing the marked tendency of the Pequot to medialization. Perhaps the most striking characteristic of Mrs Fielding's Pequot is the extraordinary elision of the original \( l = r = n \). Thus, we find *moish hen* = N. *monish*; *ikekuzoo* 'he works' shows the same stem as the Abn. *aloka*; *weyungoo* = Abn. *ulôgúa* yesterday = N. *wunnunkw*;

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


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

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zoogeryon rain = Abn. soglon = N. sokenum, etc. This inability on the part of the Pequots to pronounce an l-r sound is even seen in their English loanwords. Thus, beyoti plate; beyungut blanket; beyoum broom. There is no r-sound in Peq., in spite of Mrs Fielding's repeated use of this consonant in her text as a mere stop consonant (see Am. Anthropol. v, 199). A most curious point in this dialect is the dual pronunciation of some words with either j or hard g. Thus, chawgwan or goggwan what; googernos or goojernos. This perhaps points to a blending in Mrs Fielding's idiom of two distinct Algonquian linguistic variations, i. e., one which used the j-sound as in Abenaki and Ojibwe, and one which regularly used the hard g as in Peq. woggey for, in order that, = Abn. waji.

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

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<tr>
<td>one</td>
<td>neqút</td>
<td>nik’t</td>
<td>nquit</td>
<td>nequt</td>
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<td>two</td>
<td>nís</td>
<td>nís</td>
<td>neesse</td>
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<td>three</td>
<td>ch’wi</td>
<td>ch’wi</td>
<td>nish</td>
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<td>four</td>
<td>iāw</td>
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<td>yoh</td>
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<td>five</td>
<td>nīpāu</td>
<td>nīpā</td>
<td>nepanna</td>
<td>napanna</td>
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<td>six</td>
<td>k’āusk</td>
<td>nī’kūdās</td>
<td>quitta</td>
<td>neguittash</td>
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<tr>
<td>seven</td>
<td>nīzū’sh</td>
<td>nī’zhūs</td>
<td>enada</td>
<td>nesausuk</td>
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<tr>
<td>eight</td>
<td>ch’wi-č sk</td>
<td>ch’hōns</td>
<td>shwosuck</td>
<td>shawosuk</td>
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<tr>
<td>nine</td>
<td>bōzūk’i kwōng</td>
<td>bōzūk’i gōn</td>
<td>paskugit</td>
<td>paskoogun</td>
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<td>ten</td>
<td>bā’īg</td>
<td>bā’īg</td>
<td>piuck</td>
<td>puik</td>
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It should be noted in this connection that the Peq. s tends to become ṣ in juxtaposition with another consonant. Thus, squaaw = ṣkwā woman, and skeesucks = ṣkāzūks eyes. Two noteworthy cases of metathesis are seen in Peq. geyommon spoon = Abn. amkuon, and Peq. skeeshu quick = Oj. kejidin.

The original grammatical phenomena are poorly preserved in Mrs Fielding's idiom. Thus we find the inan. indef. form neweek-
tumun explained by her as meaning 'I love him.' This can only mean 'I love it.' In another instance (see Weeshawgunsh) she uses the inan. pl. ending -sk where the an. pl. -ug should have been employed. Furthermore, her moods have nearly all disappeared (Cf. yunjunum 'that he open,' not a subjunctive at all), but note wombunseyon 'if I live in the morning,' a genuine conditional. Other correct forms, however, have been rescued from the wreck. Thus, newotinemong he helps me (Am. Anth., v, 204); newotinemowo I help him, etc. In qouwnehige 'it scares me,' the n of the 1st p. has been lost, i. e., nequonwehige is the correct form. The preservation of the phonetic infix -t- is also noticeable, as in gertub, q. v., and the imperative suffix -ush is still extant. See s. v. Beush.

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

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

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

Ahupanun come here. Brothertown word. No cognate.

Appece apple (āpt's). There is no native equivalent for 'apple' in Abn. (aples) or D. (apel). The word is not given in ND.

Aquell hello (ēkwil') = Abn. kuai.

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

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

Bahkeder maybe, perhaps (bākid'). This is past. The fut. is bākī- mūs. Cf. N. paguodche (fut.). Element pa = bah? The separate form is bahke.

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

Beebee evil spirit (bibi)?

Beed bed (bid'). Eng. loanword.

Beeddunk bedstead (bidunk) = beed + the loc. ending.


Beetkuz lady's dress (bī'tkō'z) = Abn. pitkōson coat.

Beitar Friday (bā'ītā). Here we certainly expect the ō which is not present.

Bekedum give up (bīkēldūm'). Cogn. with Abn. nd-abagidam I void excrement, renounce; D. pakatatamaūwan to forgive someone, I.D. 106 (see Am. Anth. v, 207).

Beksees pig (bīkēstī). Eng. loanword with dim. -stī; cf. Abn. pīks, showing the s of the Eng. plural.

Bemunt thread (bīlmūnt) = N. pemunneeoh cord, string.

Beowhy flour (bīlűwī)?

Bercud smoke (bākū'd) = N. pukut; RW. puck; Abn. pekedas smoke.

Bēush come, with inv. -sh (bī'ūš) from 〈bī〉 come = N. peyāu, Abn. pau (see Am. Anth. v, 205). In Pequot we find also mūs nē-biyo I shall come. See Mus and Beyor.

Beyor he is coming (bīgō). See Beush.

Beyoshermeed meat (bīyā'ūshāmīd). A hybrid, from bīyā'ūs, a variant of weous meat, q. v. + Eng. meat. Note here the medial ū.

Beyoti plate (bīyō'tī). Eng. loanword. Note the change of l to y.

Beyoum broom (bīyō'm'). Eng. loanword with softened r.

Beyungut blanket (bīyū'ngūt). Eng. loanword. Cf. the Narr. pina-quet, also a loanword.
Biog ten (bəł'ıp). Stiles piugg; N. piuk, piog; Long Island payac, pauné. This is a genuine New England numeral. Abn. has mdala and Pass. mtuln ten.

Bodernashah flying (adj. (bōdūnā'sā). Cogn. with N. ptyeu it flies and with du in Abn. pami-duo he flies.

Boige porridge (bōj) = N. sebaheg, pottage. See Weousiboige.

Bomkugedoh all the world (bō'mkūgi'dā). Bom = wom with ṣ; kūgi must be a reduplication of ki earth. See Am. Anth., v, 206, 11.

Bookque dirt blowing (bū'k-kwā'). Lit. 'it blows'; N. putau he blows, ND. 227.

Booksha break, lit. he b. (bū'kšā). Abn. poskwendmuk one b.; RW. pokeshā. I connect this with Abn. pask-ha shoot.

Boooosee cat (bōpās). No cognate.

Bopuquatees little quail (bōpū'l'kwātī's). Stiles papoqueateece partridge; N. pāhphākshaas, pohpohkussu; RW. pauuok.

Borwesa pretty well (bā'wū'sā') with a variant form pā'wū'sī'. This must be a derivative from the N. stem peāwe little, seen also in Abn. tūsēssī' he is little.

Borzugwone one thing, from borzug one (bā'zūgwə'n) = N. pasuk, psauka; Abn. pasegewon.

Boshkeag gun (bō'škí'g) = RW. peskunch; Abn. paskhigan; Cree paskesiggun. See Bushkwa.

Bosu good-day (bā'u'sā'). Plainly a deriv. from Fr. bonjour. Brothertown word.

Boyzug one (bīzū'g); see above borzugwone. Cogn. with Abn. pasegewon; Old Alg. pēsekwa; RW. pawuok; Oj. pāzihik; Cree peyak. Mrs F. wrote the form boyug in the sermon, perhaps by accident, but it may be an old form seen in Cree peyak?

Bozukukwone nine (bōzūkū'kwōng) also bōzūkū'gōn; cf. N. pakugun. Bumbige a splint which binds a basket (bōmbā'īg)?

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

Bungasoo lame (bī'ngasā'). This may be cogn. with N. and RW. qunnukwesu he is lame; cf. Abn. ngwetsidaiwi lamely.

Bunnedwong knife (būn'dwōng) = RW. punnētunck; Stiles punnee-dunk.

Bunneed bonnet (bū'ntō'). Eng. loanword.

Ne bushkøzetæorsun I fall down (nī būskōnzaa'tī'sūn). Also Niantic acc. to Mrs F. Cf. N. penushau, petshaog they fall.

Bushkwa he shoots (bōšk'wā) = Abn. paskhomuk to shoot. See Boshkeag.
Bushkwa noon (bů'škwá') = N. puhshequeen; RW. paushaquaw; Abn. paskua.

B’wachu small (bōwá’chū) = N. pechean he makes small; Abn. pi’sessit he is small.

Bweze pot, chamberpot (büwlz) = N. wisq a vessel, dish.

Byowhy good-bye (bd’Owd’i) ; plainly an Eng. loanword from ‘bye-bye.’

Canakisheun where are you going? (Kânâkı’shëun.) Brothertown word. From Oj. aka where, ija go.

Canukey private parts (kânú’ki) must be from the same stem as N. kinukkinum he mixes; cf. N. kenugke among.

Chawgwan what, something (chá’gwón). Cogn. with Abn. kagui; Pass. kekw; N. chagwas. Chawgwan is pronounced also gd’gwán with hard g. See Am. Anth., V, 205. For its use, cf. chawgwan ne what is that; womme chawgwansh all things.

Chawahog where (chá’hóg). I can find no cognate for this. N. uttyeu; Abn. tondaka where. In Pequot chawahog gertish = where are you going? See s. v. GERTISH. Chawahog gerwoochi = whence come you? Chawahog is often suffixed, as gëtëwi tubë jöhd’g where shall he stay?

Chawsun hard (chá’sún). No cognate.

Cheegut weak-fish, Labrus Squeteage (chë’gút) = N. checout, chequit, from chohki spotted? (ND. 21).


Cheeme always (chï’mi), abbrev. for wucheme, q. v. Cf. Abn. majimiwi; N. micheme.

Cheephuggey dreadful, terrible (chipú’ggi) = D. tschipinaquot he is terrible. Same stem as in tschipey spirit (see JEEBI, and Prince in Proc. Amer. Philos. Soc., xli, 29).

Cheewee nearly, in cheewee bushkwa nearly noon (chï’-wi’). Perhaps cogn. with Abn. paso-jiwa almost.

Cheewhy new (chï’whâi). No cognate.

Cheewe three (chïwi) = N. nishwe; RW. pl. inan. shwinash; Stiles shweh.

Cheewe-osk eight (chïwi’-ö’sk). Stiles shwausk; RW. shwosuck; N. shwosuk; Abn. nsözek.

Choy nose (chôi) = Stiles wuchaun; N. mutchan; Abn. mejôl.

Chuggunce hay (chï’güns). I think this must be the word for ‘chicken’ and an Eng. loanword. See KERCHUSH.
CHUNCHE must (ch'i'nchi) = Abn. achowi. This is not in N., where mos = must (see Mus).

CHUNCHERCEE, see KUNCHERCEE.

Ne chuntum I want (né-chántum) = N. ahchewontam he desires it.
Ne chuyer I need (né-chū'yū); chūwak they need. See Am. Anth., v, 203, and cf. Chuntum.


COCHISE Old man (kchdz'is) = N. kechis, pl. -og; Abn. kchayi from k'chi = big, great. Cf. s. v. Gunch.

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

DOOSETAR Tuesday (Dù'sätä).
DORBE table (dù'bi). Eng. loanword.
DORKES turkeys (dàk'ts). Loanword, also in D. tschikenum turkey, from Eng. 'chicken.' Abn. nahama; N. neyhom = turkey.
DORNUPS turnips (dànū'ps). Eng. loanword.
DOZORTAR Thursday (DdFzdta).
DORBE table (dd'bi). Eng. loanword.
DORKES turkeys (ddikis). Loanword, also in Dtschikenum turkey, from Eng. 'chicken.' Abn. nahama; N. neyhom = turkey.
DORNUPS turnips (ddnz'js). Eng. loanword.
DUCKSONNE he falls down (dù'ksàn'), perhaps cogn. with N. nu'k-shean it falls down. Cf. Abn. pagesin it falls, said of a thunderbolt.
DUCKWONG mortar (dûkwōng) = N. tagguhwonk; RW. tdcunuk; Abn. tagwadgan; D. tachquahoakan, all from the stem seen in N. togkau he pounds. See TEECOMMEEWAAS.
DUCKSUNNE he falls down (dzi2'kszni'), perhaps cogn. with N. nu'k-shean it falls down. Cf. Abn. pagesin it falls, said of a thunderbolt.
DUN day (di2'kszni'), perhaps cogn. with N. nu'k-shean it falls down. Cf. Abn. pagesin it falls, said of a thunderbolt.
DUPKWOH night, dark (dz'pkwz?) = Abn. tebokw. Loc. of dzipkw;2 is dapkwzg.
EEN, pl. eenug man (i'n, i'nüg) = N. ninnu, seen also in Abn. -winno, only in endings. Cf. Ojibwe iniini. Trumbull says, in ND. 292, that N. ninnu emphasizes the 3d pers., and through it the 1st pers. Thus, noh, neen, n'un 'he is such as this one' or 'as I am.' Ninnu was used only when speaking of men of the Indian race. Missinawog meant men of other races. See SKEEDUMBORK.
EWO, EWASH he says, say it; inv. (i'wö, i'wás). This contains the same stem as Abn. i-dam he says it. Cf. also RW. teagua nteawem what shall I say? In Peq. né-iwo = I say, without the infixed -t.
GAWGWAN. See CHAWGWAN.
GE, GER you (ge). This is a common Algonquian heritage. Cf. N. and RW. keen; D. ki; Oj. küm; Abn. kia; Pass. kil; Micmac keen; etc. Geeshquuddu he is angry (gi'zkwüdä) is apparently not equivalent to N. musquantum (acc. to Trumbull from musqui red and -antum a state of mind?). Also Abn. muskwaldam.
GEESHTUTUSH wash thyself (gi'z'tütush) = N. kutchissetausch wash thyself; Abn. kaziljömuk.
GEESK day in yougeesk, q. v. (gisk). See GEESKOD.
GEESKOD day (gi'z'kud) = C. kesukod, RW. keesakat, N. kesuk, Abn. kisgad, D. gischquik.
GEETUZUG cattle (g'tūtūg) = RW. netasūg, N. netasu, pl. -og. In Pequot geetus is the singular.

GEEZUSHG sun (g'tūg'ig) = RW. kesuckquand the sun as a god; Abn. kizos, D. gischuch. Stiles gives meenun as the sun.

GEI chair (g'tā'i). I believe this is a corruption of Eng. chair.

GERKEWOH drunk (gēkē'wū) = D. kee cakēwus thou art drunk, from Salem Town Records, Lib. B (Trenton, N. J.). The N. cognate is kogkeissippamwaen he is drunk; kakewaui, he is mad, crazy, ND. 30.

GEMOODO he steals (g'mū'dū) = Narr. kamootahick thieves; N. kummuto; Abn. kamodnamuk one steals. See Am. Anth., v, 205.

GERSUBERTOH it is hot (g'sū'dēō) = RW. kusōpita; Oj. nkijob I am hot in a house; N. kussitau it is hot. See GERSUDAH.

GERSUDAH it is hot, said of the weather (g'sū'dā). See GERSUBERTOH.

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

GERTAKWISH going to (g'tāwō'š); g + t + awi + 3. For aui, cf. N. aui he goes, ND. 267. I believe this is cogn. with Abn. kadawi, the sign of the future, where the k- is part of the root and not the second person. The k in gertakwish is nothing but the common Algonquian rough breathing. See GETAHWE.

GERTINEMONG he helps you (g'tīnemōng). Cf. nīwōti'nelmōng he helps me, Am. Anth., v, 204. The stem is wotine q. v. and cf. RW. kuttannumous he helps thee. In Abn. there is an inherent k, as in kdemongalmi help me, where k is not the 2d pers. The N. stem is annumaok he helps him, which is probably a cognate.

GERTUB you stay (g'tūb). Here k is the 2d pers.; t is the infix before the vowel, and ūb is the stem. Cf. Abn. wd-abin he stays, sits; N. nuttappin I sit; weetappu he sits with him, etc. In Peq. gētāwū tūbō = he is going to stay, for wtubō = 3d pers.

GERTUHMĀH he sings (g'tū'mā), pl. gertuhmāk they sing = N. ketuhom he sings. This ketu-gertuh = Abn. kadawi seen in kadawintōdit they who sing. The original stem is evidently seen in N. unnuham he sings. Abn. kadawintōdit really means "those who wish (kadawi) to sing."

GERTUMKISH get up (g'tūm'kisī) ! The root is really umki; cf. Abn. ōmiki, arise, seen in wd-ōmikin; N. omohku he gets up. In Pequot also nēgētūmki I arise.

NĒ-GETAHWE I am going (nē-gētā'wi). See GERTAKWISH. This is used exactly like the Abn. kadawi; cf. nē g'tāwi gštūtūs I am going to wash. Gētāwū tūbō' = he shall stay.
GEYOMMON spoon (giyō'mōn) = Abn. amkuōn; C. kunnaum, quonnam.

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

GIGETOOKERWONG language (gigētū'kēwōng) with the regular abstr. ending -wōng = Abn. ēgān, Pass. ēgūn. Cf. N. Indianne unmont-wuwaonk, hettuwonk language, from hettuog they talk together.

GOGGEY depart, get out (g-ги) = Abn. kwajek outside; cf. Am. Anth., v, 204. N. pohguaddit outside; RW. puckquatchick.

GOGGWON what (ga'gwbn) = chawgwan, q. v. Note hard g for j, a frequent occurrence in Pequot-Mohegan.

GOONE fallen snow (g2n) = N. kun; D. gūn; but Abn. psōn. See SOOPJOh.

NE-GOONGERTOON I am thirsty (nē-gā'ngētūn). Cf. N. nukkoku'tun I thirst.

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

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

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

GORDUNCH take off, inv. (gāl di'nsh), cogn. with N. kodtinum he draws off.


NE-GOWWE I sleep (nēgā'wi) = Abn. kāwį; D. gāwwin; N. koueu. See COWISH.

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

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

GUNG young. See GUNGGUMB.

GUNGGUMB young man (gūng-gū'mb) is plainly a corruption of a form like N. nunkomp youth, from nunk-light + omp = man; seen in RW. skeetomp; Pass. skitap man. See GUNG-SHQUAWS.

GUNG-SHQUAWS young girl; corr. of N. nunkwa; Abn. ndōxkwa.
GUNGWEEKSUMA somebody whistling (gün-gwiksümä). This prefix may be an abbreviation for chawgwo'n? See Gweksu.

GUNISH long, inan. pl. (günä'ïš) = N. quñni, Abn. kweni.

GUSHERCHUNG spirits' light from punkwood (guskechung). No cognate.

GWART quart (gwårt). Eng. loanword.

GWEKSU he whistles (gwi'ksif) = Abn. kikwsu he whistles and kikwsowagan whistling. See Gungweeksuma.

GWUNSNOG pestle (gwunsndg) = N. quinahsin, lit. 'a long stone,' from quñni + assun. See Sun.


HUZZEES horse (h'zi's). Eng. loanword. Cf. Abn. ases; Pass. ha-as. Eliot has horsesug, pl., but the form nahnaiveumooad't 'creature that carries' occurs in Natick. Cf. D. nanayungenes (Heckewelder Correspondence, 402).

IKEKUZOO he works (diki'klz~2) = Abn. aloka; N. anakausu I work. Here again we have the elided 1-n in Pequot. Āiki = aloka-anaka.

IKUNZOO work (noun d'ik~nzz2'). See Ikekuzoo.

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

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

JEEBICORNUG hell (jìbâk'd'núg). This probably contains the elements jeebi and ohke land, i. e. spirit land. See Debecornug, and cf. Am. Anth., v, 203.

JEETS bird (jìts) = Abn. sips, with palatalized sibilant and change of p to t. The N. was puppinshaas, from a different stem.

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

JONNOW near? (Jeffnd'i) is a doubtful word without cognate.

Joshe so much (jashk), as in joshe goone so much snow. Perhaps this is connected with Abn. kasi so much?

Ne joyquatam I am in a hurry (nê-fâ'kwâtûm). This must be cognate with D. schawi immediately; schauwessin he makes haste. I can find no other cognate.

Joyquish be quick (jiikwi'sh) is evidently the imv. of the above.

Juni crazy (jûnd'i) seen in juni shquaaw a crazy woman. No cognate.

Juniun a crazy man (jûnd'iûm). See Juni.

Juwhyush anything warm, really 'warm yourself' (jûwâ'ûsh) is perhaps cognate with Abn. awasi warm yourself.

Kee dirt (kt) = Abn. kt, akt; N. ohke.

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

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

Keenunch carry (kl'nûnch) = N. kenunnum he bears it.

Ne keowhig I desire, want it (nê-kíd'wig). This also means 'I must.' This must be the Pequot form of N. quenauat it is lacking, with elision of the l as usual.

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

Kermumpysh ne you look at that (kûmûmsh nî) = N. womomphsh look down; moneau he looks at him. All these stems are cognate with nam see. See Nawah.

Kiyo wetun cold wind (kâ'iyû wûti'n) = Abn. tka; Pass. tke; RW. tahki, tatakkî. See Wetun. Kiyo also occurs in kiyo zoogeryon cold rain = Abn. tka soglon. See Zoogeryon and Tekiyo.

Ne-kônûm. I see. See Nermu.


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

Kunchercee only a little (kûl'nchêcht'), also chûl'nchêcht' = N. og-guhse; C. ogkusse a little.
Kundees leg (kündī's). Probably diminutive for N. mukhont; RW. wuhkont his leg; Abn. ukōd his leg.

Kūnning head (kil'nūng). This means also 'face, appearance.' No cognate.

Ladees lady (lēdis). English loanword.

Ma sign of the past tense, as in ne-ma-mud I did not (mā). It also precedes the verb, as in ma-ne-tish I went. This mā may be an abbrev. of a form like N. mahche it has passed away, which appears in the form mesh; cf. tashin mesh commaug how much have you given? D. matschi already.

Manodah a basket (mānū'dā); n'manodah = my basket. This is really 'a bag'; N. manud; Stiles munnotgh, probably pl.; Abn. manoda. See Bagenood.

Meech eat it, imv. (mitsī) = N. meetsu he eats it; RW. metesimmin; D. mitzin in kāpi mitsī have you eaten enough? Abn. n'mitsī.

Meejo he eats it (mitsī), seen in n'meejo I eat it. See above Meech. Also germeechyowon = you eat it; n'meejunne I eat it.

Ger-meesh in ma ne germeesh I did give you (g'miš). Cf. also mus ne germeesh I will give you. In germeesh, we have the ger of the 2d pers. (q. v.), which always has the precedence in Algonquian, + the root mee give = Abn. √ mil seen in n'milgon he gives me. Cf. N. magis give thou; RW. mauks. In Pequot the form meesum ne 'give me that' (ne = that) also occurs (mitsīm ni) = Abn. mili give me.

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

Megerchid dung (mīgichid), undoubtedly cognate with Abn. magwi dung.

Megwon feather, quill (mīgwōn) = N. megun, Abn. miguen, D. mīgun.

Mekegooh he is strong (mīktīgū) = Abn. mlikigo he is strong, with loss of ḳ in Pequot. Cf. N. menuhki; RW. minikeon strong.

Merdups sit down (mūdūps) imv. = RW. màttapsh yoteg sit by the fire; N. nuttāppin I sit.

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

Ne merkunum I pick, gather (nē-mā'kūnūm) = N. mukkinum he gathers. Seen in Abn. magamól'dimuk the place where they gather.

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

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

MOHEEKS Mohegan, pl. moheekseenug (môhtks-tnûg). This word also appears in the pl. form Muheeganuig (see Am. Anth., v, 193). The word may be derived from makhaak great and hican tide-water (D.). It was first used to denote the Hudson River Mohicans and later applied to itself by the mongrel colony at Mohegan.

MOISH hen (mõish) = N. mõnish. Here again we note the Pequot elision of the n.

MOISHOCKS chickens (mõ'ishâks) dim. of mõish, q. v.

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

MOOSKUT anis (mû'skût), distantly cognate with Abn. wbeskuan his back; cf. N. mûppusk back.

MOW he cries, weeps (mûâ, sometimes mâwi) = N. mau; C. mou; RW. mauo.

NE MOWE SUSMO I am coming to meeting (nê-mû'wû-sûsmô). Ne-mowe I go must be cognate with N. umû to go; also um, ND. 267. See SUSMOH.

MOYGOOWOG bad witches (mûigû'wûg), perhaps = RW. mannêtu, i.e. maune or manne = moy in Pequot. Cf. D. mallikuwagan conjuration.

M'TARWE much very (m'tåwi).

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

MUCKACHUCKS boy (mû'kâchûks) = N. mukkatchouks; RW. muck-quachucks; Stiles muckachux. See MERKEAHWEES.

MUD not, no (mû'd) = N. matta, mat; RW. matts; D. makhta also shortened to ta in D. This is a cognate with Abn. onda; Pen. anda. Pequot mud is always prefixed to the verb. See MUDDER.

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

MUDDER no (mûl'dû). This is exactly equivalent to N. matta.

MUDJOG goone the snow is gone (múaď'g gūn). Múaď'g = verb ‘to go’; RW. mauche, Abn. möji.
MUD-shquonu dull (mǔd-shkwō'ñū), lit. ‘not sharp.’ See Shquonu. MUGGAYAHSHA breathing hard (mugāyā'šā), a combination of mug-gayoh big, q. v. + N. nashauonk breath, from nahnasha he breathes; Abn. nasa he breathes, nasawan breathing. MUGGAYOH big (mǔgāď'yō) = N. mogki ‘great’ used in comparison. This N. mogki appears in the well-known word mugwump = N. mogewomp a great man, a captain. Cf. D. machweu large; Abn. maksihmuk one makes large.
MUKUS shoe (mį'kūs, pl. -unsh) = mokus, pl. -enash; Stiles muckasons; Abn. m'kezenal; Pass. m'kusenul.
MUNDETAR Monday (monddta). Eng. loanword.
MUNDONOG heaven (muzndbna'g), from Mundo God, q. v., a very difficult compound. See Am. Anth., v, 203.
MUNDU God (mzuwû'ndô) = Stiles mundtu; N. manit; D. manitto; RW. manittowock, pl.; Abn. madahodo, from the same stem ‘devil.’
MUSKERZEETS beans (mũskēz'ts) = Stiles mushqissedes; but N. tup-puhkwamash; Abn. tebakwal from quite a different stem.
MUTAHGA he dances, pl. mutaghahk (mûtâ'gâ) = RW. ahque matwâkesh do not dance; mattwakkaonk they are dancing, perhaps the war dance? Cf. RW. matwan enemy. I do not believe there is any connection here between ‘enemy’ and ‘dance.’
NE MUTCHE'TUM I spoil it (nē-mū'tchitûm), from mutchi bad; Abn. maji. See Mutchi, Mutsher.
MUTCHE bad (mūchî) = Abn. maji, N. matche.
MUTsher it is spoiled, bad, said of eggs (mūchû). See Mutchi.
MUTTIANOMOH sick (mûtâ'rânömô) = mud + tāîd'nû he is not in health. See Nooger.
MUTTOUMBE pack-basket (mutû'mb) = Abn. and Pen. madôbe. This is the original of the Canada-English expression ‘thump-line,’ referring to the rope passing over the forehead of the carrier, by means of which these baskets are borne.
MUTTUDIAZOO he is ugly, hideous (mûtûdiď'zû). The first element
is mut bad, from mutchi. The word is compounded of mut + ūdia + su. The middle element ūdia is cognate with N. uttaw wofully, the same stem seen in Abn. n-udaldam I am sorry. The ending -su is the regular reflexive, seen in Abn. akwamalso he is sick.

MUTTYWOWOG good many (mūtīwā'wāg), from same stem as N. mut-tae many. Cf. M'tarwe.

Nāgum he, she, it (nā'gūm) = Pass. nēgūm; N. nāgum (Eliot and C.) ; D. neka, nekama; Abn. ag'ma. See Am. Anth., v, 206.

Ne nawa I saw him (nē-nā'wā), same stem as Abn. nami̇o he sees him; N. naim; Pass. nim'iu he sees him. See Nermu. Nawah really means ‘know.’

Ne I (nī, or before verb-stems nē). This is a common Algonquian heritage. Cf. N. neen; Abn. nīa; Pass. nil; D. nin; Oj. nin, etc. See Ge.

Ne demonstr. pronoun ‘that’ (nī) = N. ne; Abn. and Pass. ni. See Nish.

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

Nedi there (nī'dē'ī) = Abn. ni-dali with elision of 1. See Am. Anth., v, 204. The N. word for ‘there’ was na-ut in that place, with loc. ending ut = ūk, ūnk in the other Algonquian dialects.

Nees two (nis) = N. neese; Abn. nis; Stiles naese, neese.

Neesweek fortnight (niswik). A hybrid from nees, q. v. and Eng. ‘week.’

Negunne gone first, really before (nī'gōnī') = N. negonukau he goes before; Abn. nikōnta; Pass. nikani before, in front. Abn. negōnī also means ‘old,’ ‘aforetime.’ In Pequot I find the form negun-neesh go before, used as the imp. of a verb.


Nekānis my brother (nēkā'nīs), a Brothertown word, taken from Oj. nikanisi my brother.

Nenequdder never, ever (ninikwū'dū) is cognate with Abn. nikwōbi now.

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

Nepow five (nūpā'ū') = Stiles nuppau; N. and RW. napanna.

Nequut one (nēkwā'īt') = N. nequ; RW. nquit; Stiles nuquut; Moh. ngwittah (Edwards); Pass. neq; D. ngutti.
Ne nermu I see (né-nd'mû'n). This really means ‘I see him.’ Cf. nawah and Abn. n'namiô I see him; Pass. n'nim'io; N. ndum; RW. kunnunnoo I saw you. The form nawah, q. v., is probably a by-form of this stem. The m seems to be inherent in Algonquian dialects of the eastern coast. Cf. also D. nemen. The form nèkônûm ‘I see’ looks suspiciously like the demonstrative ne + kenaum, 2d pers.?

Nerpo he dies (nûpå') = Abn. nebowi, n'bowôgan death. Cf. N. nuppuwonk death and nuppu he dies.

Nerternees my daughter (nôjônis) = N. wut-taun-õh his daughter; Oj. nin-daniss; Abn. nd-osa ‘my daughter’ is clearly a distant cognate from the same stem.

Ne netun I desire, want (né-nitû'n) = N. kodtantum he desires.

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

Nichie my brother (nîchî'). Brothertown word = Abn. nijia my brother.

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

Nob in the following compounds = the word given by Stiles as naubut and has the meaning of multiplying and also of adding: Nobnebiog twenty (nâbni'bâ'io); Stiles piugg naubut piugg ten + ten; see Biog. Nobnebozukukwong nineteen; see Bozukukwong. Nobnechewee thirteen; see Chewee. Nobnecheweeosk eighteen; see Chewee-osk. Nobne cuddusk sixteen; see Cuddusk. Nobnenees twelve; see Nees. Nobnenepow fifteen; see Nepow. Nobnenequut eleven; see Nequot. Nobnenezush seventeen; see Nezush. Nobneyow fourteen; see Yow. Nobnenebozukukwong twenty-nine; note the double ne; I do not understand these forms; see Bozukukwong. Nobnenechewee twenty-three; see Chewee. Nobnenecheweeosk twenty-eight; see Chewee-osk. Nobnenecuddusk twenty-six; see Cuddusk. Nobnenenees twelve; see Nees. Nobnenepow twenty-five; see Nepow. Nobnenenequut twenty-one; see Nequot. Nobnenenezush twenty-seven; see Nezush. Nobneneyow twenty-four; see Yow.

Ner nohwa I know (né-nd'wa') = N. waheau he knows, nuwatéo I know. See ND. 285. Cf. Abn. n'wawawinôwô I know him. See Nawah.

Noodasha not enough (nû'dâshâ) is perhaps equivalent to N. noadi afar off = Abn. nôwat?
Nooger tianer how are you? \( (nū'gūtārä'nū) = \) N. nughqeu so far as, so much. I believe nooger contains the same element as that seen in Abn. paakui-nogw-zian how are you?

Norner my grandmother \( (nā'nū') \). Is this cognate with D. ohum grandmother? The N. has ukummes which is well known in Oj. nokomis my grandmother. See Oogernos.

Nornung my mother \( (nā'nū'ng) \). I can find no cognate. Abn. has nigawes; Pass. nigwus; RW. nokas; D. okasu his mother. The Oj. ninga ‘my mother’ is nearest to nornung.

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

Nuk yes \( (nūk) \) also nūks. Stiles gives nux which Exp. Mayhew states was really pronounced nukkies in two syllables. RW. also has nūk. See Nye.

Nunchedush go after, inv. \( (nū'ńchidūÁ) \). I find in N. natinneham he seeks after. Is this cognate?

Nunebishkoot bad \( (númbā'ishküt) \), an error for noombishkoot. This is cognate with Abn. eskwai; i.e. āishkū = eska-wai.

Nuppe water \( (nūpī) = \) N. nipi; Abn. nebi; Stiles manippêno have you no water?

Nutteah dog \( (nā'ttūd) \) pl. nutteahsug \( (nā'ttūd'sūg) \). This is pure Pequot; see De Forest p. 491, where the doubtful form ndijau ‘dog’ is given as coming from the Hudson River Mohican. In N., however, we find anum; RW. ayum; D. allum; Abn. alemos; Pass. ul’mūs, all cognates together.

Nye yes \( (nād) \). See Nuk.

Obbud he is, he being \( (ā'būd) = \) Abn. abit where he sits. Cf. N. appit where he sits, appu.

G-oogernos thy grandfather \( (gúl'jēnōs) \). The pronunciation gū’gēnōs with hard g is also given by Mrs F. This form makes me suspect a relationship with the Oj. kokummes thy grandmother = D. muchomes; Abn. mahom. See Norner.

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

Oosh his father \( (āsh) = \) N. ushoh his father, literally ‘the one from whom he comes’; see Wochi. Cf. D. ooch and see Am. Anth., v, 209.

Orneeks given by Mrs F. as ‘mouse,’ but probably the equivalent for any rodent; cf. N. wonogq a hole, burrow; Abn. wdlakw a hole.
The word is pronounced dniks. The last part of the word -iks may be cognate with Abn. wòbikwosos mouse. See Squonneeks.

Orseed river (ásilá). I can find no cognate here.

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

Papoose child, baby (pápsós) = RW. papoos; Stiles puppous; N. papeases. The word is evidently a reduplication of pea ‘little,’ seen in Abn. piuissit he is little.

Peormug fish, pl. (pi'm-d'g). This must mean ‘a little fish,’ i.e. pi + amág. Cf. N. mokke-amauqg-ut ‘great fishes,’ where mauqg = fish. See the next.

Peormug chaw to fish (pi'dmdg chd). The N. form for ‘fishermen’ is negomdacheg; RW. aumdchick. For amag, cf. Abn. nd-aman I fish; RW. aumauí he fishes.

Piskut penis (pí'shkút). No cognate.

Ger-poong you shut (g'pú'nsh). The stem is pún = N. ponum; inv. ponsh put thou. Abn. nbonumun I put it. In Pequot also the inv. púunúch ‘put it’ occurs. Peq. npúnúm = I laid down something.

Posher light rain, drizzle (páshá). No cognate.

Poyantum he starves (pó'yóndóm), probably a distant cognate with N. paskanontam he is starving? See Yundum.

Puddeench arms, inan. pl. (púdi'nsh) = RW. wuppitténash his arms; N. muhpit arm; Abn. upedin his arm.

Ne puddum I hear (nèpúdüm) also wopuddumun he hears, Am. Anth. v, 206. This is identical with Abn. podawasina let us take counsel. Cf. D. pendamen he hears. The N. for ‘hear’ is nutam = Abn. nodam from another stem.

Quahaug clams (kwáhá'g) = RW. poquauhock; Stiles pouquahhaug, piquaughhaug, clams. This is the round clam = Venus Mercenaria. Note that Mrs F.’s form has lost the p-prefix.

Quinnebaug long pond (kwí'nèbá'g) = Abn. kwendbagak from kweno long + baga water, pond, only in composition. In N. the ending pog-paug has the meaning ‘water,’ ‘lake’ in composition.

Quuddum he swallows (kúl'düm). In N. we find qusseshk he swallows; Abn. kwasilómmuk one swallows. See Quuddung.

Quuddung throat (kúl'dung) = N. mukquetunk throat; RW. quuttuck.

Quggey he tries (kú'gt) = N. qutchehtam he tries; Abn. ngwagwaji I will try.

Ne quuna I catch (né-kúlnú) = N. tohqunau mosquoh he catches a bear; D. achquoanan he catches with a net.
QUOGQUISH run, inv. (kwâ'gkwâish) = Stiles koquish; RW. quogquish, quogquêu he runs.

QUOJUG out of doors (kwâ'jûg) = N. po-quadche outside; RW. puck-quatchick; Abn. kwajemîvi; Minsee quotschemînk.

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

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

QUOTSTUMPSH taste, inv. (kwâ'tstil'msh) = N. quetchtam he tastes. The -p- in Mrs. F.'s form is unnecessary. Cf. also in Pequot ne qutsh-tumun (nê-kûchtümûn) I taste some, with the definite ending -un.

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

QUTSUG lice (kz'tszg). This in N. was yeuhquog. Kuts in N. = a cormorant!

SABASHAH it melts (sâba'shâ) = N. sabohteau it melts, from sabae it is soft.

SEBOOD anus (si'boi's). I find this also in the River Mohican word šêpâš pres. by James Harris of Kent, Conn. It has as its cognate D. saputti.

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

SEBOOG brook (sî'bûg). This is really a pl. = rivers. Cf. N. sepuash, inan. pl.; Abn. sibo-al.

SEDUSH feet, inan. pl. (sî'dûsh and sî'dûnh) = N. musseet; Stiles cusseet thy foot; Abn. mesiz.

SEGUISH come in! (s'igw'sh). No cognate, unless it is connected with shqund door, entrance, which is probable. See SHKWUND.

NE SEWORTUM I am sorry (ni sîwâ'tûm) = Abn. n' siwa'tum.

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

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

SHKUNSH bones (shkûnâch), inan. pl. of shkûn = N. muskon, pl. muskonash; D. wochgan; Abn. uskan.

SHKWUND door (shkwûnd) = N. squont, squontam; RW. squontâumuck at the door; D. esquande. Anthony says this means 'the threshold'; rather than 'the door.' This harmonizes with seguish, q. v. The Peq. loc. is shkwûndâ'g.
SHMOKERMAN white man (shmō'kēmūn). A Brothertown word = Oj. kitchimūkēmān big knife.

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

SHQUAAW woman; pl. shquaaawusuk (shkō'm) = N. squaas; C. eshqua; RW. squawus. The forms are undoubtedly connected with the D. ochqueu; Oj. ikwe and Pass. Micmac étit. The meaning of the stem was the prepuce. I see in Mohican pghainoom the same stem inverted, which appears also in Abn. pehanum; N. penomp virgin. There is of course no connection between Abn. pehanum and Fr. femme, as Trumbull thought.

SHQUAWSEES a little girl (shkwādsis) = Narr. squahsees; D. okhquet-schitsch.

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

SKEEDUMBORK people (shkī'dźimbdk) = N. woskdtomp; RW. skeitap. The ending -omp, -ap appears as -dpe in D. and as ăba in Abn. See Am. Anth., v, 203.

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

SKUNX skunk (shkūnks) = Josselyn squunk; Abn. segdgw; Oj. shi-kaug, hence Chicago 'place of skunks.' The Pequot of Stiles was ausowush, from a different stem.

SKWISHEGUN head (ski'shegzan). Brothertown word. The nearest to this is Oj. oshtigwan his head. The connection is doubtful.

GE SOOJEPOOG neck (g'sza'jit'g). This is really 'your neck.' Cf. N. mussittipuk; RW. sitchipuck, wussitipuk his neck, pl. = -anash.

SOOJPOH snow falling (zza'tspo and sza'jp) = Stiles souch'pon; RW. sochepuntch when it snows; Abn. pson with metathesis. See GOONE.

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

SOOKTASH succotash (sā'ktāsh) = RW. msickquatash corn (pl.) boiled whole; msukgtattahhaš things (inan.) beaten to pieces, from sukqut-taham he beats.

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

Ne SOSUNNE I am tired (nē-sā'sūnī); also gēsā'sūnī 2d pers., and sā'sūnī 3d pers., Am. Anth., v, 207. Cf. RW. nissowanishkaumen;
Abn. $n'zao'to$ I am tired. The Pequot form is a reduplication of N. sauunum he is tired.

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

Squonneeks red squirrel ($skwânt'ks$); Stiles shenneague and $m'ushanneege$; RW. anegus. See Orneeeks. In Abn. anikweses = a striped squirrel. The old word was probably pronounced with $r$ as is so often the case, i. e. squorreeks. The first syllable is from squayoh red, q. v.

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Sugatuck negro ($sü'gâtük$). Probably pl., i. e. sukit he who is black + $uk$. In RW. sucki is black = Abn. mkazawit a black man. See Suggayoh.

SUGGAYOH adj. black ($sügd'yô$). See Sugatuck.

Sun stone ($süle'n$) = N. hassun; D. aehsin; Abn. sen; Pass. s'n.

Sunjum sachem ($sülnjüm$) = Narr. saunchim; Stiles sunjum; N. sachim, from which the Eng. sachem. Cf. Abn. $sög'mô$; D. sakima.

Sunkatideyork stingy ones ($sünkâti'diyô'k$) pl. = RW. sunnuchig a crushing instrument. Cf. Abn. nesekekenemen I press it. The same idiom prevails in colloquial English when one speaks of a 'close' man.

Susmoh meeting ($süls'mô$). No cognate.

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

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

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

Teecommeawas a family name ($t'kûlmwâs$). This name is said to mean 'striker' and probably correctly. Cf. N. togku he strikes, and see s. v. Dukwang. I cannot explain the ending -waas.

Tekiyo cold ($t'kûli'yô$) = Abn. $tka$; Pass. $tke$; RW. taquonck autumn. Note RW. tupu frost with $p$ for $k$. See Kiyo.

Tete rap-rap, used in a story to indicate the sound of knocking($ti-tï$).

Tianer. See Nooger ($tâd'nû$).

Ne-tiatum I think ($nê-tâd'tûm$) probably for taintum. Cf. the N. -antum, denoting a state of mind, as in N. nuttenantamun I think it; in Abn. ndelaladam. See Yertum.
Tiondees liar (tā'iwnd'ë's'), probably connected with taiantum?
Ner-tishor I went (né'l'shâ); the last part is evidently au = go, ND. 267-8, perhaps = N. ussišhau he hastens.
Towug ears (tā'ūwûg) = N. mehtauog; Stiles kuttuwaneage your ears, from wahteau he perceives. Cf. Abn. watawagwit; D. whittawack.
Tuddum he drinks (tû'dûm) = N. wuttâttam he drinks; wuttattash drink thou, inv.
Tugernæeg bread (tū'gēnîg) = RW. petukqueneg.
Tuggung axe (tū'gëng) = N. togkunk, lit. 'a striker' from same stem as tecomemvaas, q. v.; also see Duckwong.
Tulepas turtle (tū'līpās) = Abn. toiba; Old Abn. turebe. This stem is not in Natick.
Ne tumersum I cut (nē-tū'mēsûm) = N. tumussum he cuts it off. Same stem as tamahigan an axe (Abn.).
Tummoung a pipe (tū'məng) = Stiles wuttummunc: Abn. wdamon tobacco.
Umbusk medicine (ūmbû'sk). Cogn. with N. moskeht; RW. maskit i Or does umbusk contain the root for water (nupppe, q. v.), as in Abn. nbizonal medicines.
Umki. See Gertumkish.
Umsque blood (umskwe) = RW. mishque; N. musquehonk. This word contains the stem 'red.' Cf. D. mehokquish bloody.
Un is the definite ending in verbs, as in Pequot nepuddumun I hear it, but nepuddum simply 'I hear.' Cf. Abn. n'wajonem I have, but n'wajonemen I have it.
Undi then (ündâ'i). See Am. Anth., v, 207.
Ungertug dark, cloudy (û'ngùtûg) = RW. mattaquat; N. matokqs cloud.
Ungooze pray, not in N. (ûngûz). Note 2d pers. g'ôngû'z, Am. Anth., v, 206. Cf. Abn. winawóñwis-wigamigw a house of prayer; D. wundangunsin he prays for him.
Unkshoh he sells (û'ńkshâ) = Abn. onkohlômuk one sells.
Unkupe rum (ünkûpî') = Abn. akwbi; N. onkuppe strong drink.
Wahbayoh windy (wâbdâ'yô) = N. waban wind. See Wetun. In N. we find waapu and waabéw the wind rises.
Wahsus bear (wâ'dsûs) = Abn. awasos; Pen. awesos; N. mosq. Stiles gives a word from an entirely different stem; viz., ahawgwut.
Webut his tooth (wē'but); RW. weepit; N. weepit his tooth; Stiles meanbut, the original form = Abn. wibidal teeth; D. wipit.
Weechu he laughs (wi'châ). No cognate.

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

Weekchu he is handsome (wik'châ). Same stem as wiktûm. See Ne weektumun.

Weeksubahgud it is sweet (wiksûbâ'dûd). Cf. Weekchu. See N. wekon sweet.

Ne Weektumun I love someone (nê-wi'ktûmân). From the same stem as Abn. n'wigîbâ I would like, really 'I love it.'

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

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

Weewachermunch corn (wiwâ'dêmûnûch) = N. weatchimin; Stiles wewautchimin. The -sh in this word is the inan. pl.

Wegatuh it is done (wi'gâtû). No cognate.

Wegoo it is clear (wigû) = Abn. ulîgo.

Wegun good (wigûn) = Abn. ulîgun; RW. wunnên; D. wulî; Pass. ulî, etc. Wegun dupkwôh 'good-night' is an undoubted Anglicism.

Wegun tâh good day (wigûn têt). Tah is probably an Eng. loan-word from 'day.'

Wejeesh his hand (wijî'sh) = RW. wunnuntch his hand; Abn. melji hand.

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

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

Weñai old woman (wiñî) = Stiles wenyghe; Abn. winasosis.

Weous meat (wi'nûs) = N. weyaus; Abn. wiâs; D. ojos.


Ne wesuck chawsun this bed is hard (nî wi'sûk châ'd'sûn). Does the D. gechgauwiwînkw contain the root of wesuck?

Ne wesukwôn I hurt myself (nê-wisôgwên) = N. woskheau he hurts him; nuwoskhit I am hurt; D. wissachgissi it hurts me.
WETUN wind (wi'tūn) = Stiles wuttun; Oj. notine; Old Algonquian lootin (Lahontan).

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

WEYONGOO yesterday (wtyu~ngzf') = Abn. ulkgua; N. wunnonkw. 

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

WEYOUT fire (w1iyz't) = Stiles yewt; RW. yoteg, loc. ; Pass. skwut, Abn. skweda, Oj. ishkote. The N. wood is nut from the same stem.

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

WHEE wheat (hwi). Eng. loanword.

WHEEZIG I am afraid (nt-wi'zig) = RW. wesassu he is afraid.

WICHENAH when rel. (wichi'nd). Same stem as Abn. chiga; D. tschinge when?

WiGWt'MWUN come in the house. A Brothertown word. A deriv. from wigwom house.

WISBIUM get out, avaunt! (wishbāi'ūm) = partly from RW. sawhush; C. sohhash; Abn. saosa go out.

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

WODGIANUM he has (wājī'nūm) = Abn. wajōnem. Cf. RW. nummache I have.

Woggey for so that (wō'gī) = Abn. waji; N. wutche also yeu wajeh for this.

Ne wohter I know (nē-wō'dī'tō) = N. waheau he knows; Abn. n'wa-wawinūwō; RW. nowantum I understand. D. nawa = he knows.

WOMBAYOH geese (wd'mpsha'k) = Abn. wobtegua the white goose; C. womfpohtuck.

WONJUG all people (wōnjūg), pl. of womme, q. v. See Am. Anth., v, 207.

WONNUX white man (pl. -ug) = Stiles waunnuxuk Englishmen. This word is a derivative from howan = Peq. orwon, q. v., 'someone.' Cf. in Abenaki awanoch ' a Canadian Frenchman,' originally simply 'someone coming from yonder,' i. e. awani uji.
Wonsartar Wednesday (wō'nsātā'). Eng. loanword.

Woodquunch wood for the fire (wō'dkwōnch) = N. wuttuhqu; RW. wuttuckquanash put wood on the fire.

Woojerwas a fly (wō'gūwās and wō'jūwās) = N. uchaus; Abn. ujawas; D. utscheuws.

Woosgwuge book (wō'shgoig) = N. wussukwhon, from wussukhum he writes.

Woostoh he made (wō'stu). This is simply the same as Abn. uji-to he makes it out of something. See Wochi.

Woot mouth (wūt) = N. muttoon; Stiles cuttoneage; Abn. mdon; D. wdon his mouth.

Woothuppeag pail, bucket (wz'tipi'g). No cognate.

Wormunch eggs, inan. pl. (wd'mzinsh) = N. woanash; C. wou-wanash; Abn. wowanal; D. wahh.

Worwhodderwork they shout (wd'wdiwd'k). No cognate.

Wotoheesh it is his (wōtōhi'sh) = wo + t + o + sh, inan. pl. = N. wuttaihe as in nen-wuttaiheuh I am his.

Wotone go to a place (wōton) = D. aan; N. ao.

Ner-wotshor I went (né-wō'tshā). This must mean 'I went from.' See Wochi.

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

Wunx fox (wūnks) = Stiles awaumps; N. wonkqussis; Abn. wōkweus.

Wusgwusu he writes (wō'skūsū') = N. wussukhon he writes; RW. wussuckhosu he is painted. See Woosgwuge.

Wūskūsū' 'writing'; noun.

Wutugapa it is wet (w'tūgāpā') = N. wuttogki it is wet; Stiles wut-tugw it is wet; Abn. udagkisgad wet weather. I think this w'tugapa means 'it would be' (-pa = Abn. -ba would be; suffix of the conditional).

Wutugayow it is wet (w'tūgāyō). Wycojomunk O dear me (wōikūjō'mūnk). No cognate.

Yeowdi here (yū'dā'ī) = Abn. yū dali ; N. yeuut, with loc.-ut.

Yertum he thinks, a thought (yū' tūm). Cf. Tiatum. This word is probably cognate with the stem seen in N. anantum; Abn. lalda-men he thinks it, i. e. yu'tumantum, aidam to be in a state of mind. See p. 16 on l-n-r.
Yokeg parched corn \((yōtkīg)\) = N. *nuhik*; RW. *nokehick* Indian corn parched and beaten.

Yonokwasu sewing \((yō'nākwāsū')\) = N. *usquontosu* he is sewing.

Yots rat \((yōts\)\). Eng. loanword.

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

Youmbewe early morning \((yūmbo'wī)\) = *yu* + *mbi* or *inbi* + *wi*. The root is seen in N. *mautompan*; RW. *mautabon* early morning and the ending -*wi* appears in Abn., e.g. *spōzowiwi* early in the morning.

Youmbewong again \((yū'mbēwong)\) = *yu* + *inbi* + *wong* = N. wonk; D. *woak* and ’repetition.’ See Am. Anth., v, 208. *Inbi* or *mbi* may mean ’time.’

Yow four \((yā'ū)\) = Abn. *iaw*; N. *yau*; Stiles *yauuh*. Perhaps the first part of the word is cognate with D. *ika* yonder.

Yundum he is hungry; *gēyūndūm* you are hungry. See Piantum.

Yunjanunpsm open, imv. \((yui'njaIn'msh)\). Is this cogn. with N. *woshwunnum sqount* open the door? This *yunjum* probably = Abn. *tondana* open, inv., D. *tenktschechen tonquihillen* open. In Peq. *yunjon* = he opens; subjunctive *yunjonum* that he open, not really a subjunctive.

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

Zeewombayoh blue \((zi'wbmbd'Fh)\). In N. *see* = unripe. *Zeewomba-yoh* may mean ’an unripe white’? I can find no parallel.

Ne zermuksun I lie down \((nēzūmŭ'ksūn)\). Cogn. with N. *summa'-gunum* he stretches out.


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

Zotortar Saturday \((zā'tātā)\). Eng. loanword.

Zunatar Sunday \((zi'ūnštā)\). Eng. loanword.

Zungwatum anything cold \((zūngwāl'tūm)\), lit. ’it is cold.’ See Tekyio. Cf. N. *sonqui* it is cold; RW. *saunkopaugot* cold water. The same stem is seen in Abn. *wesguinōgana mzena* he has a cold with a cough.