AN ANCIENT NEW JERSEY INDIAN JARGON

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INTRODUCTION

WHILE at Trenton as Acting Governor of New Jersey in 1912, the writer found in the vaults of the Department of State an old manuscript volume of deeds, pertaining to Salem county, N. J. In this collection, inserted next to a deed bearing the date 1684, is "the Indian Interpreter," a list of 261 words and phrases in the English of the period and in a mixed dialect of the New Jersey Delaware language, the arrangement being at random with no attempt at alphabetical order. The material given in this list was published without comment in Lossing's Historical Record (vol. 1, 1872, pp. 308–311), but so faultily, with so many misunderstandings of the original orthography, and with such a quantity of typographical errors, that the reproduction is of no service whatever to students of the Lenâpe. The writing in the manuscript is somewhat difficult to read for one accustomed only to modern script. Thus, there are many ambiguous characters, such as the similar capitals S-L and R-K, and the almost identically written \( \text{minusculæ n-r-v-s; l-h, etc.} \), so that a person entirely unacquainted with Lenâpe could hardly hope to make even an approximately correct transcription of the Indian words.

The list is of considerable philological interest, first, because it undoubtedly represents a Traders' Jargon, used between the Delaware River whites and the Indians, almost grammarless and based chiefly on English construction, like the Chinook and Eskimo traders' idioms of the North; and secondly, because the Delaware material, broken and erroneous as it often is, is not entirely Minsi. There can be no doubt that we have here Unami and Unalachtigo elements as well as Minsi. The following instances should be

1 Salem Surveys, No. 2; stiff paper, yellow with age, in original leather binding.
compared: nahaunum ‘raccoon’ (below nr. 76); miningus ‘mink’ (80); copy ‘horse’ (83); s for sch in singkoatam (97); s for tsch in singa ‘when’ (110; 114); r for l in ruti ‘good’ (125); raamunga ‘within’ (135); rehens for leno ‘man’ (227–228); roanonhheen ‘northwest wind’ (180), none of which words or peculiarities is of northern origin.  

Strangely enough, Brinton, in his Lenâpé and their Legends, makes no mention of this manuscript material in the Salem Records, although he knew of and commented briefly on the Traders’ Jargon. The jargon of the Salem Records and that given by Thomas² are identical, save that the former source is much fuller than the few specimens cited by Thomas.

The jargon words given by Thomas, which are not found in or are noticeably variant from the language of the Salem Records, are comparatively few and are as follows:³

apeechi ‘quickly’ = SR. v hapitcha (117).
aroosise ‘old’ = Z. mihilisis ‘old man’, from stem = ‘decay’.
benoin(g)id ‘boys’; not a plural = Del. pilwin ‘young (pi)l one’ (win) + the dim. v -tit. Note the interchange of l and n, Unalachtigo fashion.
beto ‘fetch’ = SR. petto (110).
chekentip ‘turkey’; Unalachtigo form (Brinton, “Lenâpé”, p. 37) = SR. sickenom (21).
chase ‘skin’ = SR. hayes (70). Palatalization of Del. ches. See below s. v. kachi.
chetena ‘strong’ = Z. tschitanne ‘hard’; ntschitanessi ‘I am strong’.

² Op cit., pp. 75 ff., as instanced by Gabriel Thomas in his History and Geography; Account of the Province and Country of Pennsylvania and West New Jersey in America, London, 1698, a still accessible reprint of which appeared in New York in 1848.
³ The following abbreviations have been used throughout this paper: B. = Brinton, Lenâpé-English Dictionary, Philadelphia, 1888; Z. = Zeisberger’s Indian Dictionary, printed from the original manuscript, Cambridge, 1887; Pass. = Passamaquoddy; Aben. = Abenaki; A. = Albert Seqaqkind Anthony, collaborator with Brinton in his Lenâpé-English Dictionary; RW. = Roger Williams; SR. = Salem Records; OA. = Old Abnaki; P. = Prince. It should be noted that the phonetic system followed by the writer of the Salem Record is that of the English of the seventeenth century. Both Brinton and Zeisberger followed the German method of notation, with certain irregularities on the part of Brinton.
etka 'or' = etek 'where it may be'; used like the Germ. sei; Fr. soit for 'or'.
haloons 'shot' = SR. alluns (48).
hayly 'very' = B. cheli 'much'.
hita 'friend'; cf. SR. 58.
hodi 'farewell' = Eng. 'howdy'.
kaboy 'horse' = SR. copy (58).
kachi 'how many' = Z. kechi; B. kerchi. This guttural must have been pronounced with a strong palatalization to be represented by Eng. ch! Cl. below, marchkec.
koon 'winter' = SR. coon (16).
marchkec 'red' = Z. mechksitschik 'red ones'.
megis 'sheep' = SR. mekis (87).
mogy 'yes' = SR. mochee (98). Note the use of g in Eng. for the palatal sound.
moos 'cow' = SR. muse (85).
(kee) namen 'you see' = Z. nemen; common Algonquian stem.
neskec 'blue, black'; B. nesclenke or nesgessit lendpe 'black men'.
nowa = Aben. nawa, a resumptive particle like Eng. 'now' at the beginning of a phrase.
ochqueon 'coat' = SR. aquewan (40). Was this palatal ch or a guttural? Most probably the latter owing to Dutch influence (?) on the notation.
opeg 'white' = SR. sepeck (41).
peo 'he will come' = SR. payo (133); poh (134).
squatid 'girls'. Not a plural; squa(w), on which see SR. 234 + dim. -tit.
tongtid 'young' = Z. tangeto 'little'; B. tangiti + dim. vetica.
(nee) weokin 'I live, dwell' = Z. wik 'house'; common Algonquian weesyouse 'meat' = SR. ivuse (81).

Perhaps the most interesting phonetic feature of this jargon, of which the present paper gives all that is now extant, is the interchange of r and l. It will be observed that the writer of the Salem manuscript gives rhenus and leno for 'man' (227–228); ruti and olet for 'good' (123; 125), showing that, even as early as 1684, the whites could hardly distinguish between the Indian r and l. The r was no doubt similar to the old Aben. r of Rasles' Dictionary, which is now everywhere represented by l, and also to the Iroquois r which is at present beginning to become l on the St Regis reservation in northern New York; i. e., the old Delaware r was a thick palatal which permitted a ready permutation to both l and n, as was the case in Unalachtigo (Brinton, Lenâpé, p. 38, and see just above s. v. benoin(g)tid). It should be observed, in studying the following comparisons, that both Brinton and Zeisberger used the German system cf notation in writing the Lenâpé.
The Indian Interpreter

1. cutte 'one'; B. ngutti; Z. gutti. The n is inherent; cf. Pass. neqt 'one'.
2. nisha 'two'; B. nischa; Z. nischi.
3. necca 'three'; B., Z. nacha.
4. newwa 'four'; B., Z. newo.
5. palenah 'five'; B. palenach; Z. palénachk.
6. cuttas 'six'; B. guttasch; Z. guttaasch.
7. neshas 'seven'; B. nischasch; Z. nischásch. The -asch-element corresponds to the -6z of the Aben. in nguedóz 'six'; tóbawóz 'seven'. It must have denoted 'five', as guttasch-nguedóz 'six' = 'one', plus -asch-óz; i.e., the first element is gut-ngued = Pass. neqt 'one'; while nischasch-tóbawóz 'seven' = nisch and Aben. tóba-, Pass. sama 'two', + -asch-óz; viz., 'one and five, two and five', etc.
8. haas 'eight'; B., Z. chaasch.
9. pescunk 'nine'; B. peschgonk; Z. peschgunk.
10. tellen 'ten'; B., Z. metéllen.
11. tellen oak cutte 'eleven' = 'ten and (oak) one'; Z. attach gutti; i.e., attach = 'more'; it denotes -teen. Cf. nr. 183.
12. tellen oak nishah 'twelve'; Z. tellet woak nische; attach nische.
13. tellen oak necca 'thirteen'; Z. tellet woak nacha; attach nacha.
14. tellen oak newwa 'fourteen'; Z. attach newa.
15. tellen oak palenah 'fifteen'; Z. attach palénach.
16. tellen oak cuttas 'sixteen'; not given by Z.
17. tellen oak neshas 'seventeen'; not given by Z.
18. tellen oak haas 'eighteen'; Z. attach chaasch.
19. tellen oak pescunk 'nineteen'; Z. attach peschgunk.
20. nissinach 'twenty'; Z. nischinachke.
21. sickenom 'turkey'; B., Z. tschikenum (A. "archaic").
22. kahake 'goose'; B., Z. kaak 'wild g.' (A. kaág).
23. quing quing 'duck'; B. quiuingus. Onom.
24. neckaleekas 'hen'; seems onom. The nearest equivalent is B. quekolis; A. wékolis 'whip-poor-will'. Mod. Del. kikípisch; Z. gigíbis; probably a reduplication of the Dutch kip(pen) 'chick-en(s)'.
25. copohan 'sturgeon'; RW. kauposh; Aben. kabasa; connected with Z. copachcan 'thick, stiff'. Note OA. kabasse 'closed in'; same stem as Del. kphhi 'close'; see below nr. 138.
26. hamo 'shad'; I cannot place; B., Z. schawanámmeck.

AM. ANTH., N. S., 14–34
52. **hwissameck** 'cattfish'; B. **wisamek** (A. = 'fat fish'; archaic; at present **wahlheu** 'mud-fish'); Z. **wisameek**.

28. **sehacamek** 'eeler'; B. **schachamek**; Z. **schachameek** (lit. 'it is a straight one').

29. **cakickan** 'pearch'; I cannot place. Perhaps should be read **cakielan**, same stem as B. **machkalingus**; Z. **moechkalingus** 'sun-fish' (?).

30. **lamiss** 'fish'; B. names; Z. **namees**.

31. **weeko** 'suet, tallow'; B. **wikul** 'fat in animal's belly'; Z. **wikull**.

32. **pomee** 'grease, fat'; B. **pomih**; Z. **pomi**.

33. **kee maulome** 'wilt thou buy'? Z. **mahallammnen**; B. **mehallamen** 'buy'. Cf. nr. 99.

34. **kecko kee wingenum** 'what wilt thou have'? kecko = Z. **köcu**; B. **kolku** 'what, something'. The root wing- appears in B. winginamen 'delight in'; Z. wingilendani; Aben. n'wigiba-losa 'I should like to go', etc.

35. **keck soe keckoe kee wingenum** 'say what hast thou a mind to'. The -soe is clearly identified with the indefinite Pass. -ws in ke'kws 'what, anything'.

36. **ne wingenum** 'I have a mind to'.

37. **kake** 'wampum'; Z. **gequak**; B. gock., but A. (Mod. Del.) keekq.

38. **sewan** 'wampum'; perhaps Z. schejeek; B. schejek 'string of w.' (A. 'edge, borer').

39. **alloquepeper** 'cap, hat'; B., Z. **alloquepi**.

40. **aquewan** 'coate, cloak or wollen cloak'; B. **achquiwanis** 'blanket'; Z. **achquiwanes**.

41. **wepeckaquewan** 'a white match-coat'; the element wepek 'white' = B. **waapsu** 'white'; Z. **woapsu**. "Matchcoat" meant 'leather coat'; Z. **machtschi-lokees** = 'leather string'.

42. **himibiss** 'cloath, lynnenn'; cf. Z. **hembsigawan** 'tent'; lit. 'a cloth dwelling'; or 'where one dwells in cloth' (wig 'dwell').

43. **sackutackan** 'breeches'; Z. **sackutdckan**; B. chessachgutackan 'leather br.'

44. **cockoon** 'stokings'; B., Z. **gagun**.

45. **seppock** 'shoes'; root appears in Z. **nemach-tschipachquall** 'Indian shoes'.

46. **piackickan** 'gun'; B. **paiachkikan** 'gun'; lit. 'one fires it off'; from **paiach-kammen** 'fire off'. Contains Eng. 'fire' = paia; cf. Chinook Jargon word **piah** 'fire'. The consonant f is foreign to many Indian languages.

47. **punck** 'powder'; B. **ponk** 'dust' (A. 'ashes, powder'); Z. **atta nepongomiwi** 'I have no powder'.
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71. tomoque 'beaver'; B. ktemaque; Aben. tama'kwa.
72. hunnikick 'otter'; B. and Z. gúnamochk.
73. nves 'elk'; B. mos; Z. moos.
74. mack 'boar'; I cannot place; B. gives welchos 'stallion, boar'. It is possible that the writer meant to write wack which might be a corruption of welchos.
75. hoccus 'fox'; Z. woakus 'gray fox'. Note the mod. N. J. place-name Hohokus, still translated "many foxes". This is probably an abbreviation of hökusak 'foxes'.
76. nahaunum 'raccoon'; Z. ndichenum. The Minsi word was espan (cf. A. in Brinton), a word which still lives in the Jersey Dutch of Bergen County hāspān; cf. J. D. Prince, The Jersey Dutch Dialect, Dialect Notes, vol. III, part vi, p. 479.
77. linqwes 'wild cat'; Z. tschinque. In the Minsi of the north, a form similar to the Pass. lax 'wolverene' must have existed, as we find the word kätelós for 'wild cat' in Jersey Dutch (Prince, op. cit., p. 484).
78. hannick 'squirrel'; Z. anicus 'fence-mouse' = 'ground squirrel' or 'chipmunk'.
79. tumaummu 'hare'; Z. tschemammu.
80. miningus 'a minks' = 'mink'; Z. winningus. This seems to show the derivation of the Eng. mink; Swed. mänk from the Delaware dialects.
81. Iwse 'I use meat' or 'flesh'; really 'meat'; B. ojoos; Z. ojos.
82. kush-kush 'hog'; B. and Z. goschgosch; onomatopoeia.
83. copy 'horse'; I cannot place. The proper word was B. nenajungus; Z. nechnajungees. Kabay is given by Thomas (sec above Introduction).
84. ninnenuggits 'mare'; Z. nechnaungési ochquechum = 'horse female'.
85. muse 'cow'; B. mos; now = 'deer' and 'elk' (A.).
86. nonucken 'milk'; I do not believe there ever was a Delaware word for 'milk'. This word in B. = nonagan; Z. nunagan 'nipple, mamma'.
87. makees 'sheep'; B. mekis, onom. from memekis 'bleat'.
88. minne 'drink' or 'ale'; B. menen 'drink'; menewagan 'drinking'; Z. menewoacan 'drink' (n.).
89. pishbee 'small beer'; Z. mbil 'beer'. Contains the root -bi 'water'.
90. hosequen 'corne'; Z. chasqueem; B. mesaquem 'ear of c.'
91. pone 'bread'; B. and Z. achpoan; B. nd-appone 'I make br.' This word survives in the Amer. South for 'corn-bread'.
92. hoppenas 'turnips'; B. hobbin 'potato'; Z. hobbenis 'turnip', with dim. -s.
93. *seckha* ‘salt’; Z. *sikey* (A. "archaic").
94. *kee wingenum une* ‘dost thou like this’; *une* = B. *won* ‘this’.
95. *matta* ‘no’; B. and Z. *matta* ‘no, not’ = the neg. *atta* with m-prefix.
96. *nie matta wingeni* ‘I don’t care for it’; note the Eng. *me* in the jargon for Del. *ne-úi* and also the neg. *-i*.
97. *singkoatum* ‘I do not care’; ‘I will cast it away’; B. *schingattam* ‘be unwilling, disapprove’.
99. *me mauholumi* ‘I will buy it’; again Eng. *me* as above; Z. *mahallamen* ‘buy’. The *-i* here may be a relic of the 1 p. *-i* = ‘I will buy it for myself’ (?).
100. *ke manniskin une* ‘wilt thou sell this’? The stem *mahal* = ‘sell’; cf. Z. na (sic!) *ne-* *mahallamagentch* ‘I will s. it’. In Aben., however, *manahömen* = ‘sell’; clearly same stem as here.
101. *kecko gull une* ‘how many guilders for this’? On *kecko*, see nr. 34; gull ‘guilder’; Dutch *gulden*.
102. *kako meele* ‘what wilt thou give for this’? The root *mil* is common Algonquian for ‘give’; cf. Pass. *ke'kw k'milin wechi ni* ‘what wilt thou give me for this’?
103. *cutte wickan cake* ‘one fathom of wampum’; cf. B. *newo wikan* ‘four fathoms’.
104. *nee meele* ‘I will give thee’; should be *k'milen*, Z.; cf. Aben. *k'milel*.
Cf. nr. 144.
105. *cutte steepa* ‘one stiver’; Dutch *stuiver*.
106. *steepa* ‘farthing’ = ‘stiver’.
107. *cutte gull* ‘one gilder; sixpence’.
108. *momolicemum* ‘I will leave this in pawn’; must contain root *mol*, seen: in Z. *wulatschi-mol-sin* ‘treat about peace’.
109. *singa kee natunnun* ‘when wilt thou fetch it’? Z. *tschinge* ‘when’;
B. *naten* (A. ‘go after something’); Z. *n'natammen* ‘I will fetch’.
110. *singa kee petta* ‘when wilt thou bring it’? Z. *pétoon* ‘bring’.
111. *necka couwin* ‘after three sleeps; 3 daies hence’; Z. *gauwin* ‘sleep’ (cf. nr. 183).
112. *tana kee natunum*; see 109.
113. *undoque* ‘yonder’; see 62.
114. *singa* ‘when’; Z. *tschinge*.
15 *iucka* ‘day’; really B. *juke* ‘now’; *juke gischquik* ‘to-day’. Cf. nrs. 129; 257.
116. *kis quicka* ‘this day; a day’; B. *gischquik*; Z. *idem*.
117. *hapitcha* ‘by and by’; Z. *pecho*; B. *apitschi*. 
118. alloppan 'to-morrow'; Z. alappa; A. ajappa.
119. tana hatta 'when hadst thou it'? Tana 'whither' (61) = Pass. tan 'what, where, when'.
120. quash matta·decon 'why didst thou lend it'? B. and Z. quatsch 'why'; note Z. k'nattemihi 'lend me'. The ms. form must be for k'nattadikon 'he lends it to thee'; cf. Aben. k'mil'gon 'he gives it thee'.
121. hakko pata 'what hast thou brought'?; B. peton; Z. pe'toon 'fetch'.
122. Note the absence of the personal prefix.
123. cultas quing quing 'six ducks'; cf. nrs. 6 and 23.
124. olet 'it is good'; B. and Z. wulit.
125. matta ruti 'it is good for nothing'; matta 'not'; ruti = luti = the stem wul- + the neg. -i.
126. husco seeka 'it is very hansom'; B. and Z. husca 'very'; Z. schiki 'handsome'.
127. husco matit 'it is very ugly'; Z. machtit 'ugly'.
128. ke runa matauka 'thou wilt fight'; quite a wrong translation; ke runa = kiluna, the incl. 'we'. The plural 'you' would have been kiluwa; 'thou' = ke-.
129. Iough matcha 'get thee gone'; lit. 'now go'; iough = B. juke 'now'; cf. nr. 115; matcha 'go depart'; cf. nrs. 60; 61.
130. undoque matape 'sit yonder'; Z. bematchpil 'sit'.
131. ne mathit wingenum 'we will be quiet'; really 'I will', etc.; mathit must be a corruption of Z. clammieche 'be still, lie quiet'; B. klamachpin (?). Note the apparent use of wingenum 'wish', for the future. The jargon reproduces the guttural by th; cf. nrs. 235; 260.
132. noa 'come hither, come back'. Probably from B. nawo.chgen 'follow', seen also in the resumptive nawa.
133. payo 'to come'; B. paan; Z. peu 'he comes'.
134. match poh 'he is come; coming'. This use of match- to denote the present action is common in Aben. and Pass. Note Z. peü 'he comes'.
135. raa munga 'within'; Z. allamunque. raa-m = lam in Aben. and Pass. lami 'within, inside'.
136. cochmink 'without'; B. kotschemunk; Z. kotschmunk; Pass. kotchmek.
137. tungshena 'open'; Z. ntunkschememen 'I open it'; B. tenktschenemen; tonktschenemen.
138. poha 'shut'; B. kpahi; A. kpahhi; Pass. k'baha.
139. scunda 'the door'; Z. esquande = Eingang.
140. ke cakeus 'thou art drunk'; Z. achkienchu 'a drunken man'.
141. opposicon 'beyond thyself' = 'drunk'. Probably = B. achpussin 'broil, roast'; here = achpussikan 'he broils him; he is broiled'; slang (?).
142. husko opposicon 'much drunk'.
143. mockorick 'a great deal' = B. mechakgilik 'great'; macheli; mecheli 'more'.
144. maleema cacko 'give me something'; mil 'give' (see nr. 104); the form should be milil 'give me'; Aben. milin.
145. abij; bee 'water'; Z. m'bi; B. mbi; Aben. nebi.
146. minatuu 'a little cup to drink in'; men is a common Algonquian stem 'to drink'; B. menachtin 'drink together'.
147. mitchen 'victuals'; B. mizewagan; Z. mizewoagan.
148. mets 'eat'; Z. mizin; and cf. Aben. mitts 'eat'.
149. poneto 'let it alone'; Z. ponih 'leave off, let it alone'; B. ponemen 'let go, leave off'. Cf. Pass. pon'mont'hâg'n agwed'nuk 'put the paddle in the canoe'.
150. husco lallacutta 'I am very angry'; seems to mean 'irritated'; Z. lalha 'scrape'; B. lahan. Properly 'angry' was B. manunxin.
151. ke husko nalan 'thou art very idle'; Z. nolhandowoagan 'idleness'; B. nolhan 'lazy'.
152. chingo ke matcha 'when wilt thou go'? tschinge 'when'; cf. nr. 109.
153. mesickecy 'make hast'; schauwessin; Z. schauwessi; probably mesickecy is for wescickecy, a corruption of the -wessin element in the above words (?)..
153a. shamahala 'run'; B. kschaméhellan 'fast'.
154. husko taquatse 'it is very cold'.
155. ne dogwatcha 'I am very cold; I freeze'. With these words, cf. B. tachquatscho 'he is cold, shivering'; Z. tachquatschúwak 'they freeze' (see 156).
156. whinna 'snow, hail'; Z., B. wineu 'it snows'; same stem seen in Z. guhn 'snow' (see just below). Whinna cannot mean 'hail', which was tachsigin.
157. ahalea coon hatta 'have abundance of snow, hail, ice'; ahalea = B. allowiwi 'more'. Coon = Z. guhn 'snow' (156).
158. take 'freeze'; B. taquatson 'frozen'; taquetschin 'freeze'.
159. suckolan cisquicha 'a rainy day'; B. sokelan 'it rains'; Z. socelantsch 'it will rain'; Aben. soglôn 'it rains'.
160a. sickquim 'the spring'; B., Z. siguon; Z. siequangge 'next spring';
Pass. siguak 'in spring'.
161. nippinge 'summer'; really 'next summer'; B., Z. nipen.
162. tancoquo 'the fall'; B. tachquoak.
163. tana ke wigwhum 'where is thy house'; B. wickwam; Z. wiquoanm.
164. hockung kethaning 'up the river'; B. kittan 'great (tidal)
river'.
The last element -tan is the same as that seen
in manhattan = m'na'tan 'an island surrounded by tidal water' = -tan. The
word hockung must have meant 'down (the river)', as it = hakink
'on the earth, down, under'. Upstream = nallahwi, B.
165. tana matcha ana 'where goes the path'? B. aney 'road, walking
road, path'. Cf. nr. 200.
166. iough undoque 'go yonder'; lit. 'now there'; cf. nr. 115.
167. hitock 'a tree'; Z. mehituk.
168. hitock nepa 'there stands a tree'; Z. ntu 'he stands'.
169. mamanhtikan
170. mamadowickon 'peach or cherry'; I cannot place.
171. manadickon
172. virum 'grapes'; both B. and Z. wisachgim; probably should read
visum (?).
173. acotetha 'apple'; must be the same stem as Z. achquoact-lennees
'blackberries'; no doubt a misapplication. Both B. and Z. give
apel for 'apple'.
174. hosquen 'corn'; Z. chasqueem; B. chasquem.
175. cohockon 'mill'; B. tachquoahokan; Z. tachquoahokan.
176. locat 'flower or meale'; B. lobat; Z. lócat.
177. keehammon 'grind it'; B. kihhhammen.
178. nutas 'bag, basket'; B. menutes; the ending -notey occurs in Z.
hembinotey 'bag of linen'. This nt-root is seen in Pass. b'snud;
Aben. abaznoda 'basket', lit. 'a wooden bag' (Pass. eśus; Aben.
abazi = 'wood, tree').
179. poquehero 'it is broke'; B. poquihilleu.
180. roannkhheen 'a north-west wind'; Z., B. lownackhou 'north wind';
lit. 'winter-wind'; cf. nr. 160.
181. ruttehock 'the ground will burn and be destroyed'; B., Z. lúteu
'it burns'; haki 'earth'.
182. hockung 'a chamber'; lit. 'on the ground'; cf. nr. 164. B. gives
wikwamtit 'chamber'; lit. 'little (-tit) house'.
183. quequera gulam tanansi ohe cowin kee catungo 'where I look for a
place to lie down and sleep, for I am sleepy'. This phrase
appears on three lines in the ms. and was thus copied by Lossing. The sentence seems hopelessly corrupted, probably by the original scribe. I can find nothing to indicate what was meant by the words quequera qulam tanansi, except by supposing that in tanansi we have some form of the stem seen in ndoniken 'he seeks me'. Oke is 'and' = woak; cf. nr. ii. cowin 'sleep' = Z. gauwin; cf. nr. 111. The words kee catungo = 'thou art sleepy' and not 'I', as above. They were either wrongly introduced here, or else the whole phrase should be in the 2 p. It may be noted that the q in quequera and qulam may be indications of the 2 p. = k.

184. aloppan 'to-morrow'; cf. nr. 118. This probably goes with what follows.

185. ne hattunum hwissi takene 'I will go a-hunting in the woods'; in two lines in the ms. With ne hattunum hwissi, cf. Z. ndochwissi 'I go hunting'. The usual root is alauwi; cf. J. D. Prince, "The Modern Minsi Delaware Dialect," Amer. Journ. of Philol., xxxi, pp. 294-302. 'In the woods' was properly tèkenink; B., Z. tèkene.

186. attoon attonamen 'going to look for a buck'; attoon = Z. achtu 'deer'. This word probably is concealed in the modern corrupt form Tuxedo which the Marquis de Chastellux in 1785 translated 'there are plenty of deer'; i. e., Tuxedo possibly = achtuhuxitonk = B. achtuhu 'there are many deer' + -xonk 'where one gets them' + the loc. -onk = 'place where one gets many deer'. Attonamen is from naten 'go after something'. The form should be n'naten 'I seek him' (anim.); (n)attonamen is inanimate and wrong here.

187. matchu pauluppaa shuta 'I have catcs (sic!) a buck'; B. palippawee 'buck' and Z. tchunásu 'caught' (sic!) from which shuta is obvious. The entire phrase means 'I am going (matcha; nr. 60, for nee matcha) a buck to catch'.

188. accoke 'a snake'; B., Z. achgook; Aben. skok.

189. mockerick accoke 'rattlesnake'; lit. 'big [see nr. 143] snake'. Z. wischalowe = 'rattlesnake' (= 'frightener'; A.).

190. husko purso 'very sick'; purso = B. palsin; same stem seen in 191.

191. tespahala 'small-pox'; B. despelellan; Z. despéhellev. Stem is pa(h)al, pehel 'be sick', seen in B. pal-sin (nr. 190).

192. nupane 'the ague'; lit. 'it comes again'; B. nohenopenowágan 'the sickness which recurs again' (A.).

193. singuope 'hold thy tongue'; perhaps a corruption of B. samuttonen 'close the mouth'. The proper word was tschitgussin (Z.) = 'be silent'.

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194. singuap hockinhatta 'be quiet, the earth has them; they are dead'.
   Earth = Z. hacki; B. haki. Cf. nr. 65 for hatta 'have'. The -in
   may be for the loc. -ing, ink.
195. sheek 'grass or any green herb' (should be skeek); B. askiquall,
   skiquall; Z. masgik; B. maskik. Cf. Pass. m'ski'kwul 'grasses'.
196. hocking 'the grounds'; Z. hacki; B. haki 'earth'; lit. 'in the earth'.
   Cf. Pass. ki; Aben. a'ki, etc.
197. hockehockon 'plantation'; Z. hakihdcau.
198. neetukona 'my country'; also from hacki; viz., n of the 1 p. + the
   intercalated -t- before a vowel or soft h + the element uk-ak =
   hacki.
199. ourilta 'plaine; even; smooth'. This is simply wulita 'it is good',
   specially applied to land here. Properly 'plain' was B. memgukek
   (A. schimgek).
200. oana 'a path; highway'; B., Z. aney. See nr. 165 spelled ana.
201. singa mantauke 'when we fight'; tschinge 'when' (see nrs. 114; 152);
   B. machtagen; Z. machtdgeen 'fight'. There is no indication of
   person in this phrase.
202. neholock; Eng. not given (see nr. 205).
203. nerunewusase 'we are afraid'; should be 'much (husco)
   afraid'. Ne runa = niluna, the exclusive 'we'; cf. nr. 128, for
   kiluna the incl. 'we'.
204. opchehussase 'always afraid'; Z. abtschi 'always'.
205. neolocktoon 'we run into holes'; verb-form, really 1 p. pl. excl.
   from Z. woalac; B. wulak; A. waleck = 'a hollow, excavation; not
   a hole which penetrates'. Nr. 202 above neholock probably meant
   'my hole' and was construed as 'arse-hole'; hence, the modest
   writer of the ms. left the English blank. The regular Del. word
   for 'arse-hole' was saputti; cf. J. D. Prince, "Dying American
   p. 351.
206. keekokeelunseune 'what dost thou call this'? Note keeko; should
   probably be read kecko (cf. nr. 34); kee = 2 p. sing.; on lunse,
   see nr. 63.
207. checonck 'looking-glass'. The usual expression was B., Z. pepenaus
   'mirror', from pipinamen 'differentiate, choose'. The Natick
   word for 'mirror' was pepenautchiunchunkounk; Narr. pebenochi-
   chauquánick 'the thing by which one sees a reflection'. Checonck
   of the jargon ms. seems to contain the final element of a Del.
   word akin to these long combinations just indicated.
208. *powatahan* 'a pair of bellows'; an inversion of Z. *putawoágan*.

209. *itcoloha* 'a cradle', for Z. *tchallan* 'Indian bedstead'; wrongly.

*mamolehickon* 'book or paper'; B. *mamalekhikan* 'writing, letter' (A. "in crooked lines or stripes"); from *lekkammen* 'write'.

211. *leecock* 'table, chair, chest'; evidently from *liechen* 'lie down'; Z. *liwichin* 'rest'. Apparently a jargon word (?).

213. *kitthaning* 'river'; B. *kittan*; see nr. 164. *kitthaning* is loc. 'at the river'.

214. *moholo* 'a canoe'; B. *amochol*; Z. *amóchol*.

215. *rena moholo* 'a great boat or ship'; perhaps for *lina(quot)* *amochol* 'it is like a canoe' (?).

217. *ne taulle ke rune* 'I will tel thee'; verb-form from stem *öl*; cf. Z. *kt-öl-len* 'I tell thee'. Here in the jargon they used the 1 p. + 3 p. *ne taulle = nt-öl-e*; lit. 'I tell him,' and added *ke runa = kiluna*; see nr. 128.

218. *ne maugholame* 'I bought it'; B. *mehallamen*; see nr. 99.

219. *ke kamuta* 'thou hast stolen it'; Z. *com moot*; *com mootgeen* 'stolen'; *kemodgewak* 'they have st. it'.

220. *matta ne kamuta* 'no, I did not steal it'; see nrs. 66; 95 for *matta*.

221. *taune maugholame* 'where dist thou buy it'? See nrs. 61; 99.

222. A. B. *undoque* 'yond of A. B.' See nrs. 62; 113.

223. B.C. *sickomeele* 'B. C. will give me so much for it'. Z. *ta-uchtend-chi* = 'how much'? A. *keechi* 'how much'. The si-element must be the *chi* in *keechi*; *komeele = k̄'m̄lī* 'you give me'. The correct translation is probably 'B. C., how much will you give me?'

224. *sawwe* 'all'; Pass. *m'siu*; Aben. *m'ziwi*. The proper Del. word was B. *wemi*; Z. *weemi*.

225. *hockung tappin* 'God's'; lit. 'on earth (hockung) is God' (tappin = Pass. *tepellek*; Aben. *tabaldak* 'lord').

226. *manitto* 'the Devil'; B. *Manitto* (A. 'spirit'); cf. Z. *manittowáhalan* 'bewitch'.

227. *renus* 'man' = *lenno*; see nr. 228. The *-s* here is diminutive.

228. *leno* 'man'; B. *lenno*.

229. *peray* 'a lady' = *pelay*; same element as in Pass. *pil-* 'young', seen in Pass. *pil-skwessis* 'young woman, girl'. *Peray-pelay* really means 'young female'.
230. *penaesit* 'boy'; for *penae-tit* = B. *pil-wessin* 'be a boy' (see nr. 229). The ending -*tit* is diminutive.

231. *issinus* 'a brother'; should probably be connected with Pass. *nsiws* 'my brother'. This is the same stem seen in Z. *schiess* 'uncle'. Z. gives *nimat*, *kimat* 'my brother, thy brother'.

232. *runcassis* 'cousin'; B. *longachsiss* 'cousin', but A. = 'nephew'.

233. *mitthurrus* 'husband'; must = *withullus* 'her husband'; same stem as in B. *allewussowagan* 'majesty, supremacy'. Cf. nr. 242.

234. *squaw* 'a wife'; a jargon word from the Natick *squaw* 'woman'.

The kindred Del. was B. *ochque*; Z. *ochqueu*.

235. *noeck* 'father'; Z. *nooch* 'my father'; *ochwall* 'his father', etc. Note the hardening of the guttural and cf. nrs. 260–261.

236. *anna* 'mother'; perhaps a jargon word. The proper Del. was B. *gahowes*; Z. *gahowees*.

237. *haxis* 'old woman'; corruption of Z. *chauchschiessis*.

238. *aquittit* 'little girl'; B. *ochque-tit*; lit. 'little woman'. Ignores guttural.

239. *kins kiste* 'a maide ripe for marriage'; corruption of choanschikan 'virginity'.

240. *papouse* 'a sucking child'; a jargon word from the Natick, as nr. 234. Del. was B. *nonetschik*; Z. *nohulentschik* 'children'.

241. *munockon* ['?] or a woman'; ms. indistinct. This is probably B. *allamachtey* 'womb, inward parts' (?), and denotes the *pudendum femina*.

242. *qualis* 'a master'; *k'welis* 'thy master' from *allewus*, as in nr. 233.

243. *tollemuse* 'servant'; *w't-allemtnus* 'he hires (sends) him'; cf. B. *allogagan* 'servant'; Z. *allogdman* 'he is sent'. Is *allum* 'dog' from this stem? Cf. Aben. *w'd-alemos* 'his dog'.

244. *wheel* 'the head'; Z. *wihl*; B. *wil*.

245. *meclha* 'the hair'; Z. *milach*; pl. *milchall*.

246. *skinch*; Z. *wuschking*; B. *wuschgink* 'eye'; cf. Natick *skizucks*.

247. *hickywas* 'the nose'; Z. *wickiwon*; B. *wikiwôn*.

248. *twn* 'the mouth'; B., Z. *wdoon*.

249. *wippet* 'the teeth'; Z. *wipit*; B. *wipit*.

250. *pentor* 'the ear or hearing' = *k'pentol* 'I hear thee'; B. *pendamen* 'hear'; Z. *necama* *k'pendak* 'he hears thee'.

251. *quaquangan* 'the neck'; Z. *ochquecanggan*.

252. *nacking* 'the hand'; B. *nachk*; properly 'my hand'.

253. *ponacka* 'the hands'. I cannot explain the prefix.

254. *wotigh* 'the belly'; B. *wachtay*. 

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255. *hickott* 'the legs'; Z. *wiccaat*.
256. *ceet* 'the foote'; B. *w'sit*; Z. *w'chiit*.
257. *iucka* 'a day'; B. *juke* 'now'; Z. *jucke*. Cf. nrs. 115, 129.
258. *kishquecon* 'a week'; B. *gischquik*.
259. *kisho* 'a moneth'; B., Z. *gischuch* 'month'.
260. *cothtingo* 'a year'; B. *gachtin*; Z. *gachtiin*. Note the rendering of the guttural in the jargon by th. Cf. nr. 235.
261. *passica catton* 'a halfe yeare'; B., Z. *pachsiwi* 'half' + *catton* = B. *gachtin*; Z. *gachtiin*. Here the guttural is ignored in the jargon. Cf. nr. 235.

**INDEX**

| Abundance, 157 | Chamber, 182 | Father, 235 |
| Afraid, 203 | Cherry, 169–171 | Fathom, 102 |
| Ague, 192 | Chest, 211 | Fetch, 109–112 |
| Ale, 88 | Child, 240 | Fifteen, 15 |
| All, 224 | Cloth, 42 | Fight, 128; 201 |
| Alone, 149 | Coat, 40 | Fish, 30 |
| And, 11–19 | Cold, 154–155 | Five, 5 |
| Apple, 173 | Come, 133–134 | Flour, 176 |
| Arrow, 48 | Come from, 59 | Foot, 256 |
| Autumn, 162 | Come hither, 132 | Four, 4 |
| Ax, 51 | Corn, 90; 174 | Fourteen, 14 |
| Aye, 98 | Country, 198 | Fox, 75 |
| Bad, 124 | Cousin, 232 | Freeze, 155; 158 |
| Bag, 178 | Cow, 85 | Friend, 58 |
| Beaver, 71 | Cradle, 209 | Give, 102; 104; 144; 223 |
| Bellows, 208 | Creek, 212 | Go, 60; 161; 165 |
| Belly, 254 | Cup, 146 | Go away, 129 |
| Beyond thyself, 141 | Day, 115; 116; 159; 257 | God, 225 |
| Big, 189 | Deer, 186 | Good, 123; 125 |
| Boar, 74 | Desire, 35–36 | Goose, 22 |
| Book, 210 | Devil, 226 | Grapes, 172 |
| Boy, 230 | Doe, 69 | Grass, 195 |
| Brass, 49 | Door, 139 | Grease, 32 |
| Bread, 91 | Drink (n.), 88 | Great deal, 143 |
| Breeches, 43 | Drunk, 140; 142 | Grind, 177 |
| Bring, 110; 121 | Duck, 23; 122 | Grounds, 196 |
| Broken, 179 | Ear, 250 | Guilder, 101 |
| Brother, 231 | Earth, 194 | Gun, 46 |
| Buck, 187 | Eat, 148 | Hail, 156 |
| Bullet, 48 | Eel, 28 | Hair, 245 |
| Burn, 181; 182 | Eight, 8 | Half, 261 |
| Buy, 33; 99; 218; 221 | Eighteen, 18 | Hand, 252–253 |
| By and by, 117 | Eleven, 11 | Handsome, 126 |
| Call, 206 | Elk, 73 | Hare, 79 |
| Canoe, 214 | Even, 199 | Haste (vb.), 153 |
| Cap, 39 | Eye, 246 | Hat, 39 |
| Care for, 96; 97 | Fall, 162 | Have, 34: 65; 119; 157; 194; 216 |
| Catch, 187 | Farthing, 106 | Have a mind to, 35 |
| Catfish, 27 | Fat (n.), 32 | |
Head, 244.  
Hearing, 250.  
Hen, 24.  
Highway, 200.  
Hoe, 52.  
Hog, 82.  
Hohokus, 75.  
Hold thy tongue, 193.  
Hole, 202; 205.  
Horse, 83.  
House, 163.  
How many, 101.  
Hunting, 185.  
Husband, 233.  
I, 105.  
Idle, 151.  
Iron, 49.  
Kettle, 50.  
Knife, 53.  
Lady, 229.  
Lead (metal), 48.  
Leave in pawn, 108.  
Legs, 255.  
Lend, 120.  
Let it alone, 149.  
Like, 94.  
Linen, 42.  
Little girl, 238.  
Look for, 183; 186.  
Looking-glass, 207.  
Maiden, 239.  
Man, 227–228.  
Mare, 84.  
Master, 242.  
Matchcoat, 41.  
Meal, 176.  
Meat, 81.  
Milk, 86.  
Mill, 175.  
Mind, 35.  
Mink, 80.  
Month, 248; 259.  
Mother, 236.  
Name, 63.  
Neck, 251.  
Nine, 9.  
Nineteen, 19.  
No 95.  
Northwest wind, 180.  
Nose, 247.  
Now, 129.  
Old woman, 237.  
One, 1.  
Open, 137.  
Otter, 72.  
Outside, 136.  
Path, 165; 200.  
Pawn, 108.  
Peach, 169–171.  
Perch, 29.  
Pipe, 56.  
Plan, 199.  
Plantation, 197.  
Pot, 50.  
Powder, 47.  
Pudendum, 241.  
Quiet, 131; 194.  
Raccoon, 76.  
Rainy, 159.  
Rattle-snake, 189.  
Return, 132.  
River, 164; 213.  
Rum, 57.  
Run, 153a.  
Run into holes, 205.  
Salt, 93.  
Scissors, 54.  
Seek, 183.  
Sell, 100.  
Servant, 243.  
Seven, 7.  
Seventeen, 17.  
Shad, 26.  
Sheep, 87.  
Ship, 215.  
Shut, 138.  
Sick, 190.  
Sit, 130.  
Six, 6.  
Sixteen, 16.  
Skin, 70.  
Sleep, 111; 183.  
Sleepy, 183.  
Small-beer, 89.  
Smallpox, 191.  
Smooth, 199.  
Snake, 188.  
Snow, 156–157.  
Something, 144.  
Spring (season), 160a.  
Squirrel, 78.  
Stand, 164.  
Steal, 219–220.  
Stiver, 106.  
Stockings, 44.  
Stone, 49.  
Sturgeon, 25.  
Suet, 31.  
Summer, 161.  
Table, 211.  
Tallow, 31.  
Teeth, 249.  
Tell, 217.  
Ten, 10.  
Thirteen, 13.  
This, 94; 100; 206.  
Thou, 110, et passim.  
Tobacco, 55.  
To-morrow, 118; 184.  
Tree, 167; 168.  
Turkey, 21.  
Turnips, 92.  
Tuxedo, 186.  
Two, 12.  
Twelve, 20.  
Two, 2.  
Ugly, 127.  
Up, 164.  
Very, 126 et passim.  
Victuals, 147.  
Wampum, 37–38; 103.  
Water, 145.  
We, 128; 145; 203.  
Week, 258.  
What, 35; 63; 102; 121.  
When, 110; 114; 152; 201 206.  
Whence, 59.  
Where, 163; 165; 216.  
White, 41.  
Whither, 60–61.  
Why, 120.  
Wife, 234.  
Wild-cat, 77.  
Will (vb.), 34.  
Winter, 160.  
Within, 135.  
Without (outside), 136.  
Woods, 185.  
Year, 260–261.  
Yes, 98.  
Yonder, 62; 64; 113; 130 165; 222.  

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