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ORIGINALY PUBLISHED IN 1643

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A KEY into the  
LANGUAGE  
*OF*  
AMERICA:  
*OR,*  
An help to the *Language* of the *Natives*  
in that part of AMERICA, called  
*NEW-ENGLAND.*

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

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

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BY ROGER WILLIAMS  
of Providence in New-England.

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A KEY into the  
L A N G U A G E  
*o f*  
AMERICA



A KEY into the  
LANGUAGE  
*OF*  
AMERICA

BY ROGER WILLIAMS  
*of Providence in New-England*

With an *Introduction* by  
*Howard M. Chapin*

APPLEWOOD BOOKS  
BEDFORD, MASSACHUSETTS

*A Key into the Language of America* was originally published in London by Gregory Dexter in 1643. The second edition was published by the Massachusetts Historical Society in 1794 and 1798. The third edition was published in 1827 by the Rhode Island Historical Society. The fourth edition was published in Providence by the Narragansett Club in 1866. The fifth edition, of which this is a direct reprint, was issued by the Rhode Island and Providence Plantations Tercentenary Committee, Inc., in 1936.

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## INTRODUCTION

**T**HIS "Key into the Language of America" which was written by Roger Williams in 1643, seven years after his founding of Providence, is our chief fund of information in regard to the manners and customs of our local Indians, as well as a vocabulary and phrase book of their language.

Soon after his arrival in America, Williams began to study the Indian language. He wrote; "My souls desire was to do the natives good, and to that end to have their language, which I afterwards printed," and "God was pleased to give me a painful Patient spirit to lodge with them, in their filthy smoke holes (even while I lived at Plymouth and Salem) to gain their tongue."

The "Key" is the first extensive vocabulary<sup>1</sup> or study of the Indian language printed in English and it must have been of great practical use to the missionaries, traders and early settlers in the outlying districts in New England.

The Narragansett Indians were a tribe located principally in the eastern part of the

<sup>1</sup>William Wood's *New-England's Prospect*, 1634, contains five pages of Indian-English vocabulary.

present "South County" of Rhode Island, which had gradually forced the neighboring tribes into submission. The Niantics on the west, the Cowesets, Shawomets and Nipmucs on the north, the island tribes to the east on the islands in Narragansett Bay, those on Block Island and on the eastern part of Long Island all became vassals and tributaries to the Narragansetts.

Shortly before the arrival of the Pilgrims, the Narragansetts, under their sachems, Mas-cus and Canonicus, had defeated the Wampanoag Indians on the east side of Narragansett Bay and had added that tribe and its subject tribes, such as the Pocassets and the Sakonnets, to their empire. The Massachusetts Indians under Chikataubet were also brought under the dominion of the Narragansetts.

At the height of their power the Narragansett sachems are said to have ruled some thirty thousand Indians, according to the estimate given by Richard Smith, Jr., which many later writers consider an exaggeration. Their domains extended to Weymouth on the northeast and to Mount Wachusett on the northwest, with the Atlantic Ocean as their east and south bounds.

As a vocabulary handbook, the "Key" has stood the test of almost three centuries and in our present twentieth century is carried as a

pocket vocabulary by Mr. W. B. Cabot of Boston, when he wanders across the vast and lonely wastes of Labrador with Indians who are unacquainted with the English language. These Indians are Algonquians and of the same linguistic stock as our Narragansett Indians. Although their speech is a dialect somewhat different from the Narragansett dialect in which the "Key" is written, the roots are the same; and a person with a knowledge of the difference in accent and inflection of the two dialects can reconstruct one from a knowledge of the other. The variations in some of the dialects are illustrated by Roger Williams in the case of the word for dog, which is *Ayim* in the Narragansett dialect but becomes *Alum* in the Nipmuc dialect and *Arum* in that of the Quinnipiunk (New Haven, Connecticut) Indians.

Most of the literary productions of seventeenth century New England were religious controversial tracts, so that this scientific study of the customs and languages of the Indians by Roger Williams is a refreshing surprise, a sort of oasis in a desert of theological thoughts and phrases.

This "Key" is the first book on the Indian language in English, although there were alphabetical vocabularies of the Aztec and other native Indian languages of Mexico, Cen-

tral America and South America printed in Spanish and of the Huron tongue printed in French. There is, however, no evidence that Williams had seen one of these books or even knew of their existence, for the "Key" is arranged on an entirely different plan.

The first edition of the "Key" was printed in London in 1643 by Gregory Dexter, who had previously printed a pamphlet on "Prelatical Episcopacy" by John Milton, the poet. Dexter came to America with Williams in 1644 and became one of the leading citizens of Providence. Williams taught Milton the Dutch language and in return Milton instructed Williams in some other languages.

Mr. Lawrence C. Wroth, Librarian of the John Carter Brown Library in Providence, has discovered some typographical variations in some of the copies of this edition of the "Key." His study on this subject will be published in the Rhode Island Historical Society's quarterly Collections for October 1936.

The second edition of the "Key" was published by the Massachusetts Historical Society in volumes three and five of the first series of their Collections, 1794 and 1798. The reprint does not include the metrical stanzas and is not verbatim, but consists of two series of extracts.

The third edition of the "Key" was published at Providence in 1827 as volume one

of the Rhode Island Historical Society Collections. Zachariah Allen, Esq., presented to the Society a manuscript copy of the original edition of the "Key" in the Bodleian Library at Oxford. This copy was carefully compared with the copy of the first edition in the Massachusetts Historical Society Library. The long "s" and the original pagination were not retained.

The fourth edition of the "Key" was published at Providence in 1866, as volume one of the Narragansett Club Publications. The long "s" was retained and the original pagination is indicated by numbers in brackets. This volume was edited and copiously annotated by J. Hammond Trumbull, the noted philologist of the Indian language. This edition, which can be found in most of the larger libraries, is the one most useful to serious students of the Algonquian tongue.

The publication of this present fifth edition is made possible by the generosity of Miss Caroline Hazard. It is issued as part of Rhode Island's Tercentenary Celebration by the Rhode Island and Providence Plantations Tercentenary Committee, Inc., in an edition of one thousand copies and also one hundred and fifty copies on special paper. The type used in this edition was chosen on account of its similarity to that used in the first edition

and this reprint has followed the first edition page for page and also line for line except in those few cases where technical differences between seventeenth century and modern type make this impossible. This reprint follows the text of the original editions in the John Carter Brown Library. In those cases of typographical variations the corrected form has been used, and the page and chapter numbering has been rectified. The long "s" has been transliterated in order to make the text easier reading for the present day reader, and the editorial notes, which would only be used by the more serious student, have been omitted in order to reduce the cost and so bring the price of the book within the means of most of the persons desirous of owning a copy of it. The purpose of this edition is to make possible a wider distribution of the work, and so to make its contents more easily accessible to persons interested in the customs, manners and language of the Narragansett Indians who formerly lived in and ruled the district that is now the State of Rhode Island.

H. M. C.

*The Reprint*



A KEY into the  
L A N G U A G E  
*o f*  
A M E R I C A



A KEY into the  
**LANGUAGE**  
*O F*  
**AMERICA:**  
*O R,*

An help to the *Language* of the *Natives*  
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Together, with briefe *Observations* of the Cu-  
stomes, Manners and Worships, &c. of the  
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On all which are added Spirituall *Observations*,  
Generall and Particular by the *Author*, of  
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yet pleasant and profitable to  
the view of all men :

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BY ROGER WILLIAMS  
of Providence in New-England.

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LONDON,  
Printed by Gregory Dexter, 1643.





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

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

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

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

*To the Reader.*

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

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

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

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

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

*To the Reader.*

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

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

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

First, by what *Names* they are distinguished.

Secondly, Their *Originall and Descent*.

Thirdly, their *Religion, Manners, Cu-stomes, &c.*

Fourthly, That great *Point* of their *Con-version*.

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

*To the Reader.*

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

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

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

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

Secondly, particular *names*, peculiar to severall *Nations*, of them amongst *themselves*, as, *Nanhigganêuck*, *Massachusêuck*, *Cawasumsêuck*, *Cowwesêuck*, *Quintikóock*, *Quinnipiêuck*, *Pequittóog*, &c.

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

*To the Reader.*

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

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

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

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

*To the Reader.*

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

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

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

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

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

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

Fourthly (and which I have not so observed

*To the Reader.*

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

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

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

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

Lastly, it is famous that the *Sowwest* (*Sowaniu*) is the great Subject of their dis-

course.

*To the Reader.*

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

Therefore

*To the Reader*

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

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

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

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

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

*To the Reader.*

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

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

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

Amongst other discourse concrrning his *sicknessse* and *Death* (in which hee freely bequeathed his son to Mr. *Fenwick*) I clo-  
sed with him concerning his *Soule*: Hee told me that some two or three yeare be-  
fore

*To the Reader.*

fore he had lodged at my House, where I acquainted him with the *Condition of all mankind*, & his *Own* in particular, how God created *Man* and *Allthings*: how *Man* fell from *God*, and of his present *Enmity* against *God*, and the *wrath* of *God* against *Him* untill *Repentance*: said he your words words were never out of my heart to this present; and said hee me much pray to Jesus Christ: I told him so did many *English*, *French*, and *Dutch*, who had never turned to *God*, nor loved *Him*: He replyed in broken English: Me so big naughty Heart, me heart all one stone! Savory expressions using to breath from compunct and broken Hearts, and a fence of inward hardnesse and unbrokennesse. I had many discourses with him in his Life, but this was the summe of our last parting untill our generall meeting:

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

And because to this Question, some put  
an

*To the Reader.*

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

*Your unworthy Country-man*

ROGER WILLIAMS.

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

I. **A** Dictionary or Grammer way I had consideration of, but purposely avoided, as not so accommodate to the Benefit of all, as I hope this Forme is.

2. A Dialogue also I had thoughts of, but avoided for brevities sake, and yet (with no small paines) I have so framed every Chapter and the matter of it, as I may call it am Implicite Dialogue.

3. It is framed chiefly after the Narrogánsset Dialect, because most spoken in the Countrey, and yet (with attending to the variation of peoples and Dialects) it will be of great use in all parts of the Countrey.

4. Whatever your occasion bee either of Travell, Discourse, Trading &c. turne to the Table which will direct you to the Proper Chapter.

5. Because the Life of all Language is in the Pronuntiation, I have been at the paines and charges to Cause the Accents, Tones or sounds to be affixed, (which some understand, according to the Greeke Language, Acutes, Graves, Circumflexes) for example,

Directions for the use of the *Language*.  
ample, in the second leafe in the word Ewò  
*He*: the sound or Tone must not be put on E,  
but wò where the grave Accent is.

In the same leafe, in the word Ascowe-  
quássin, the sound must not be on any of the  
Syllables, but on quáss, where the Acute or  
sharp sound is.

In the same leafe in the word Anspaump-  
maûntam, the sound must not be on any other  
syllable but Maûn, where the Circumflex or  
long sounding Accent is.

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

Cowáunckamish & | I pray your Favour.  
Cuckquénamish |

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A N  
Helpe to the native Language  
of that part of *America* called  
N E W - E N G L A N D .

---

C H A P . I .  
Of *Salutation.*

---

Observation.

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

B

*What*

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

Netompaûog	Friends.
------------	----------

They are exceedingly delighted with Salutations in their own Language.

Neèn, Keèn, Ewò,	<i>I, you, he.</i>
Keèn ka neen	<i>You and I.</i>
Asco wequássin	
Asco wequassunnúmmis	<i>Goodmorrow.</i>
Askuttaaquompsìn?	<i>Hou doe you?</i>
Asnpaumpmaûntam	<i>I am very well.</i>
Taubot paump-maûntaman	<i>I am glad you are well.</i>
Cowaúnckamish	<i>My service to you.</i>

#### Observation.

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

Cowaúnckamish & Cuckquénamish	<i>I pray your favour.</i>
Cowaúnckamuck	<i>He salutes you.</i>
Aspaumpmáuntam sachim	<i>How doth the Prince?</i>

Aspaum-

Of Salutation.

3

Aspaumpmáuntam Committamus?	<i>How doth your Wife?</i>
Aspaumpmaúntam- wock cummucki- aûg?	<i>How doth your chil- dren?</i>
Konkeeteâug	<i>They are well.</i>
Táu bot ne paump maunthéttit	<i>I am glad they are well.</i>
Túnna Cowâum	<i>Whence come you.</i>
Tuckôteshana	<i>I came that way.</i>
Yò nowaûm	<i>I came from farre.</i>
Náwwatuck nôte- shem	<i>I came from hard by.</i>
Mattaâsu nóteshem	<i>An House.</i>
Wêtu	<i>I came from the house.</i>
Wetuômuck nôte shem	<i>I came over the water.</i>
Acâwmuck notéshem	<i>A Towne.</i>
Otàn	
Otânick notéshem	<i>I came from the Towne.</i>

Observation.

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

B 2

Obser-

*Of Salutation.**Observation.*

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

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

*Observation.*

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

Tou wuttiin?	<i>Where lives he?</i>
Awânick úchick	<i>Who are these?</i>
Awaùn ewò?	<i>Who is that?</i>
Túnna úmwock?	<i>Whence come they?</i>
Tunna Wutshaûock	
Yo nowékin	<i>I dwell here.</i>
Yo ntiiñ	<i>I live here.</i>

Eiu

## Of Salutation.

5

Eiū or Nniū?	<i>Is it so?</i>
Nùx	<i>Yea.</i>
Mat nippompitám-men	<i>I have heard nothing.</i>
Wésuonck	<i>A name.</i>
Tocketussawêitch	<i>What is your name?</i>
Taantússawese?	<i>Doe you aske my name?</i>
Ntússawese	<i>I am called, &amp;c.</i>
Matnowesuónckane	<i>I have no name.</i>

## Observation.

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

Now ánnéhick now-| *I have forgot my Name.*  
  ésuonck

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

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

Tahéna	<i>What is his name?</i>
Tahossowêtam	<i>What is the name of it?</i>
Tahéttamen	<i>What call you this?</i>
Teáqua	<i>What is this?</i>
Yò néepoush	<i>Stay or stand here.</i>
Máttapsh	<i>Sit down.</i>
Noónshem	<i>I cannot.</i>
Non ânum	
Tawhitch kuppee yaúmen	<i>What come you for?</i>
Téaqua kunnaúnta men	<i>What doe you fetch?</i>
Chenock cuppeeyâu mis?	<i>When came you?</i>
Maìsh-kitummâyi	<i>Just even now.</i>
Kitummâyi nippeé- am	<i>I came just now.</i>
Yò Committamus?	<i>Is this your Wife?</i>
Yo cuppáppoof	<i>Is this your Child?</i>
Yò cummückqua- chucks	<i>Is this your Son?</i>
Yò cuttaúnis	<i>Is this your Daughter?</i>
Wunnêtu	<i>It is a fine Child.</i>
Tawhich neepou- weéye an	<i>Why stand you?</i>
Pucquatchick?	<i>Without dores.</i>

Taw-

## Of Salutation.

7

Tawhítch mat pe ti-	<i>Why come you not in?</i>
teáyeán?	

Observ.

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

Awássish	<i>Warne you.</i>
Máttapsh yóteg	<i>Sit by the fire.</i>
Tocketúnnavem	<i>What say you?</i>
Keén nétop?	<i>Is it you friend.</i>
Peeyàush nétop	<i>Come hither friend.</i>
Pétitees	<i>Come in.</i>
Kunnúnni	<i>Have you seene me?</i>
Kunnúnnous	<i>I have seen you.</i>
Taubot mequaun naméan	<i>I thank you for your kind remembrance.</i>
Taûbotneanawáyeán	<i>I thank you.</i>
Taûbotne aunana- m��an	<i>I thank you for your love.</i>

Observ.

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

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

Cowàmmaunsh	<i>I love you.</i>
Cowammaûnuck	<i>He loves you.</i>
Cowámmaus	<i>You are loving.</i>
Cowâutam?	<i>Vnderstand you?</i>
Nowaûtam	<i>I understand.</i>
Cowâwtam tawhit- che nippeeyaûmen	<i>Doe you know why I come.</i>
Cowannantam	<i>Have you forgotten?</i>
Awanagusantowosh	<i>Speake English.</i>
Eenàntowash	<i>Speake Indian.</i>
Cutehanshishaùmo	<i>How many were you in Company?</i>
Kúnnishishem?	<i>Are you alone?</i>
Nníshishem	<i>I am alone.</i>
Naneeshâumo	<i>There be 2. of us.</i>
Nanshwishâwmen	<i>We are 4.</i>
Npiuckshâwmen	<i>We are 10.</i>
Neesneechecktashaû- men	<i>We are 20. &amp;c.</i>
Nquitpausuckowash- âwmen	<i>We are an 100.</i>
Comishoonhómmis	<i>Did you come by boate?</i>
Kuttiakewushaùmis	<i>Came you by land?</i>
Mesh nomishoon hómmin	<i>I came by boat.</i>

Mesh

Of Eating and Entertainment. 9

meshntiauké wushem	<i>I came by land.</i>
Nippenowàntawem	<i>I am of another language</i>
Penowantowawhet-túock	<i>They are of a divers language.</i>
Mat nowawtau hetté mina	<i>We understand not each other.</i>
Nummaúchenèm?	<i>I am sick.</i>
Cummaúchenem?	<i>Are you sick?</i>
Tashúckqunne cum mauchenaúmis	<i>How long have you been sick?</i>
Nummauchémin or Ntannetéimmin	<i>I will be going.</i>
Saúop Cummauchémin	<i>You shall goe to morrow.</i>
Maúchish or ànakish	<i>Be going.</i>
Kuttannâwshesh	<i>Depart.</i>
Mauchéi or ànittui	<i>He is gone.</i>
Kautanaûshant	<i>He being gone.</i>
Mauchéhettit or Kautanawshàwhettit	<i>When they are gone.</i>
Kukkowêitous	<i>I will lodge with you.</i>
Yò Còwish	<i>Do lodge here.</i>
Hawúnshech	<i>Farewell.</i>
Chénock wonck cup peeyeâumen?	<i>When will you be here againe?</i>
Nétop tattà	<i>My friend I cannot tell.</i>
From these courteous <i>Salutations</i> Observe in generall: There is a favour of civility and courtesie	

10     Of *Eating and Entertainment.*  
courtesie even amongst these wild *Americans*,  
both amongst *themselves* and towards *stran-*  
*gers*.

More particular:

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

## C H A P. II.

### Of *Eating and Entertainment.*

<b>A</b> Scúmetesímmis?	<i>Have you not yet eaten?</i>
Matta niccat-	<i>I am not hungry.</i>
tuppúmmin	
Niccawkatone	<i>I am thirstie.</i>
Mannippéno?	<i>Have you no water?</i>
Nip, or nipéwese	<i>Give me some water.</i>
Nàmitch, commete-	<i>Stay, you must eat first.</i>
símmín	<i>Tequa</i>

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

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

Aupúmmineanash.	<i>The parch'd corne.</i>
Aupúminea-naw- saùmp.	<i>The parc'd meale boild with water at their hou- ses, which is the whole- somest diet they have.</i>
Msíckquatash.	<i>Boild corne whole.</i>
Manusqussédash.	<i>Beanes.</i>
Nasàump.	<i>A kind of meale pottage, unpartch'd.</i>

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

12      Of *Eating* and *Entertainment*.

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

Puttuckquennege.	<i>A Cake.</i>
Puttuckquennēgunash puttückqui.	<i>Cakes or loves round.</i>
Teāgun kuttie maūnch?	<i>What shall I dresse for you?</i>
Assāmme.	<i>Give me to eate.</i>
Ncàttup.	<i>I am hungrie.</i>
Wúnna ncáttup	<i>I am very hungry.</i>
Nippaskanaūn tum.	<i>I am almost starved.</i>
Pàutous notatàm.	<i>Give me drinke.</i>
Sókenish.	<i>Powre forth.</i>
Cosaúme sokenúm mis.	<i>You have powred out too much.</i>
Wuttàttash.	<i>Drinke.</i>
Nquitchetàmmin.	<i>Let me taste.</i>
Quítchetash.	<i>Taste.</i>
Saúnqui nip?	<i>Is the water coole?</i>
Saun kopaûgot.	<i>Coole water.</i>
Chowhêsu	<i>It is warme,</i>
Aquie wuttàttash.	<i>Doe not drinke.</i>
Aquie waúmatous.	<i>Doe not drinke all.</i>
Necáwni mèich teàqua.	<i>First eat something:</i>
Tawhitch mat me chóan.	<i>Why eat you not?</i>

Wussaúme

Of Eating and Entertainment. 13

Wussáume kusópira.	<i>It is too hot.</i>
Teágúun numméitch	<i>What shall I eate?</i>
Mateágkeesitáuano?	<i>Is there nothing ready boylde?</i>
Mateág mécho ewò	<i>He eats nothing.</i>
Cotchikésu assamme.	<i>Cut me a piece.</i>
Cotchekúnne mi wee yoùs.	<i>Cut me some meat.</i>
Metesíttuck.	<i>Let us goe eate.</i>
Pautiínnea méchi- mucks.	<i>Bring hither some victualls.</i>
Numwàutous.	<i>Fill the dish.</i>
Mihtukmécha kick.	<i>Tree-eaters.</i> A people so called (living be- tween three and foure hundred miles West in- to the land) from their eating only <i>Mihtúch- quash</i> , that is, Trees: They are <i>Men-eaters</i> , they set no corne, but live on the bark of <i>Ches- nut</i> and <i>Walnut</i> , and other fine trees: They dry and eat this bark with the fat of Beasts, and sometimes of men: This people are the <i>teravour</i> of the neighbour <i>Natives</i> ; and yet these <i>Re- bells</i> , the Sonne of God may in time subdue.
Mauchepweéean.	<i>After I have eaten.</i>
Maúchepwucks.	<i>After meales.</i>
Maúchepwut.	<i>When he hath eaten.</i>
Paúshaqua maúchep- wut.	<i>After dinner.</i> Wàyyeyant

14 Of Eating and Entertainment.

Wàyyeyant maúche-pwut.	<i>After supper.</i>
Nquittmaúntash.	<i>Smell.</i>
Weetimóquat.	<i>It smells sweet.</i>
Machemóquut.	<i>It stinks.</i>
Weékan.	<i>It is sweet.</i>
Machíppiquat.	<i>It is soure.</i>
Aúwsse weékan.	<i>It is sweeter.</i>
Askùn.	<i>It is raw.</i>
Noónat.	<i>Not enough.</i>
Wusàume wékissu.	<i>Too much either boyled or rosted.</i>
Waûmet Taûbi.	<i>It is enough.</i>
Wuttatumútta.	<i>Let us drinke.</i>
Neesneechàhettit taúbi.	<i>Enough for twentie men.</i>
Mattacuckquàw.	<i>A Cooke.</i>
Mattacúcquass.	<i>Cooke or dresse.</i>
Matcuttàssamíin?	<i>Will you not give me to eate?</i>
Keen méitch.	<i>I pray eate.</i>

They generally all take *Tobacco*; and it is commonly the only plant which men labour in; the women managing all the rest: they say they take *Tobacco* for two causes; first, against the rheume, which causeth the tooth-ake, which they are impatient of: secondly, to revive and refresh them, they drinking nothing but water. Squattame.

Squuttame.	<i>Give me your pipe.</i>
Petasínna, or, Wut-tàmmasin.	<i>Give mee some Tabacco.</i>
Ncattaûntum, or, Ncattiteam.	<i>I long for that.</i>
Màuchinaash nowé-piteass.	<i>My teeth are naught.</i>
Nummashackqune aûmen.	<i>Wee are in a dearth.</i>
Mashackquineâug.	<i>We have no food.</i>
Aúcuck.	<i>A Kettle.</i>
Míshquockuk.	<i>A red Copper Kettle</i>
Nétopkuttàssammish.	<i>Friend, I have brought you this.</i>
Quàmphash quamp-homiînea.	<i>Take up for me out of the pot.</i>
Eíppoquat.	<i>It is sweet.</i>
Teàqua aspúckquat?	<i>What doth it taste of?</i>
Nowétipo.	<i>I like this.</i>
Wenómeneash.	<i>Grapes or Raysins.</i>
Waweeécocks.	<i>Figs, or some strange sweet meat.</i>
Nemaúanash.	<i>Provision for the way.</i>
Nemauanínnuit.	<i>A snapsacke.</i>
Tackhúmmín.	<i>To grind corne.</i>
Tackhumíinnea.	<i>Beat me parch'd meale.</i>
Pishquéhick.	<i>Vnparch'd meale.</i>
Nummaúchip nup mauchepúmmin.	<i>We have eaten all.</i>
	Cow-

16     Of Eating and Entertainment.

Cowàump?	<i>Have you enough?</i>
Nowâump.	<i>I have enough.</i>
Mohowaûgsuck, or, Mauquaûog, from móho to eate.	<i>The Canibals, or, Men- eaters, up into the west, two, three or four hun- dred miles from us.</i>
Cummóhucquock.	<i>They will eate you.</i>

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

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

*The observation generall from their  
eating, &c.*

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

more

More particular:

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

### C H A P. III.

#### *Concerning Sleepe and Lodging.*

<b>N</b> Sowwushkâwmen	<i>I am weary.</i>
Nkâtaquaum.	<i>I am sleepie.</i>
Kukkovetôùs.	<i>Shall I lodge here?</i>
Yo nickowémen?	<i>Shall I sleepe here?</i>
Kukkowéti.	<i>Will you sleepe here?</i>
Wunnégin, còwish.	<i>Welcome, sleepe here.</i>
Nummouaquômen.	<i>I will lodge abroad.</i>

C

Puck-

Puckquātchick nick- | *I will sleepe without the  
ouēmen.* | *the doores,* Which I  
have knowne them contentedly doe, by a fire  
under a tree, when sometimes some *English*  
have (for want of familiaritie and language  
with them) been fearefull to entertaine them.

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

Mouaquómitea.	<i>Let us lye abroad.</i>
Cowwétuck.	<i>Let us sleepe.</i>
Kukkóune?	<i>Sleepe you?</i>
Cowwéke.	<i>Sleepe, sleepe.</i>
Cowwéwi.	<i>He is asleepe.</i>
Cowwéwock.	<i>They sleepe.</i>
Askukkówene?	<i>Sleepe you yet?</i>
Takitippocat.	<i>It is a cold night.</i>
Wekitiippocat.	<i>It is a warme night.</i>
Wauwháutowaw ánat awat & Wawhau- towâvog.	<i>Ther is an alarme, or, there is a great shout- ing:</i> Howling and shouting is their Alarme; they having no Drums nor Trumpets: but whether an ene- mie approach, or fire breake out, this Alarme passeth from house to house; yea, commonly, if any English or Dutch come amongst them, they give notice of strangers by this signe; yet I have knowne them buy and use a <i>Dutch</i> <i>Trumpet,</i>

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

Matànnauke, or Mat-	<i>A finer sort of mats to sleep on.</i>
tannaukanash	
Mask tuash	<i>Straw to ly on.</i>
Wuddtückqunash ponamâuta	<i>Let us lay on wood.</i>

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

Mauataúnamoke	<i>Mend the fire.</i>
Mauataunamútta	<i>Let us mend the fire.</i>
Tokétuck	<i>Let us wake.</i>
As kuttokémis	<i>Are you not awake yet</i>
Tokish Tokeke	<i>Wake wake</i>
Tókinish	<i>Wake him.</i>
Kitumyái tokéan	<i>As soone as I wake.</i>
Ntunnaquômen	<i>I have had a good dream</i>
Nummattaquômen	<i>I have had a bad dream.</i>

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

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

Wunnakukkússa	<i>You sleep much.</i>
quaùm	
Peeyaûntam	<i>He prayes.</i>
Peeyâuntamwock	<i>They pray.</i>
Túnna kukkowémis	<i>Where slept you?</i>
Awaun wéick kuk- kouémis	<i>At whose house did you sleep?</i>

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

Of their sleepe and lodging. 21  
from God, &c. that at parting many burst  
forth, *Oh when will you come againe, to bring  
us some more newes of this God?*

From their Sleeping: The Observation  
generall.

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

More particular.

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

## C H A P. I I I .

Of *their Names.*

<b>N</b> quit	<i>One</i>
Neësse	2.
Nish	3.
Yòh	4.
Napànna	5.
Qútta	6.
énada	7.
Shwósuck	8.
Paskúgit	9.
Piùck	10.
Piuck nabna quit	11.
Piucknab nèese	12,
Piucknab nìsh	13,
Piucknab yòh	14,
Piucknab napànna	15,
Piucknab naqútta	16;
Piucknab énada	17,
Piuck nabna shwó- suck	18,
Piucknab napas- kúgit	19,
Neesneéchick	20,
	Nees-

Neesneēchick nab na-	21,
quit, &c.	
Shwínckeck	30, &c.
Swincheck nab na-	31, &c.
quit, &c.	
Yowinicheck	40.
Yówinicheck nabna	41, &c.
qít, &c.	
Napannetashincheck	50,
Napannetashincheck	51, &c.
nabna quit	
Quttatashincheck	60,
Quttatashincheck nab	61, &c.
na quit	
Enadatashincheck	70,
Enadatashincheck	71, &c.
nabna quit	
Swoasuck ta shin	80,
check	
Shwoasuck ta shin-	81, &c.
check nebna quit	
Paskugit tashin-	90,
check, &c.	
Paskugit tashin check	91, &c.
nabna quit, &c.	
Nquit pâwsuck	100.
Nees pâwsuck	200.
Shweepâwsuck	300.
B 4	Yówe

Yówe pâwsuck	400,
Napannetashe pâw- suck	500,
Qúttatashe pâwsuck	600,
Enadatashepâwsuck	700,
Shoasucktashe pâw- suck	800,
Paskugit tashepâw- suck	900,
Nquittemittànnug	1000,
Neese mittànnug	2000,
Nishwe mittànnug	3000,
Yowe mittànnug	4000,
Napannetaíhemit tànnug	5000,
Qu ttàtashe mit tà- nug	6000
Enadatashemit tà- nug	7000,
Shoasuck ta she mit- tánnug	8000,
Paskugittashemit tánnug	9000,
Piuckque mittánnug	10000,
Neesneecheck tashe mittánnug	20000,
Shwinchecktashe mittánnug	30000,

Yow-

## Of their Numbers.

25

Yowincheck tashe- mittânnug	40000,
Napannetashincheck tashemittânnug	50000.
Quttatashincheck ta- shemittânnug	60000.
Enadatashincheck tashe mittânnuck	70000.
Shoasuck tashincheck tashe mittannug	80000.
Pàskugit tashincheck tashe mittânnug	90000.
Nquit pausuckóemit tânnug, &c.	100000.

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

## Numbers of the masculine gender.

Pâwsuck	1.
Neéswock	2. Skeetomp <i>a Man.</i>
Shúog	3.
Yówock	4.
Napannetasúog	5. <i>as</i> , { Skeetom Quttasúog
Enada tasúog	6. Paúog, 7.
Shoasuck tasúog	8.

Pas-

26                  *Of their Numbers.*

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

*Of the Feminine Gender.*

Pâwsuck	1
Neénash	2
Swínash	3
Yowúnnash	4
Napannetashínash	5
Quttatashínash	6
Enadtashínash	7
Shoasucktashínash	8
Paskugittashínash	9
Piúckquatash	10
Piúckquatash nabna- quit	11

*From their Numbers, Observation Generall.*

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

More particular :

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

*God*

Of their relations of consanguinity. 27

*God may fit objects in his time,  
To those quicke faculties.*

2 Objects of higher nature make them tell,  
*The holy number of his Sons Gospel:  
Make them and us to tell what told may be;  
But stand amazed at Eternitie.*

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#### C H A P. V.

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

Nin-nnínnuog,	<i>Man-men</i>
& Skeétomp-aúog	
Squàws-suck	<i>Woman-women.</i>
Kichize, &	<i>An old man,</i>
Kichízuck	<i>Old men</i>
Hômes, &	<i>An old man,</i>
Hômesuck	<i>Old men.</i>
Kutchínnu	<i>A middle-aged-man.</i>
Kutchinnuwock.	<i>Middle-aged-men.</i>
Wuskeeène	<i>A youth,</i>
Wuskeeneésuck.	<i>Youths.</i>
Wénise &	<i>An old woman,</i>
Wenisuck	<i>Old women.</i>
Mattaúntum	<i>Very old and decrepit.</i>
	Wásick

## 28 Of their relations of consanguinity.

Wásick	<i>An Husband.</i>
Weéwo, &	<i>A Wife.</i>
Mittúmmus, &	
Wullógana	
Nowéewo,	<i>My Wife.</i>
Nummíttamus, &c.	
Osh.	<i>A Father.</i>
Nòsh	<i>My father.</i>
Còsh	<i>Your father.</i>
Cuttòso?	<i>Have you a father?</i>
Okásu, &	<i>A mother.</i>
Witchwhaw	
Nókace, nitchwhaw	<i>My mother</i>
Wüssese	<i>An Vnckle.</i>
Nissesè	<i>My Vnckle.</i>
Papoös,	<i>A childe.</i>
Nippápoos, &	<i>My childe.</i>
Nummúckiese	
Nummúckquáchucks	<i>My sonne.</i>
Nittaúnis	<i>My daughter.</i>
Non ânese	<i>A sucking child.</i>
Muck quachuckquê- mese	<i>A little boy.</i>
Squásese	<i>A little girle.</i>
Weémat.	<i>A brother.</i>

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

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

Neémat	<i>My brother.</i>
Wéticks, ♂	<i>A sister.</i>
Weésummis	
Wematiittuock	<i>They are brothers.</i>
Cutchashematítin?	<i>How many brothers have you?</i>
Natòncks	<i>My cousin.</i>
Kattòncks	<i>Your cousin.</i>
Watòncks	<i>A cousin.</i>
Nullóquaso	<i>My ward or pupill.</i>
Wattonksíttuock	<i>They are cousins.</i>
Kihtuckquaw	<i>A virgin marriageable.</i>

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

Towiúwock	<i>  Fatherlesse children.</i>
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There are no beggars amongst them, nor fatherlesse children unprovided for.

Tackqiuwock	<i>  Twins.</i>
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Their *affection*, especially to their children, are very strong; so that I have knowne a *Father* take so grievously the losse of his *childe*, that hee hath cut and stobd himselfe with *griefe* and *rage*.

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

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

*From their Relations } Observation generall.*

In the *ruines* of depraved *mankinde*, are yet to be founde *Natures distinctions*, and *Nature's affections*.

More particular :

*The Pagans wild confesse the bonds  
Of married chastitie:  
How vild are Nicolâitans that hold  
Of Wives communitie?  
How kindly flames of nature burne  
In wild humanite:  
Naturall affections who wants, is sure  
Far from Christianity.*

*Best*

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

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C H A P. VI.

*Of the Family and businesse of the  
House.*

VV	Etu	<i>An House.</i>
Nékick	Wetuómuck	<i>At home.</i>
Kékick		<i>My house.</i>
Wk ick		<i>Your house.</i>
Nickquénum.		<i>At his house.</i>
		<i>I am going home :</i>

Which is a solemne word amongst them; and no man wil offer any hinderance to him, who after some absence is going to visit his Family, and useth this word *Nicquénum* (confessing the sweetnesse even of these short temporall homes.)

Puttuckakàun	<i>A round house.</i>
Puttcukakâunese	<i>A little round house.</i>
Wetuomémese	<i>A little house;</i> which their women and maids live apart in, four, five

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

Neés quttow	<i>A longer house with two fires.</i>
Shwischuttow	<i>With three fires.</i>
Abockquósinash	<i>The mats of the house.</i>
Wuttapuíssuck	<i>The long poles,</i> which commonly men get and fix, and then the women cover the house with mats, and line them with embroydered mats which the women make, and call them <i>Mannotaúbana</i> , or <i>Hangings</i> , which amongst them make as faire a show as Hangings with us.
Nòte, or Yòte	
Chickot &	<i>Fire.</i>
Sqútta :	
Notáwese & chickau-táwese	<i>A little fire.</i>
Púck	<i>Smoke.</i>
Puckíssu	<i>Smokie</i>
Nippúckis	<i>Smoke troubleth me.</i>
Wuchickapéuck	<i>Burching barke,</i> and <i>Chesnut barke</i> which they dresse finely, and make a Summer-covering for their houses.
Cuppoquiittemin.	<i>I will divide house with you, or dwell with you.</i>
	Two

*Of the Family businesses.*      33

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

Nückquiquatch	<i>I am cold.</i>
Nuckqusquatchímin	
Potouwássiteuck	<i>Let us make a fire.</i>
Wúdtuckqun	<i>A piece of wood.</i>
Wudtückquanash	<i>Lay on wood.</i>
Ponamâuta	
Pawacómwushesh	<i>Cut some wood.</i>
Maumashinnaunam aûta	<i>Let us make a good fire.</i>
Npaacómwushem	<i>I will cut wood.</i>
Aséneshesh	<i>Fetch some small sticks.</i>
Wònck, &	<i>More.</i>
Wónkatack	
Wonckataganash nàus	<i>Fetch some more</i>
Netashin & newuchá- shinea,	<i>There is no more.</i>
Wequanántash	<i>A light fire.</i>
Wequanantig	<i>A Candle, or Light.</i>
Wequanantiganash	<i>Candles.</i>
Wékinan	<i>A light fire.</i>
Awâuo?	<i>Who is at home?</i>
Mat Awawanúnno	<i>There is no body.</i>
Unháppo Kòsh	<i>Is your father at home?</i>
	D                    Tückiu

34      *Of the Family businesses.*

Túckiu Sáchim	<i>Where is the Sachim?</i>
Mat-apeù	<i>He is not at home</i>
Peyàu	<i>He is come.</i>
Wéche-peyàu-keeé mat	<i>Your brother is come with him.</i>
Pótawash	<i>Make a fire.</i>
Potâuntash	<i>Blowe the fire.</i>
Peeyâuog	<i>They are come</i>
Wâme, paúshe	<i>All-some.</i>
Tawhitch mat peyá- yeam	<i>Whycame, or,cameyou not.</i>
Mesh noónshem pee- yaùn?	<i>I could not come.</i>
Mocenanippeéam	<i>I will come by and by.</i>
Aspeyàu, asquàm	<i>He is not come yet.</i>
Yòautant mèsh nip- peéam	<i>I was here the Sunne so high. And then they point with the hand to the Sunne, by whose highth they keepe account of the day, and by the Moone and Stars by night, as wee doe by clocks and dialls, &amp;c.</i>
Wúskont peyâuog	<i>They will come.</i>
Teáqua naúntick ewò	<i>What comes hee for?</i>
Yo áppitch ewò	<i>Let him sit there.</i>
Unhappò kòsh	<i>Is your father at home?</i>
Unnàugh	<i>He is there.</i>
Npépeyup náwwot	<i>I have long been here. Tawhitch</i>

*Of the Family businesses.*      35

Tawhitch peyáuyean	<i>Why doe you come?</i>
Téaguun kunnaúntamun?	<i>What come you for?</i>
Awàun ewò?	<i>Who is that?</i>
Nowéchiume	<i>He is my servant.</i>
Wécum, nàus	<i>Call fetch.</i>
Petiteauâta	<i>Let us goe in.</i>
Noonapúmmín autashéhettit	<i>There is not roome for so many.</i>
Taubapímmín	<i>Roome enough.</i>
Noónat	<i>Not enough.</i>
Asquam	<i>Not yet.</i>
Náim, námitch	<i>By and by.</i>
Mòce, unuckquaquêse	<i>Instantly.</i>
Máish, kituminay	<i>Iust, even now.</i>
Túckiu, tiyu	<i>Where.</i>
Kukkekuttokâwmen	<i>Would you speake with him?</i>
Nùx	<i>Yea.</i>
Wuttammâun tam	<i>He is busie.</i>
Nétop notammâuntam	<i>Friend, I am busie.</i>
Cotammâuntam	<i>Are you busie?</i>
Cotámmish	<i>I hinder you.</i>
Cotammúmme } Cotamme	<i>You trouble me.</i>

36      *Of the Family businesses.*

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

Nqussûtam	<i>I am removing.</i>
Notámmehick ewò	<i>He hinders me.</i>
Maumachiúash	<i>Goods.</i>
Aúquiegs	<i>Housholdstuffe.</i>
Tuckíiuash	<i>Where be they?</i>
Wenawwétu	<i>Rich.</i>
Machétu	<i>Poore.</i>
Wenawetuónckon	<i>Wealth.</i>
Kúphash	<i>Shut the doore.</i>
Kuphómmin	<i>To shut the doore.</i>
Yeaúsh	<i>Shut doore after you.</i>

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

Wunégin	<i>Well, or good.</i>
Machit	<i>Naught, or evill.</i>
Cowaútam?	<i>Do you understand?</i>
Macháug	<i>No, or not.</i>
Wunnáug	<i>A Tray.</i>
Wunnauganash	<i>Trayes.</i>
Kunàm	<i>A Spoone.</i>
Kunnamâuog	<i>Spoonies.</i>

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

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

Táckunck, or, }      | *Their pounding Mor-*  
Wéshkunck. }      | *ter.*

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

Wunnauganémese	<i>A little Tray.</i>
Téqua cunnatinne	<i>What doeyou looke for?</i>
Natínnehas	<i>Search.</i>
Kekíneas	<i>See here.</i>
Machàge cunna mi- teôuwin?	<i>Doe you find nothing.</i>
Wónckatack	<i>Another.</i>
Tunnati	<i>Where.</i>
Ntauhaunanatinne- hómmin	<i>I cannot looke or search.</i>
Ntauhaunanamiteoû- win	<i>I cannot find.</i>
Wíaseck	<i>A Knife.</i>
Eiássunk	
Mocôtick	
Punnétunck	
Chaúqock.	

D 3      *Obs.* Whence

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

Namacówhe	<i>Lend me your Knife.</i>
Cówiaseck	<i>Wil you give it me again?</i>
Wonck Commêsim?	<i>I knew nothing.</i>
Mátta nowáuwone	<i>I was innocent.</i>
Matta nowáhea	<i>Bring hither.</i>
Mat meshnowáhea	<i>Carry this.</i>
Paútous, Pautâuog	
Maúchatous	
Niâutash, &	
Wéawhush.	<i>Take it on your backe.</i>

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

Awâùn	<i>There is some body.</i>
Kekíneas	<i>Goe and see.</i>
Squauntâumuck	<i>At the doore.</i>
Awâun keèn?	<i>Who are you?</i>
Keèn nétop	<i>Is it you.</i>
Pauquanamîinnea	<i>Open me the doore.</i>

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

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

Wunnauchicomock,	<i>A Chimney.</i>
Anúnema	<i>Help me.</i>
Neenkuttánnūmous.	<i>I will helpe you.</i>
Kuttánnummi?	<i>Will you helpe me?</i>
Shookekíneas	<i>Behold here.</i>
Nummouekékineam	<i>I come to see.</i>
Tou autèg	<i>Know you where it lies?</i>
Tou núckquaque	<i>How much?</i>
Yo naumwâuteg	<i>Thus full.</i>
Aquíe	<i>Leave off, or doe not.</i>
Waskéche	<i>On the top.</i>
Náumatuck	<i>In the bottome.</i>
Aûqunnish	<i>Let goe.</i>
Aukeeaseiu	<i>Downewards.</i>
Keesuckgíu	<i>Vpwards.</i>
Aumàunsh	
Ausàuonsh	
Aumáunamòke.	
Nanóuwetea	<i>Take away.</i>
Naunóuwheant	
Nanowwúnemum	
	<i>A Nurse, or Keeper.</i>
	<i>I looke to, or keepe.</i>

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

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

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

Peewâuqun	<i>Have a care.</i>
N nowauchâunum	<i>I will have a care.</i>
Kuttaskwhe	<i>Stay for me.</i>
Kúttasha, &	
Cowauchâunum?	<i>Have you this or that?</i>
Pókesha, &	<i>It is broke.</i>
Pokesháwwa.	
Mat Coanichégane	<i>Have you no hands?</i>
Tawhitch?	<i>Why aske you?</i>
Nóonshem Pawtuck- quámmin.	<i>I cannot reach.</i>
Aquie Pokesháttous.	<i>Doe not breake.</i>
Pokesháttouwin.	<i>To breake.</i>
Assótú, &	
Assóko.	<i>A foole.</i>

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

Aquie

Aquie assókish	<i>Be not foolish.</i>
Awânick	<i>Some come.</i>
Niáutamwock	<i>They are loden.</i>
Pauchewannâuog	<i>A woman keeping alone in her monethly sick- nesse.</i>
Máttapeu & Qushenawsui	<i>I will tell him by and by. I pray or intreat you. To mend any thing. Mend this, Mend this. I shall be chidden.</i>
Moce ntúnnan	<i>Easie.</i>
Cowequetúmmous	<i>Hard.</i>
Wunniteóuin	<i>Do you remember me?</i>
Wúnniteous, or,	<i>Remember me.</i>
Wússiteous.	<i>Without doores. He puts me out of doores. Doe you put mee out of doores?</i>
Wúskont noche- múckqun.	<i>Put them forth.</i>
Nickúmmat	<i>Why doe you put mee ont?</i>
Siúckat	<i>Goe forth.</i>
Cummequâwname?	<i>Let us goe forth.</i>
Mequaunamíinnea	
Puckquatchick	
Nissawhócunck ewò	
Kussawhóki?	
Kussawhocoowóog.	
Tawhítch kussáwho- kiéan?	
Sáwwhush,	
Sawhèke	
Wussauhemútta	

Matta

42      *Of the Family businesses.*

Matta nickquéhick	<i>I want it not.</i>
Machagè nickquehic-kômina.	<i>I want nothing.</i>
<i>Ob.</i> Many of them naturally Princes, or else industrious persons, are rich and the poore amongst them will say, they want nothing.	
Páwsawash.	<i>Drie or ayre this.</i>
Pawsunnúmmin.	<i>To drie this or that.</i>
Cuppausummúnnash	<i>Drie these things.</i>
Apisumma.	<i>Warme this for me.</i>
Paucótche	<i>Already.</i>
Cutsshitteoùs	<i>Wash this.</i>
Tatágganish	<i>Shake this.</i>
Napónsh	<i>Lay downe.</i>
Wuchè machaùg	<i>About nothing.</i>
Puppuckshákhege	<i>A Box.</i>
Paupaquonteg	<i>A Key.</i>
Mowáshuck	<i>Iron.</i>
Wâuki.	<i>Crooked.</i>
Saúmpi	<i>Strait.</i>
Aumpaniímmín	<i>To undoe a knot.</i>
Aúmpanish	<i>Vntie this.</i>
Paushinúmmín	<i>To divide into two.</i>
Pepénash	<i>Take your choyce.</i>
Nawwuttúnsh	<i>Throw hither.</i>
Pawtáwtees	<i>Send for him.</i>
Negáutowash	<i>Send this to him.</i>

Nnegáu-

Nnegâuchemish      | *Hee sends to mee.*  
 Nowwêta            | *No matter.*  
 Mâuo.               | *To cry and bewaile;*  
 Which bewailing is very solemne amongst  
 them morning and evening and sometimes in  
 the night they bewaile their lost husbands,  
 wives, childreuu, brethren or sisters &c. Some-  
 times a quarter, halfe, yea, a whole yeere, and  
 longer, if it be for a great Prince.

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

Machemóqu	<i>It stincks.</i>
Machemóqussu	<i>A vile or stinking person.</i>
Wúnníckshaas	<i>Mingled.</i>
Wúnnickshan	<i>To mingle.</i>
Nésick & nashóqua.	<i>A Combe.</i>
Tetúpsha	<i>To fall downe.</i>
Ntetúpshem	<i>I fall downe.</i>
Tou anúckquaque?	<i>How big?</i>
Wunnáshpishan	<i>To snatch away.</i>
Tawhitch wunnash- pisháyeen	<i>Why snach you?</i>
Wuttúsh	<i>Hitherward, &amp; give me.</i>
Enèick, or, áwwusse	<i>Further.</i>
Nneickomásu, & aw- wassése.	<i>A little further.</i>
	Wut-

Wuttushenaquáish	<i>Looke hither.</i>
Yo anaquáyean	<i>Looke about.</i>
Máuks máugoke	<i>Give this.</i>
Yo comméish	<i>I will give you this.</i>
Qussúcqun-náukon	<i>Heavie, light.</i>
Kuckqússaqun	<i>You are heavie.</i>
Kunnàuki	<i>You are light.</i>
Nickáttash, <i>singular.</i>	<i>Leave, or depart.</i>
Nickáttammoke, <i>plur.</i>	
Nickattamútta.	<i>Let us depart.</i>
Yówa.	<i>Thus.</i>
Ntowwaukáumen.	<i>I use is.</i>
Awawkáwnì.	<i>It is used.</i>
Yo awáutees.	<i>Vse this.</i>
Yo wéque.	<i>Thus farre.</i>
Yo meshnowékeshem	<i>I went thus farre.</i>
Ayátche, &	
Cónkitchea.	<i>as { Often.</i>
Ayatche nippéeam.	<i>I am often here.</i>
Pakétash.	<i>Fling it away.</i>
Npaketamúnnash.	<i>I will cast him away.</i>
Wuttámmasim.	<i>Give me Tobaco.</i>
Mat nowewuttámmo	<i>I take none.</i>

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

that they are two foot long, with men or beasts carved so big or massie, that a man may be hurt mortally by one of them; but these comonly come from the *Mauquáuwogs*, or the *Men eaters*, three or foure hundred miles from us: They have an excellent Art to cast our *Pewter* and *Brasse* into very neate and artificiall *Pipes*: They take their *Wuttammâuog* (tkat is, a weake *Tobacco*) which the men plant themselves, very frequently; yet I never see any take so excessively, as I have seene men in *Europe*; and yet excesse were more tolerable in them, because they want the refreshing of *Beare* and *Wine*, which God hath vouchsafed *Europe*.

Wuttámmagon.	<i>A Pipe.</i>
Hopuònck.	<i>A Pipe.</i>
Chicks.	<i>A Cocke, or Hen</i> : A name taken from the <i>English</i> Chicke, because they have no Hens before the <i>English</i> came.
Chicks áawat.	<i>The Cocke crowes.</i>
Neesquuttónckquussu.	<i>A babler, or prater.</i>
Cunneesquttonck-quessimmin.	<i>You prate.</i>

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

Nanóta-

46      *Of the Family businesses.*

Nanótateem.	<i>I keepe house alone.</i>
Aquie kuttúnnan.	<i>Doe not tell.</i>
Aquie mooshkishátous.	<i>Doe not disclose.</i>
Teág yo augwháttick?	<i>What hangs there?</i>
Yo augwháttous.	<i>Hang it there.</i>
Pemisquâi.	<i>Crooked, or winding.</i>
Penâyi.	<i>Crooked.</i>
Nqussútam.	<i>I remove house:</i> Which they doe upon these occasions: From thick warme vallies, where they winter, they re- move a little neerer to their Summer fields; when 'tis warme Spring, then they remove to their fields where they plant Corne.

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

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

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

I once in travell lodged at a house, at which in my retурne I hoped to haue lodged againe there the next night, but the house was gone in that interim, and I was glad to lodge under a tree:

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

*Observation in generall.*

The sociablenesse of the nature of man appeares in the wildest of them, who love societie; Families, cohabitation, and consocation of houses and townes together.

More

More particular:

- 1 *How busie are the sonnes of men?  
How full their heads and hands?  
What noyse and tumults in our owne,  
And eke in Pagan lands?*
- 2 *Yet I have found lesse noyse, more peace  
In wilde America,  
Where women quickly build the house,  
And quickly move away.  
English and Indians busie are,  
In parts of their abode:  
Yet both stand idle, till God's call  
Set them to worke for God.*

Mat. 20.7.

### C H A P. V I I .

*Of their Persons and parts of body.*

Ppaquóntup.	<i>The head.</i>
Nuppaquóntup.	<i>My head.</i>
Wésheck.	<i>The hayre.</i>
Wuchecepúnnock.	<i>A great bunch of hayre bound up behind.</i>
Múppacuck.	<i>A long locke.</i>

*Obs Yet*

*Of their Persons and parts of body.* 49

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

Wuttip. | *The braine.*

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

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

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

Mscáttuck. | *The fore-head.*

Wuskeésuck-quash. | *Eye, or eyes.*

Tiyûsh kusskee suck-quash? | *Can you not see, or where are your eyes?*

F Wucha n

50 Of their Persons and parts of body.

Wuchaûn.	<i>The nostrills.</i>
Wuttóvwog, guâsh.	<i>Eare, eares.</i>
Wuttône.	<i>The mouth.</i>
Wéenat.	<i>The tongue.</i>
Wépit-teash.	<i>Tooth, teeth.</i>
Pummaumpiteùnck.	<i>The tooth-ake.</i>

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

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

Sitchipuck.	<i>The necke.</i>
Quttuck.	<i>The throat.</i>
Timequassassin.	<i>To cut off or behead.</i>
which they are most skilfull to doe in fight: for, when ever they wound, and their arrow sticks in the body of their enemie they (if they be valourous, and possibly may) they follow their arrow, and falling upon the per- son wounded and tearing his head a little aside by his Locke, they in the twinckling of an eye fetch	

*Of their Persons and parts of body.* 51  
fetch off his head though but with a sorry knife.

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

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

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

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

## 52 Of their Persons and parts of body.

Wunnicheke.	<i>Hand.</i>
Wunnickégannash.	<i>Hands.</i>
Mokássuck.	<i>Nayles.</i>

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

Wunnáks.	<i>The bellie.</i>
Apòme, Apòmash.	<i>The thigh, the thighs.</i>
Mohcônt, tash.	<i>A legge, legs.</i>
Wussète, tash.	<i>A foot, feet.</i>
Wunnichéganash.	<i>The toes.</i>
Tou wuttinsin.	<i>What manner of man?</i>
Tou nückquaque.	<i>Of what bignesse?</i>
Wompésu	<i>White,</i>
Mowêsu, &	<i>Blacke,</i>
Suckêsu.	<i>or swarfish.</i>

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

Suckáutacone,	<i>A cole-blacke man.</i>
For, <i>Sucki</i> is black, and <i>Wautacone</i> , one that weares clothes, whence <i>English, Dutch, French, Scotch</i> , they call <i>Wautaconâuog</i> , or <i>Coatmen</i> .	
Cumminakese.	<i>You are strong.</i>
Minikêsu.	<i>Strong.</i>

Miniocquêsu

Minioquêsu.	Weake.
Cumminiocquese.	Weake you are.
Qunnaúquussu.	A tall man.
Qunnaquussítchick.	Tall men.
Tiaquónquussu.	Low and short.
Tiaquonquussíchick.	Men of lowe stature.
Wunnêtu-wock.	Proper and personall.

*The generall Observation from the parts of  
the bodie.*

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

More particularly:

*B*oast not proud English, of thy birth & blood,  
*T*hy brother Indian is by birth as Good.  
*O*f one blood God made Him, and Thee & All,  
*A*s wise, as faire, as strong, as personall.  
*B*ynaturewrath's his portiō, thinenomore(store  
*T*ill Grace his soule and thine in Christ re-  
*M*ake sure thy second birth, else thou shalt see,  
*H*eaven ope to Indians wild, but shut to thee.

## C H A P . V I I I .

## Of Discourse and Newes.

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

Nummau-

Nummautanùme. | *I have spoken enough.*  
 Nsouwussánneme | *I am weary with speaking*

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

Npenowauntawâu-	<i>I cannot speak your lan-</i>
men.	<i>guage.</i>
Matta nippánnawem	<i>I lie not.</i>
Cuppánnowem.	<i>You lie.</i>
Mattanickogga-	
choûsk	
Matntianta-	<i>I am no lying fellow.</i>
cómpaw.	
Matntiantá-	
sampáwwa.	
Achienonâumwem.	<i>I speake very true.</i>
Kukkita.	<i>Hearken to me.</i>
Kukkakittoùs.	<i>I heare you.</i>

56      *Of Discourse and Nexes.*

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

Cuppíttoos.      | *I understand you.*

Cowâtous.

Machagenowâutam.      | *I understand not.*

Matnowawtawaté-  
mina.

Wunnâumwash.      | *Speake the truth.*

Coanâumwem.      | *You speake true.*

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

Wunnâumwaw ewò.      | *He speaks true.*

Cuppannawâtous.      | *I doe not believe you.*

Cuppannawâuti?

Nippannawâutunck  
ewò.

Michéme nippanna-  
wâutam.      | *I shall never believe it.*

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

Pannówa

Pannóuwa awàun, awaun keesitteóu- win.	<i>Some body hath made this lie.</i>
Tattâ Pitch	<i>I cannot tell, it may so come to passe.</i>
Nni, eíu Mat enâno, or, mat eâno.	<i>It is true. It is not true.</i>
Kekuttokâunta. Kuttókash.	<i>Let us speake together. Speake.</i>
Tawhitch mat cut- tôan?	<i>Why speake you not?</i>
Téqua ntúnnawem, or, ntéawem?	<i>What should I speake?</i>
Wetapimmin.	<i>To sit downe.</i>
Wetapwâuwwas.	<i>Sit and talke with us.</i>
Taúpowaw.	<i>A wise speaker.</i>
Enapwáuwwaw, Eississûmo.	<i>He speaks Indian.</i>
Matta nowawwâuon, matta nowáhea.	<i>I know nothing of it.</i>
Pitchnowáuwon,	<i>I shall know the truth.</i>
Wunnaumwâuonck.	
Wunnaumwâyean.	<i>If he say true.</i>
<i>Obs. Canounicus, the old high Sachim of the Nariganset Bay (a wise and peaceable Prince) once in a solemne Oration to my self, in a so- lemne assembly, using this word, said, I have never</i>	

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

Tocketunnántum,	What doe you thinke?
Tocketunáname,	
Tocketeántam?	
Ntunnántum,	I thinke.
Nteántum.	
Nánick nteeâtum.	I thinke so to.
Nteatámmowonck.	That is my thought, or opinion
Matntunnantámmen	I thinke not so.
Matnteeantámmen.	Nowecón-

Nowecóntam, | *I am glad.*

Noweeteántam.

Coanáumatous. | *I believe you.*

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

Yo aphéttit. | *When they are here.*

Yo peyáhettit. | *When they are com.*

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

Awaunagrss, suck | *English-man, men.*

This they call us, as much as to say, These strangers.

Waútacone-nûaog. | *Englishman, men.*

That is, Coat-men, or clothed.

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

Wautacónisk.

*An English woman.*

Wautaconémese.

*An English youth.*

Wáske peyáeyan.

*When you came first.*

Wáske peyáhetit,

*When English-men*

Wautaconâuog.

*came first.*

Táwhitch peyáhettit | *Why come they hither?*

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

you

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

Matta mihtuckqun-	<i>Have you no trees?</i>
núnno?	
Mishàunetash,	<i>Great store.</i>
Màunetash.	
Maunâuog,	<i>They are too full of</i>
Wussaumemaunâuog	<i>people.</i>
Noonapúock.	<i>They have not roome</i>
Aumáumuaw	<i>one by another.</i>
Páuasha.	<i>A messenger comes.</i>
Wawwhawtowâuog.	<i>They hollow.</i>
Wauwháutowaw	<i>'Tis an Alarne.</i>
áawat.	

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

Wussúck-

Wussuckwhèke, | *A letter which they so  
call from Wussuck-*  
Wussückwhonck. *whómin, to paint; for, having no letters,  
their painting comes the neerest.*

Wussückquash. | *Write a Letter.*

Wüssuckwheke,  
yimmi. | *Make me a Letter.*

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

Quenowâuog. | *They complaine.*  
Tawhitch quená-  
wáyeán? | *Why complaine you?*  
Muccò. | *It is true you say.*  
Tuckawntéawem? | *What should I say to it?*

The generall *Observation* from their  
*Discourse and Newes*

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

more particular:

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

*Faine would it (Bee-like) suck by the ears,  
by the eye*

*Something that might his hunger satisfie:  
The Gospel, or Glad tidings onely can,  
Make glad the English, and the Indian.*

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## C H A P . I X .

*Of the time of the day.*

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

Mautáubon, Chich-  
áuquat wompan.

*It is day.*

Aumpatâuban.

*It is broad day.*

Tou wuttúttan?

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

Páspisha.

*It is Sunne-rise.*

Nummáttaquaw.

*Fore-noone.*

Yáhen Páushaquaw.

*Allmost noone.*

Páweshaquaw.

*Noone.*

Quttúkquaquaw

*After dinner.*

Panicómpaw.

Naw-

Nawwâuwquaw.	<i>After-noone.</i>
Yo wuttúttan.	<i>The Sunne thus high.</i>
Yáhen waiyàuw.	<i>Almost Sun-set.</i>
Wayaàwi.	<i>The Sun is set.</i>
Wunnáuquit:	<i>Evening.</i>
Póppakunnetch, au-cháugotch.	<i>Darke night.</i>
Túppaco, & Otematíppocat.	<i>Toward night.</i>
Nanashowatíppocat.	<i>Midnight.</i>
Chouóeatch.	<i>About Cockerowing.</i>
Kitompanisha.	<i>Breake of day.</i>
Yò taunt nippéean.	<i>The Sun thus high, I will come.</i>

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

Yo tàunt cuppee-yâumen.	<i>Come by the Sunne thus high.</i>
Anamakéesuck.	<i>This day.</i>
Saûop.	<i>To morrow.</i>
Wussâume tátsha.	<i>It is too late.</i>
Tiaquockaskéesakat.	<i>A short day.</i>
Quawquonikéesakat.	<i>A long day.</i>
Quawquonikeesaquùt-cheas.	<i>Long dayes.</i>

Nquit-

Nquittakeesiquóckat,	} <i>One dayes walke.</i>
Nquittakeespúmmi-	
shen.	
Paukúnnum.	
Wequâi.	<i>Darke.</i>
Wequáshim.	<i>Light.</i>
	<i>Moon-light.</i>

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

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

More particular.

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

C H A P. X.

*Of the season of the Yeere.*

<b>N</b> Quittaqúnnegat.	<i>One day.</i>
Neesqúnnegat.	<i>2 dayes.</i>
Shuckqunóckat.	<i>3 dayes.</i>
Yowunnóckat, &c.	<i>4 dayes.</i>
Piuckaqúnnegat.	<i>10 dayes.</i>
Piuckaqunnagat nab-naquit.	<i>11 dayes.</i>
Piuckaqúnnegat nab-neeze, &c.	<i>12 dayes</i>
Neesneechektashuck qunnóckat.	<i>20 dayes</i>
Neesneechektashuck qunnockat-nabna-quit, &c.	<i>21 dayes.</i>
Séquan.	<i>The Spring.</i>
Aukeeteámitch.	<i>Spring, or Seed-time.</i>
Néepun, &	<i>Summer.</i>
Quaqúsquan.	<i>Fall of leafe and An-tumne.</i>
Taquònck.	<i>Winter.</i>
Papòne.	<i>This Spring last.</i>
Saséquacup.	

F

Yo

66      *The seasons of the Yeare.*

Yo neepúnnacup.	<i>This Summer last.</i>
Yò taquónticup.	<i>This Harvest last.</i>
Papapôcup.	<i>Winter last.</i>
Yaûnedg.	<i>The last yeere.</i>
Nippaûus.	<i>The Sunne.</i>
Munnánnock.	
Nanepaûshat.	<i>The Moone.</i>
Nqnitpawsuckenpaûus.	1 <i>Moneth.</i>
Neespausuck npaûus.	2 <i>Moneths.</i>
Shwe pausuck npaûus &c.	3 <i>Moneths.</i>
Neesneáhettit	2 <i>Moneths.</i>
Shwinneáhettit.	3 <i>Moneths.</i>
Yowinneáhettit, &c.	4 <i>Moneths.</i>

*Obs.* They have thirteen *Moneths* according to the severall *Moones*; and they give to each of them significant names: as,

Sequanakéeswush.	<i>Spring moneth.</i>
Neepunnakéeswush.	<i>Summer moneth.</i>
Taquontikéeswush.	<i>Harvest moneth.</i>
Paponakéeswush, &c.	<i>Winter moneth, &amp;c.</i>
Nquittecautúmmo.	1 <i>Yeere.</i>
Tashecautúmmo?	<i>How many yeeres?</i>
Chashecautúmmo	<i>How many yeeres since</i>
cuttáppemus?	<i>you were borne?</i>
Neesecauteúmmo.	2 <i>Yeere.</i>
Shwecauteúmmo.	3 <i>Yeere.</i>

Yowecau-

Yowecautúmmo.	4 <i>Yeere.</i>
Piukquecautúmmo.	10 <i>Yeere.</i>
Piuckquecautúmmo, nabnaquit, &c.	11 <i>Yeere, &amp;c.</i>

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

Tashínash papónash?	<i>How many winters?</i>
Ahauquushapapònē.	<i>A sharpe winter.</i>
Kéesquush keesuck- quâi.	<i>By day.</i>
Náukocks nokan- náwi.	<i>By night.</i>

*Generall Observation from their Seasons  
of the Yeere.*

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

More speciall.

*The Sun and Moone and Stars doe preach,  
The Dayes and Nights found out:*

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

2 So that the wildest sonnes of men  
 Without excuse shall say,  
 Gods righteous sentence past on us,  
 (In dreadfull Judgement day.)  
 If so, what doome is theirs that see,  
 Not onely Natures light;  
 But Sun of Righteousnesse, yet chose  
 To live in darkest Night?

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## C H A P. X I.

*Of Travell.*

<b>M</b> áyi.	Away.
Mayúo?	<i>Is there a way?</i>
Mat mayanúnno.	<i>There is no way.</i>
Peemáyagat.	<i>A little way.</i>
Mishimmayagat.	<i>A great path.</i>
Machípscata.	<i>A stone path.</i>

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

Nnatotemúckaun.	<i>I will aske the way.</i>
Kunnatótemous.	<i>I will inquire of you.</i>
Kunnatotemí?	<i>Doe you aske me?</i>

Tou

Tou nishin méyi?	<i>Where lies the way?</i>
Kokotemiinnea méyi	<i>Show me the way.</i>
Yo áinshick méyi.	<i>There the way lies.</i>
Kukkakótemous.	<i>I will shew you.</i>
Yo cummittamáyon.	<i>There is the way you must goe.</i>
Yo chippachâusin.	<i>There the way divides.</i>
Maúchatea.	<i>A guide.</i>
Máuchase.	<i>Be my guide.</i>

*Obs.* The wildernesse being so vast, it is a mercy, that for a hire a man shall never want guides, who will carry provisions, and such as hire them over the Rivers and Brookes, and find out often times hunting-houses, or other lodgings at night.

Anòce wénawash.	<i>Hire him.</i>
Kuttánnoonsh.	<i>I will hire you.</i>
Kuttaúnckquitta- unch.	<i>I will pay you.</i>
Kummuchickónck- quatous.	<i>I will pay you well.</i>
Tocketaonckquittiín- nea.	<i>What wil you give me?</i>
Cummáuchanish.	<i>I will conduct you.</i>
Yò aúnta,	<i>Let us goe that way.</i>
Yò cuttâunnan.	<i>Goe that way.</i>
Yo mtúnnock.	<i>The right hand.</i>
Yo nmúnnatch.	<i>The left hand.</i>

Cowéchaush.	<i>I will goe with you.</i>
Wétash.	<i>Goe along.</i>
Cowéchaw ewò.	<i>He will goe with you.</i>
Cowechauatímin.	<i>I will goe with you.</i>
Wechauatíttea.	<i>Let us accompany.</i>
Taúbot wétáyean.	<i>I thanke you for your company.</i>

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

Pitchcowáwwon.	<i>You will lose your way.</i>
Meshnowáwwon.	<i>I lost my way.</i>
Nummauchèmin,	<i>I will be going.</i>
Ntanniteímin.	
Mammauchêtuck.	<i>Let us be going.</i>
ânakiteunck.	<i>He is gone.</i>
Memauchêwi ánittui.	
Memauchegushán-nick.	<i>They are gone.</i>
Anakugushánnick.	<i>They are gone.</i>
Tunnockuttòme	
Tunnockkuttoyeâim	<i>Whither goe you?</i>
Tunnockkuttínshem.	
Nnegónshem.	<i>I will goe before.</i>
Cuppompáish.	<i>I will stay for you.</i>
Negónshesh.	<i>Goe before.</i>
Mittummayaûcup.	<i>The way you went before.</i> Cummat-

Cummáttanish.	<i>I will follow you.</i>
Cuppahímmín.	<i>Stay for me.</i>
Tawhich quaunqua quéan.?	<i>Why doe you run so?</i>
Nowecóntum púm- mishem.	<i>I have a mind to travell</i>
Konkenuphshâuta.	<i>Let us goe apace.</i>
Konkenúppé.	<i>Goe apace.</i>
Michémé nquaun- quaquêmin.	<i>I have run alwayes.</i>
Yo ntoyamâushem.	<i>I goe this pace.</i>

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

Yò wuchê.	<i>From hence.</i>
Tounúckquaque yo wuchê	<i>How far from hence?</i>
Yò anúckquaque.	<i>So farre.</i>
Yo anuckquaquêse.	<i>So little a way.</i>
Waunaquêse.	<i>A little way.</i>
Aukeewushâûog.	<i>They goe by land.</i>
Mishoon hómwock.	<i>They goe or come by water.</i>
Naynayoûmewot.	<i>A Horse.</i>
Wunnia, naynayoû- mewot.	<i>He rides on Horse- back.</i>
<i>Obs.</i> Having no Horses, they covet them above other Cattell, rather preferring ease in riding, then their profit and belly, by milk and butter from Cowes and Goats and they are loth to come to the <i>English</i> price for any.	
Aspumméwi	<i>He is not gone by.</i>
As pumméwock	<i>They are not gone by.</i>
Awanick payánchezick	<i>Who come there?</i>
Awanick negonsha- chick?	<i>Who are these before us?</i>
Yo cuppummesicóm min.	<i>Crosse over into the way there.</i>
Cuppi-machàug.	<i>Thick wood : a Swamp.</i>
<i>Obs.</i> These thick Woods and Swamps (like the Boggs to the <i>Irish</i> ) are the Refuges for Women and children in Warre, whil'st the men	

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

Níps-nipsash	<i>Pond : Ponds.</i>
Wéta: wétedg	<i>The Woods : on fire.</i>
Wussaumpatámmín	<i>To view or looke about.</i>
Wussaum patámó-onck.	<i>A Prospect.</i>
Wuttocékémín	<i>To wade.</i>
Tocekétuck	<i>Let us wade.</i>
Tou wuttáuqusfin?	<i>How deepe?</i>
Yò ntaúqusfin	<i>Thus deep.</i>
Kunniish.	<i>I will carry you.</i>
Kuckqússuckqun	<i>You are heavy.</i>
Kunnáukon	<i>You are light.</i>
Pasúckquish	<i>Rise.</i>
Anakish : maúchish:	<i>Goe.</i>
Quaquish	<i>Runne.</i>
Nokus káuatees	<i>Meet him.</i>
Nockuskauatítea	<i>Let us meet.</i>
Neenmeshnóckuskaw.	<i>I did meet.</i>

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

Mesh

Mesh Kunnockqus	<i>Did you meet?</i>
kauatímin?	<i>&amp;c.</i>
Yo Kuttauntapím-	<i>Let us rest here.</i>
min.	
Kussackquétuck.	<i>Let us sit downe.</i>
Yo appítuck	<i>Let us sit here.</i>
Nissówanis	
Nissowànishkaû	<i>I am weary.</i>
men.	
Nickqússaqus	<i>I am lame.</i>
Ntouagonnausinnúm	<i>We are distrest</i>
min	<i>undone, or in misery.</i>

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

Teâno wonck nippée	<i>I will be here</i>
am	<i>by and by againe.</i>
Mat Kunnickansh	<i>I will not leave</i>
	<i>you.</i>
Aquie Kunnickat-	<i>Doe not leave me.</i>
shash.	
Tavvhítch nickat	<i>Why doe you for-</i>
shiéan?	<i>sake me?</i>
Wuttánho	<i>A staffe.</i>
Yò iish Wuttánho	<i>Use this staffe.</i>

*Obs.*

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

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

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

Nippanishkokómmin	<i>I have let fall something.</i>
Npussàgo. kommin	
Mattaâsu	<i>A little way.</i>
Naûwot.	<i>A great way.</i>
Náwwatîck	<i>Farre of at Sea.</i>
Ntaquatchuwaûmen	<i>I goe up hill.</i>
	<i>Taguatchòwash</i>

Taguatchòwash	<i>Goe up hill.</i>
Wáumsu	<i>Downe hill.</i>
Mauúnshesh	<i>Goe slowly or gently.</i>
Mauanisháuta	<i>Let us goe gently.</i>
Tawhitch cheche qunnuwáyea?	<i>Why doe you rob me?</i>
Aquie chechequn- núwash.	<i>Doe not rob me.</i>
Chechequnnuwá- chick.	<i>Robbers.</i>
Chechequnnittin	<i>There is a Robbery committed.</i>
Kemineantúock	<i>They murder each other.</i>

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

Wúskont àwaùn nkemineíucqun.	<i>I feare some will murther mee.</i>
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*Obs.* I could never heare that Murthers or Robberies are comparably so frequent, as in parts of *Europe* amongst the English, French, &c.

Cutchachewussím.

Cutchachewussím min.	<i>You are almost there.</i>
Kiskecuppeeyāu- men.	<i>You are a little short.</i>
Cuppeeyáumen	<i>Now you are there.</i>
Muckquétu	<i>Swift.</i>
Cummúmmuck- quette.	<i>You are swift.</i>
Cussásaquas	<i>You are slow.</i>
Sassaquashâuog	<i>They are slow.</i>
Cuttinneapúmmish- em	<i>Will you passe by?</i>
Wuttineapum- mushâuta.	<i>Let us passe by.</i>
Keeatshaûta.	<i>I come for no busines.</i>
Ntinneapreyaû- men	<i>In vaine or to no purpose.</i>
Acoûwe	<i>I have lost my labour.</i>
Ntackówvvepe- yaùn.	<i>You have mist him.</i>
Cummautûssakou.	<i>He went just now forth.</i>
Kihtummâyi-wus- sáuhumwi.	<i>Goe back.</i>
Pittúckish.	<i>Let us goe back.</i>
Pittuckétuck.	<i>Lay downe your burthen.</i>

*Generall Observations of their Travell.*

**A**s the same Sun shines on the Wildernesse  
that doth on a Garden ! so the same  
faithfull and all sufficient God, can comfort-  
feede and safely guide even through a deso-  
late howling Wildernesse.

*More particular.*

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

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

*Lost many a time, I have had no Guide,  
2 No House, but hollow Tree !*

*In stormy VVinter night no Fire,  
No Food, no Company:*

*In him I have found a House, a Bed,  
3 A Table, Company:*

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

## C H A P. X I I .

*Concerning the Heavens and Heavenly Lights,*

Kéesuck.	<i>The Heavens.</i>
Keesucquíu.	<i>Heavenward.</i>
Aúke, Aukeeaseíu.	<i>Downwards.</i>
Nippáwus.	<i>The Sun.</i>
Keesuckquànd.	<i>A name of the Sun.</i>

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

Munnánnock.	<i>A name of the Sun.</i>
Nanepaùshat, & }	<i>The Moone.</i>
Munnánnock.	<i>A light Moone.</i>
Wequáshim.	<i>The Moone is up.</i>
Pashpishea.	
Yo wuttúttan.	<i>So high.</i>

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

Yò

Yò Ockquitteunk.	<i>A new Moone.</i>
Paushésui.	<i>Halfe Moone.</i>
Yo wompanámmít.	

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

Anóckqus: anócksuck. | *A Starre Starres.*

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

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

Shwishcuttowwáuog	<i>The Golden Metewand.</i>
Mishánnock.	<i>The morning Starre.</i>
Chippápuock.	<i>The Brood-hen, &amp;c.</i>

*Generall Observations of the Heauenly  
Bodies.*

The wildest sons of Men heare the preaching

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

*More particular.*

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

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

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

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## C H A P . X I I I .

## Of the Weather.

Tocke tussinnám-	What thinke you
min kéesuck?	of the Weather?
Wekineaûquat.	Faire Weather.
Wekinnàuquocks.	When it is faire weather.
Tahki, or tátakki.	Cold weather.
Tahkees.	Cold,

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

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

Taúkocks.	<i>Cold weather.</i>
Káusitteks.	<i>Hot weather.</i>
Kussúttah.	<i>It is hot.</i>
Nückqusquatch nnóonakom.	<i>I am a cold.</i>
Nickqussittâunum.	<i>I Sweat.</i>
Mattâuqus.	<i>A cloud.</i>
Máttaquat.	<i>It is over-cast.</i>
Cúppaquat.	
Sókenun.	<i>Raine.</i>
ánaquat.	
Anamakéesuck sókenun.	<i>It will raine to-day.</i>
Sókenitch.	<i>When it raines.</i>
Sóchepo, or Cône.	<i>Snow.</i>
Animanáukock- Sóchepo.	<i>It will snow to night.</i>
Sóchepwutch.	<i>When it snowes.</i>
Mishunnan.	<i>A great raine.</i>
Pâuqui, pâuquaquat.	<i>It holds up.</i>
Nnáppi.	<i>Drie.</i>
Nnáppaqnat.	<i>Drie weather.</i>
Tópu.	<i>Afrost.</i>
	Missittópu.

Missittópu.	<i>A great Frost.</i>
Capát.	<i>Ice.</i>
Néechipog.	<i>The Dew.</i>
Míchokat.	<i>A Thaw.</i>
Míchokateh.	<i>When it thawes.</i>
Missuppâugatch.	<i>When the rivers are open.</i>
Cutshâusha.	<i>The Lightning.</i>
Neimpâug.	<i>Thunder.</i>
Neimpâug pesk hómwock.	<i>Thunderbolts are shot.</i>

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

*Observation generall of the VVeather.*

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

English and Indians spie a Storme,  
and seeke a hiding place:  
O hearts of stone that thinke and dreame,  
Th'everlasting stormes t'out-face.  
Proud filthy Sodome saw the Sunne,  
Shine or'e her head most bright.

*The*

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

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## C H A P . X I V .

## Of the Winds.

VV	Aûpi.	<i>The Wind.</i>
	Wâupanash.	<i>The Winds.</i>
Tashînash	wáupanash	<i>How many winds are there?</i>

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

Nanúmmatin, &	<i>The North wind.</i>
Sunnâdin.	
Chepwéssin.	<i>The North east.</i>
Sâchimoachepwés- sin.	<i>Strong North east wind.</i>

G 3                      Nopâtin

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

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

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

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

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

Mishâupan	<i>A great wind.</i>
Mishitâshin	<i>A storme.</i>
Wunnâgehan, or, Wunnêgin waúpi.	<i>Faire wind.</i>
Wunnêgitch wuttin	<i>When the wind is faire.</i>
Mattâgehan	<i>A crosse wind.</i>
Wunnâgehatch	<i>When the wind comes fair</i>
Mattâgehatch	<i>When the wind is crosse.</i>
Cowunnagehûckamen.	<i>You have a faire wind.</i>
Cummattagehûckamen.	<i>The wind is against you.</i>
Nummattagehûckamen.	<i>The wind is against mee.</i>

#### *Generall Observations of the Winds.*

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

More particular:

- I English and Indian both observe,  
*The various blasts of wind:*

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

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

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

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## C H A P. X V.

## Of Fowle.

N	Pesháwog	} Fowle.
	Pussekesesuck.	
Ntauchâumen.		I goe afowling or hun- ting.
Auchaûi.		Hee is gone to hunt or fowle.
Pepemôi.		He is gone to fowle.
Wómpissacuk.		An Eagle.
Wompsacuck quâuog.		Eagle.

Néhom,

Néyhom, māuog.	<i>Turkies.</i>
Paupock, sūog.	<i>Partridges.</i>
Aunckuck, quāuog.	<i>Heath-cocks.</i>
Chógan, ēuck.	<i>Black-bird, Black-birds.</i>

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

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

Kokókehom,	<i>An Owle.</i>
Ohómous.	

Kaukont tuock. *Crow, Crows.*

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

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

Hònck,-hónckock,	Goose, Geese.
Wómpatuck-quâuog.	
Wéquash-shâuog.	Swans, Swans.
Munnucks-munnück suck.	Brants, or Brantgeese.
Quequécum-mâuog.	Ducks.

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

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

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

*Obs.* These they take in the night time,  
where they are asleepe on rocks, off at Sea, and  
bring in at break of day great store of them:  
Yo aquéchmock. | *There they swim.*  
Nipponamouôog | *I lay nets for them.*

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

Ptowēi.	<i>It is fled.</i>
Ptowewunshánnick.	<i>They are fled:</i>
Wunnùp,-pass	<i>Wing, Wings:</i>
Wunnúppaníck áñawhone	<i>Wing-shot:</i>
Wuhóckgoock áñwhone	<i>Body-shot:</i>
Wuskówhàn	<i>A Pigeon:</i>
Wuskowhánannúaog	<i>Pigeons:</i>
Wuskowhannanaûkit	<i>Pigeon Countrie:</i>

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

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

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

*Sowwánakitauwaw*—*They go to the Southward.*

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

*Chepwâukitaúog* —*They fly Northward.*

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

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

Taûnek-

Taûnek-kaûog.	<i>Crane, Cranes.</i>
Wushówunan.	<i>The Hawke.</i>

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

*The generall Observation of Fowle.*

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

More particularly:

*If Birds that neither sow nor reape.  
Nor store up any food,  
Constantly find to them and theirs  
A maker kind and Good!*

*If man provide eke for his Birds,  
In Yard, in Coops, in Cage.  
And each Bird spends in songs and Tunes,  
His little time and Age!  
What care will Man, what care will God,  
For's*

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

## C H A P. X V I .

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

A	ûke, &	<i>Earth or Land.</i>
	Sanaukamúck.	<i>My Land.</i>
Níttauke		<i>New ground.</i>
	Nissawnâwkamuck.	<i>Fields worne out.</i>
Wuskáukamuck.		<i>Trees.</i>
Aquegunníteash.		<i>Branch, Branches.</i>
Mihtúck-quash.		
Pauchautaqun-nêshash.		
Wunnèpog-guash.		<i>Leafe, leaves.</i>
Wattáp.		<i>A root of Tree,</i>
Séip.		<i>A River.</i>
Toyûsk.		<i>A bridge.</i>
Sepoêse.		<i>A little River.</i>
Sepoêmese.		<i>A little Rivulet.</i>
Takékum.		<i>A Spring.</i>
Takekummûo?		<i>Is there a Spring.</i>
		<i>Sepûo?</i>

Sepúo?	Is there a River?
Toyusquanûo.	Is there a Bridge.

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

Paugáutemisk.	An Oake.
Wómpimish.	A Chesnut Tree.
Wómpimineash.	Chesnutt.

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

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

Wússoquat.	A Wallnut Tree.
Wusswaquatómíneug.	Wallnut.

Of these Wallnuts they make an excellent  
Oyle

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

Sasaunckapâmuck.	<i>The Sassafrasse Tree.</i>
Mishquâwtuck.	<i>The Cedar tree.</i>
Cówaw-ésuck.	<i>Pine-young Pine.</i>
Wenomesíppaguash.	<i>The Vine-Tree.</i>
Micúckaskeeete.	<i>A Medow.</i>
Tataggoskituash.	<i>A fresh Medow.</i>
Maskituash.	<i>Grasse or Hay.</i>
Wékinash-quash.	<i>Reed, Reedes.</i>
Manisímmín.	<i>To cut or mow.</i>
Qussuckomineânug.	<i>The Cherry Tree.</i>
Wuttáhimneash.	<i>Strawberries.</i>

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

Wuchipoquáme-

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Wuchiþoquáme-neash.	<i>A kind of sharp Fruit like a Barbary in tast.</i>
Sasèmineash	another sharp cooling Fruit growing in fresh Waters all the Winter, Excellent in conserve against Feavers.
Wenómeneash.	<i>Grapes.</i>
Wuttahimnasíppa-guash.	<i>Strawberry leaves.</i>
Peshaûiuash.	<i>Violet leaves.</i>
Nummoúwinneem.	<i>I goe to gather.</i>
Mowinne-aûog.	<i>He or they gather.</i>
Atáuntowash.	<i>Clime the Tree.</i>
Ntáuntawem.	<i>I clime.</i>
Punnoûwash.	<i>Come downe.</i>
Npunnowaûmen.	<i>I come downe.</i>
Attitaash.	<i>Hurtle-berries.</i>

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

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

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

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

Ewáchim-neash.	<i>Corne.</i>
Scannémeneash.	<i>Seed-Corne.</i>
Wompiscannémene- ash.	<i>White seed-corne.</i>

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

Aukeeteaûmen.	<i>To plant Corne.</i>
Quttáunemun.	<i>To plant Corne.</i>
Anakáusu.	<i>A Labourer.</i>
Anakáusichick.	<i>Labourers.</i>
Aukeeteaûmitch.	<i>Planting time.</i>
Aukeeteáhettit.	<i>When they set Corne.</i>
Nummautaukeeteaû- men.	<i>I have done planting.</i>
Anaskhómmín.	<i>To how or break up.</i>
<i>Obs.</i> The Women set or plant, weede, and hill, and gather and barne all the corne, and Fruites	

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

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

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

Anáskhig-anash.	<i>How, Howes.</i>
Anaskhómwock.	<i>They how.</i>
Anaskhommonteâ- min.	<i>They break for me.</i>
Anaskhomwáutow- win.	<i>A breaking up How.</i>

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

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Monaskúninemun.	<i>To weede.</i>
Monaskunnummaû-towwin.	<i>A weeding or broad How.</i>
Petascúninemun,	<i>To hill the Corne.</i>
Kepenúmmin & Wuttúninemun.	<i>To gather Corne.</i>
Núnnowwa.	<i>Harvest time.</i>
Anoûant.	<i>At harvest.</i>
Wuttúnemitch-Ewáchim.	<i>When harvest is in.</i>
Pausinnummin.	<i>To dry the corne.</i>
Which they doe carefully upon heapes and Mats many dayes, before they barne it up. covering it up with Mats at night, and opening when the Sun is hot.	
Sókenug.	<i>  A heap of corne.</i>
<i>Obs.</i> The woman of the family will commonly raise two or three heaps of twelve, fifteene, or twentie bushells a heap, which they drie in round broad heaps; and if she have helpe of her children or friends, much more.	
Pockhómmin.	<i>To beat or thrash out.</i>
Npockhómmin.	<i>I am threshing.</i>
Cupcockhómmin?	<i>Doe you thrash?</i>
Wuskokkamuckómenash.	<i>New ground Corne.</i>
Nquitawánnanash.	<i>One basketfulll.</i>
Munnôte,-tash.	<i>Basket, Baskets.</i>
	<i>Mâuseck,</i>

Máûseck.	<i>A great one</i>
Peewâsick.	<i>A little one.</i>
Wussaumepewâsick.	<i>Too little.</i>
Pokowânnanash.	<i>Halfe a basketfull.</i>
Neesowannanash.	<i>Two baskets full.</i>
Shóanash.	<i>Three.</i>
Yowanannash.	<i>Foure, &amp;c.</i>
Anittash.	<i>Rotten corne.</i>
Wawéekanash.	<i>Sweet corne.</i>
Tawhitch quitche máuntamen?	<i>Why doe you smell to it?</i>
Auqúnnash.	<i>Barnes.</i>
Necawnaúquanash.	<i>Old barnes.</i>

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

Uppakumíneash. | *The seed of them.*

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

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

More particular:

*Yeeres thousands since, God gaue command  
(as we in Scripture find)  
That Earth and Trees & Plants should bring  
Forth fruits each in his kind.*

*The Wildernesse remembers this,  
The wild and howling land  
Answers the toyling labour of,  
The wildest Indians hand.*

*But man forgets his Maker, who,  
Fram'd him in Righteousnesse.  
A paradise in Paradise, now worse  
Then Indian Wildernesse.*

## C H A P. X V I I .

Of Beasts, &c.

P Enashimwock.	Beasts.
Netasûog.	Cattell.

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

Muck-

Muckquashim-wock.	<i>Wolves.</i>
Moattôqus.	<i>A blacke Wolfe.</i>
Tummöck quaûog	<i>Beaver, - Beavers.</i>
Nóosup	
Súmhup.	

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

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

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

Aûsup-pânnog.	<i>Racoone, Racoones</i>
Nkèke, nkéquock.	<i>Otter, Otters.</i>
Pussoûgh.	<i>The wildcat.</i>

*Ockgutchau-nng.* A wild beast of a reddish haire about the bignesse of a *Pig*, and rooting like a *Pig*; from whence they give this name to all our *Swine*.      H 4      Mishan-

Mishánnéke-quock.	<i>Squirill, quirrils.</i>
Anéqusanéquussuck.	<i>A little coloured Squirril.</i>
Waûtuckques.	<i>The Conie.</i>

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

Attuck, quock.	
Nóonatch noónat-chaug.	<i>Deere.</i>
Moósquin.	<i>A Fawn.</i>
Wawwúnnes.	<i>A young Bucke.</i>
Kuttíomp & Paucot-tâuwaw.	<i>A great Bucke.</i>
Aunàn-quunèke.	<i>A Doe.</i>
Qunnequáwese.	<i>A little young Doe.</i>
Naynayoûmewot.	<i>A Horse.</i>
Côwsnuck.	<i>Cowes.</i>
Gôatesuck.	<i>Goats.</i>
Hógsuck.	<i>Swine.</i>
Pígsuck.	

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

Anùm.	<i>A Dog.</i>
Yet the varietie of their Dialects and proper speech within thirtie or fortie miles each of other,	

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

<i>Anùm.</i>	The <i>Cowweset</i>	Dialect.
<i>Ayím.</i>	The <i>Narriganset</i>	
<i>Arúm.</i>	The <i>Quinnipiuck</i>	
<i>Alúm.</i>	The <i>Neepmuck</i>	

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

Enewáshim.	<i>A Male.</i>
Squáshim.	<i>A Female.</i>
Moós sóog.	<i>The great Oxe, or rather a red Deere.</i>
Askùg.	<i>A Snake.</i>
Móaskug.	<i>Black Snake.</i>
Sések.	<i>Rattle Snake.</i>
Natúppwock.	<i>They feed.</i>
Téqua natuphéttit?	<i>What shall they eat?</i>
Natuphéttitch yo fanáukamick.	<i>Let them feed on this ground.</i>

### *The generall Observation of the Beasts.*

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

More

More particular.

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

### C H A P. XVIII.

Of the Sea.

VV Echêkum } | *The Sea.*  
Kitthan. }

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

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

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

Mishoonémese. | *A little Canow.*

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

Wunnaunoñuck. | *A Shallop.*

Wunnauanounuck-  
quèse. | *A Skiffe.*

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

Kitônuck. | *A Ship.*

Kitónuckquese. | *A little ship.*

Mishittouwand. | *A great Canow.*

Peewàsu. | *A little one.*

Paugautemissañnd. | *An Oake Canow.*

Kowwow-

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

Nquawu pshâwmen.	<i>We overset.</i>
Wussaûme peche-paûsha.	<i>The Sea comes in too fast upon us.</i>
Maumaneeeteántass.	<i>Be of good courage.</i>

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

Paupaútuckquash.	<i>Hold water.</i>
Kinnequass.	<i>Steere.</i>
Tiáckomme kinniquass.	<i>Steereright.</i>
Kunnósnek.	<i>A Killick, or Anchor.</i>
Chowwophómmin.	<i>To cast over-boord.</i>
Chouwóphash.	<i>Cast over-board</i>
Touwopskhómmke.	<i>Cast anchor.</i>
Mishittashin.	<i>It is a storme.</i>
Awépesha.	<i>It caulmes.</i>
Awépu.	<i>A calme.</i>
Nanoúwashin.	<i>A great caulme.</i>
Tamócccon.	<i>Floud.</i>

Nanashowetamócon	<i>Halfe Floud.</i>
Keesaqúshin.	<i>High water.</i>
Taumacoks.	<i>Vpon the Floud.</i>
Mishittommóckon.	<i>A great Floud.</i>
Maúchetan & skàt.	<i>Ebb.</i>
Mittâeskat.	<i>A low Ebb.</i>
Awánick Paûdhuck?	<i>Who comes there?</i>

*Obs.* I have knowne thirty or forty of their Canowes fill'd with men, and neere as many more of their enemies in a Sea-fight.

Caupaūshess.	<i>Goe ashoare.</i>
Caupaushâuta.	<i>Let us goe ashoare.</i>
Wusséheposh.	<i>Heave out the water.</i>
Asképunish.	<i>Make fast the Boat.</i>
Kspúnsh & Kspúne- moke.	<i>Tie it fast.</i>
Maumínikish.	<i>Tie it hard.</i>
Neene Cuthómwock.	<i>Now they goe off.</i>
Kekuthomwushán- nick.	<i>They are gone already.</i>

#### *Generall Observations of the Sea.*

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

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

More particular:

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

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### C H A P. X I X.

#### Of Fish and Fishing.

<b>N</b> Amaùs,-suck. Pauganaùt,tam- wock. before the Spring.	<i>Fish, Fishes.</i> <i>Cod,</i> Which is the first that comes a little be- fore the Spring.
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Qunna-

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

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

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

Kaúposh-shaûog.      | *Sturgeon*.

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

The Natives venture one or two in a Ca-  
now, and with an harping Iron, or such like  
Instrument sticke this fish, and so hale it into  
their Canow; sometimes they take them by  
their nets, which they make strong of Hemp.  
Ashòp.      | *Their Nets*. Which  
they will set thwart some little River or Cove  
wherein they kil Basse (at the fall of the water)  
with their arrows, or sharp sticks, especially if  
headed with Iron, gotten from the *English*, &c.

Aucup.

Aucup	<i>A little Cove or Greeke.</i>
Aucppâwese.	<i>A very little one.</i>
Wawwhunnekesûog.	<i>Mackrell.</i>
Mishquammauquock.	<i>Red fish, Salmon.</i>
Osacôntuck.	<i>A fat sweet fish, something like a Haddock.</i>
Mishcûp-paûog, Sequanamauquock.	<i>Breame.</i>

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

Taut-auog.	<i>Sheeps-heads.</i>
Neeshâûog	
Sassammauquock	<i>Eeles.</i>
Nquittéconnaúog	
Tatackommâuog.	<i>Porpuses.</i>
Pótôp-pauog.	<i>Whales:</i> Which in some places are often cast up; I have seene some of them, but not above sixtie foot long: The <i>Natives</i> cut them out in severall parcells, and give and send farre and neere for an acceptable present, or dish.
Missêsu.	<i>The whole.</i>
Poquêsu.	<i>The halfe.</i>
Waskèke.	<i>The Whalebone.</i>

Wussúckqun.	<i>A taile.</i>
Aumaūog.	<i>They are fishing.</i>
Ntaūmen.	<i>I am fishing.</i>
Kuttaūmen?	<i>Doe you fish?</i>
Nnattuckquññuwem.	<i>I goe afishing.</i>
Aumáchick, Natuckquñnuwâ- chick.	<i>Fishes.</i>
Aumaūi.	<i>He is gone to fish.</i>
Awácenick kukkatti- neanaūmen?	<i>What doe you fish for?</i>
Ashaūnt-teaüg.	<i>Lobsters</i>
Opponenaūhock.	<i>Oysters.</i>
Sickissuog.	<i>Clams.</i>

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

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

Séquunnock.

| *A Horse-fish.*

Poquaûhock.

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

Meteaûhock.

| *The Periwinkle.*

Of which they make their *Wompans*, or white money, of halfe the value of their *Suckâwhock*, or blacke money, of which more in the Chapter of their Coyne.

Cumménakiss,

| *Have you taken store?*

Cummenak ssamen

*I have taken store.*

Cummuchickinea-

*I have killed many.*

nâwmen?

Numménakiss.

*I have caught none.*

Nummuchikinea-

*A fishing-line.*

nâwmen.

Machâge.

*Lines.*

Aúmanep,

I 2

Aumanápeash.

The

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

Hoquaùn aûnash.	<i>Hooke, hookes.</i>
Peewâsicks.	<i>Little hookes.</i>
Maúmacocks.	<i>Great hookes.</i>
Nponamouôog.	<i>I set nets for them.</i>
Npunnouwaûmen.	<i>I goe to search my nets.</i>
Mihtûck quashep.	<i>An Eele-pot.</i>
Kunnagquinneûteg.	<i>A greater sort.</i>
Onawangónnakaun.	<i>A baite.</i>
Yo onawangónnatees	<i>Baite with this.</i>
Moamitteaûg.	<i>A little sort of fish,</i> halfe as big as Sprats, plentifull in Winter.
Paponaumsûog.	<i>A winter fish, which comes up in the brookes and rivulets; some call them Frost fish, from their comming up from the Sea into fresh Brookes, in times of frost and snow.</i>
Qunôsuog.	<i>A fresh fish; which the Indians break the Ice in fresh ponds, when they take also many other sorts: for, to my knowledge the Country yeelds many sorts of other fish, which I mention not.</i>
	<i>The</i>

*The generall Observation of Fish.*

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

## More Particular.

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

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

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

## C H A P. X X.

*Of their nakednesse and clothing.*

P	Aūskesu.	<i>Naked.</i>
	Pauskesitchick	<i>Naked men and women.</i>
	Nippóskiss.	<i>I am naked.</i>

They have a two-fold nakednesse:

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

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

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

*Of their nakednesse and clothing.* 119  
loose) or neare to them ready to gather it up about them.

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

Nippóskenitch.	<i>I am rob'd of my coat.</i>
Nippóskenick ewò.	<i>He takes away my Coat.</i>
Acòh.	<i>Their Deere skin.</i>
Tummóckquashunck.	<i>A Beavers coat.</i>
Nkéquashunck.	<i>An Otters coat.</i>
Mohéwonck.	<i>A Rakoone-skin coat.</i>
Natóquashunck.	<i>A Wolues-skin coat.</i>
Mishannéquashunck.	<i>A Squirrill-skin coat.</i>
Neyhommaūashunck	A Coat or Manlte, curiously made of the fairest feathers of their <i>Neyhommaūog</i> , or Turkies, which commonly their old men make; and is with them as Velvet with us.
Maūnek: nquittiashi- agat.	<i>An English Coat or Mantell.</i>
Cáudnish.	<i>Put off.</i>
Ocquash.	<i>Put on.</i>
Neesashíagat.	<i>Two coats.</i>
Shwishiagat.	<i>Three coats.</i>
Piuckquashiagat.	<i>Ten coats, &amp;c.</i>

*Obs.* Within their skin or coat they creepe

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

Squáus áúhaqut.	<i>a Womans Mantle.</i>
Muckíis auhaqut.	<i>A childs Mantle.</i>
Pétacaus.	<i>an English Wastec coat.</i>
Petacawsunnèse.	<i>a little wastec coat.</i>
Aūtah & autawhun.	<i>Their apron.</i>
Caukóanash.	<i>Stockins.</i>
Nquittetiagáttash.	<i>a paire of stockins.</i>
Mocússinass, &	<i>Shooes.</i>
Mockussinchass.	

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

Noonacóminash.	<i>Too little.</i>
Taubacóminash.	<i>Big enough.</i>
Saunketíppo, or,	<i>a Hat or Cap.</i>
Ashónaquo.	
Moôse.	<i>The skin of a great Beast</i>
as big as an Ox, some call it a red Deere.	

Wussuck-

Wussuckhōsu. | Painted.

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

Petouwássinug. | Their Tobacco-bag, which hangs at their necke, or sticks at their girdle, which is to them in stead of an English pocket.

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

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

*Generall Observations of their Garments.*

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

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

More particular:

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

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

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

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### C H A P. X X I .

*Of Religion, the soule, &c.*

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

*Obs.*

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

1. That God is.

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

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

Nummusquauna- | *God is angry with me?*  
mückqun manit.

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

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

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

*mus-*

*musqudñntum manit* God is angry. But herein  
is their Misery.

First they branch their God-head into many Gods.

Secondly, attribute it to Creatures.

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

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

Wompanand.	<i>The Easterne God.</i>
Chekewànd.	<i>The Westerne God.</i>
Wunnanaméanit.	<i>The Northerne God.</i>
Sowwanànd.	<i>The Southerne God.</i>
Wetuómanit.	<i>The house God.</i>

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

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

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

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

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

Keesuckquānd.	<i>The Sun God.</i>
Nanepaūshat.	<i>The Moone God.</i>
Paumpágussit.	<i>The Sea.</i>
Yotáanit.	<i>The Fire God,</i>

Supposing that Deities be in these, &c.

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

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

*Presentem narrat quælibet herba Deum.  
Every little Grasse doth tell,  
The sons of Men, there God doth dwell.*

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

Nickómmo. | *A Feast or Dance.*

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

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

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

Powwaw. | *A Priest.*  
Powwaûog. | *Priests.*

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

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

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

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

Neen nanowwúnne-  
mun.

*An over-Seer and Or-  
derer of their Worship.  
I will order or  
oversee.*

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

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

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

In

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

Nowemacaúnash.	<i>Ile give these things.</i>
Nitteauuguash.	<i>My money.</i>
Nummaumachiu-wash.	<i>My goods.</i>

*Obs.* By this Feasting and Gifts, the Divell drives on their worships pleasantly (as he doth all false worships, by such plausible Earthly Arguments of uniformities, universalities, Antiquities, Immunities, Dignities, Rewards, unto submitters, and the contrary to Refusers) so that they run farre and neere and aske *Awaun. Nákommit?* | *Who makes a Feast?* *Nkekinneawaúmen.* | *I goe to the Feast.* *Kekineawaúi.* | *He is gone to the Feast.*

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

Aquiewopwaúwash.	<i>Peace, hold your peace.</i>
Aquiewopwaúwock.	

Peeyáuntam.	<i>He is at Prayer.</i>
Peeyaúntamwock.	<i>They are praying.</i>
Cowwéwonck.	<i>The Soule,</i>

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

Wuhóck.	<i>The Body</i>
Nohòck: cohòck.	<i>My body, your body.</i>
Awaunkeesitteoúwin-cohòck:	<i>Who made you?</i>
Tunna-awwa com-mítchichunck-kitonckquèan?	<i>Whether goes your soule when you die?</i>
An. Sowánakitaúwaw.	<i>It goes to the South-West.</i>

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

Now because this Book (by Gods good providence)

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

Nétop Kunnatóte-	<i>Friend, I will aske you a Question.</i>
mous.	<i>Speake on.</i>
Natótema:	<i>What thinke you?</i>
Tocketunnântum?	<i>Who made the Heavens?</i>
Awaun Keesiteoû-	
win Kéesuck?	
Aûke Wechêkom?	<i>The Earth, the Sea?</i>
Míttauke.	<i>The World.</i>
Tà suóg Manitto-	<i>How many Gods bee</i>
wock.	<i>there?</i>

Maunaūog Mishaú-	<i>Many, great many.</i>
nawock.	
Nétop machàge.	<i>Friend, not so.</i>
Paüsuck naünt manít.	<i>There is onely one God.</i>
Cuppíssittone.	<i>You are mistaken.</i>
Cowauwaúnemun.	<i>You are out of the way.</i>
A phrase which much pleaseth them, being proper for their wandring in the woods, and similitudes greatly please them.	
Kukkakótemous, wâ-	<i>I will tell you, presently.</i>
chit-quáshouwe.	
Kuttaunchemókous.	<i>I will tell you newes.</i>
Paüsuck naünt manít	<i>One onely God made</i>
kéesittin keesuck, &c	<i>the Heavens, &amp;c.</i>
Napannetashèmittan	<i>Five thousand yeers</i>
naugecautúmmo-	<i>agoe and upwards.</i>
nab nshque.	
Naügom naünt wuk-	<i>He alone made</i>
kesittínnes wâme	<i>allthings</i>
teágún.	
Wuche mateág.	<i>Out of nothing.</i>
Quttatashuchuckqún-	<i>In six dayes he made</i>
nacaus-keesitínnes	<i>all things.</i>
wâme.	
Nquittaqúnne.	<i>The first day Hee made the Light.</i>
Wuckéesitin wequâi.	
Néesqunne.	<i>The second day Hee made the Firmament.</i>
Wuckéesitin Keésuck.	
	Shúck

Shúckqunne wuckée-	<i>The third day hee made the Earth and Sea.</i>
sitin Aūke kà wechêkom.	
Yóqunne wuckkéesi- tin Nippaūus kà Nanepaūshat.	<i>The fourth day he made the Sun and the Moon.</i>
Neenash-mamockiu- wash wêquanan- ganash.	<i>Two great Lights.</i>
Kà wáme anócksuck. Napannetashúck- qunne Wuckéesittin pussuckseésuck wâme.	<i>And all the Starres. The fifth day hee made all the Fowle.</i>
Keesuckquiuke.	<i>In the Ayre, or Heavens.</i>
Ka wáme namaūsuck. Wechekommíuke.	<i>And all the Fish in the Sea.</i>
Quttatashúkqunne wuckkeesittin pena- shímwock wamè.	<i>The sixth day hee made all the Beasts of the Field.</i>
Wuttàke wuchè wuckeesittin pau- suck Enin, or, Enes- kéetomp.	<i>Last of all he made one Man</i>
Wuche mishquòck. Ka wesuonckgonna- kaunes Adam, túp- pautea mishquòck.	<i>Of red Earth, And call'd him Adam, or red Earth,</i>

Wuttàke wuchè, Câwit mishquock.	<i>Then afterward, while Adam, or red Earth slept.</i>
Wuckaudnúmmenes manít peetaúgon wuche Adam.	<i>God tooke a rib from Adam, or red Earth.</i>
Kà wuchè peteaúgon. Wukkeesitínnes paū- suck squàw.	<i>And of that rib he made One woman,</i>
Kà pawtouwúnnes Adâmuck.	<i>And brought her to Adam.</i>
Nawônt Adam wut- túnnawaun nuppe- teágón ewò.	<i>When Adam saw her, he said, This is my bone.</i>
Enadatashúckqunne, aquêi, Nagaû wuchè qutta- tashúckqune ana- caūsuock English- mánuck.	<i>The seventh day hee rested, And therefore English- men worke sixdayes.</i>
Enadatashuckqun- nóckat taubataúm- wock.	<i>On the seventh day they praise God.</i>
<i>Obs.</i> At this Relation they are much sa- tisfied, with a reason why (as they observe) the <i>English</i> and <i>Dutch</i> , &c, labour six dayes, and rest and worship the seventh.	
Besides, they will say, Wee never heard of this	

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

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

Nétop kíhkita.  
Englishmánnuck,  
Dutchmánnuck, kée-  
nouwin kà wamè  
mittaukêuk-  
kitonck quéhettit.  
Mattùx swowáんな  
kit aúog,  
Michichónckquock.  
Wàme, ewò pâwsuck  
Manít wawontakick.  
Ewò manít waumaû  
sachick kà uckqus-  
hanchick.  
Keésaqut aúog.

*Hearken to mee.*  
*English men.*  
*Dutch men, and you and*  
*all the world, when*  
*they die.*  
*Their soules goe not to*  
*the Southwest.*  
*All that know that one*  
*God.*  
*That love and feare*  
*Him.*  
*They goe up to Heaven.*  
K 4      Michéme

Michéme weetean-támwock.	<i>They ever live in joy.</i>
Naûgom manít wê-kick.	<i>In Gods owne House.</i>
Ewo manít mat wau-óntakick.	<i>They that know not this God.</i>
Matwaumaûsachick.	<i>That love.</i>
Màt ewò uckquushán-chick.	<i>And feare him not.</i>
Kamóotakick.	<i>Thieves.</i>
Pupannouwâchick.	<i>Lyers.</i>
Nochisquauónchick.	<i>Vnkleane persons.</i>
Nanompaníssichick,	<i>Idle persons.</i>
Kemineáchick.	<i>Murtherers.</i>
Mammaûsachick	<i>Adulterers.</i>
Nanisquéégachick.	<i>Oppressors or fierce.</i>
Wame naûmaki-aûog.	<i>They goe to Hell or the Deepe.</i>
Micheme maûog.	<i>They shall ever lament.</i>
Awaun kukkakote-mógwunnes?	<i>Who told you so?</i>
Manittóo wússuck-wheke.	<i>Gods Booke or Writting.</i>

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

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

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

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

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

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

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

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

Nétop, kitonckquēan kunnúppamin mi- chéme.	<i>Friend, when you die you perish everlasting- ingly.</i>
Michéme cuppauqua neímin.	<i>You are everlasting- ly undone.</i>
Cummusquauna múckqun manít.	<i>God is angry with you.</i>
Cuppauquanúckqun Wuchè cummanittó- wockmanâuog.	<i>He will destroy you. For your many Gods.</i>

Wáme

Wáme píth chickau- | *The whole world shall  
ta mittaùke.* | ere long be bnrt.

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

Manit ánavat,  
Cuppittakúnnamun  
wépe wáme.      God commandth,  
                        That all men now re-  
                        pent.

*The generall Observation of  
Religion, &c.*

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

More particular:

*Two sorts of men shall naked stand.*

*Before the burning ire*      2 Thes. 1. 8.

*Of him that shortly shall appeare,*

*In dreadfull flaming fire.*

*First, millions know not God, nor for*

*His knowledge, care to seeke:*

*Millions*

140 Of their Government and Justice.

*Millions have knowledge store, but in  
Obedience are not meeke.  
If woe to Indians, Where shall Turk,  
Where shall appeare the Iew?  
O, where shall stand the Christian false?  
O blessed then the True.*

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### C H A P. XXII.

Of their Government and Justice.

Sâchim-mâûog. Sachimaûonck,	King, Kings. A Kingdome or Mo- narchie.
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*Obs.* Their Government is Monarchical, yet at present the chiefest government in the Counrey is divided betweene a younger *Sachim*, Miantunnômu, and an elder *Sachim*, Caunoûnicus, of about foure score yeeres old, this young mans Uncle; and their agreement in the Government is remarkable:

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

Saunèks

Saunks.	<i>The Queen, or Sachims Wife.</i>
Sauncksquâaog.	<i>Queenes.</i>
Otân,-nash.	<i>The towne, townes.</i>
Otânick.	<i>To the towne.</i>
Sachimmaacómmock	<i>A Princes house,</i> which according to their condition, is farre different from the other house, both in capacity or receipt; and also the finenesse and quality of their Mats.
Ataúskawaw-wáuog.	<i>Lord, Lords.</i>
Wauôntam.	<i>A Wise man or Counsellour.</i>
Wauóntakick.	<i>Wise men.</i>
Enâatch or eâatch Keèn anawáyean.	<i>Your will shall be law.</i>
Enâatch neèn ánowa.	<i>Let my word stand.</i>
Ntínnume.	<i>He is my man.</i>
Ntacquêtunck ewò.	<i>He is my subject.</i>
Kuttâckquêtous.	<i>I will subject to you.</i>
<i>Obs.</i> Beside their generall subjection to the highest <i>Sachims</i> , to whom they carry presents: They have also particular Protectors, under <i>Sachims</i> , to whom they also carry presents, and upon any injury received , and complaint made, these Protectors will revenge it.	
Ntannôtam.	<i>I will revenge it.</i>
Kuttannôtous.	<i>I will revenge you.</i>
	Miâwene.

Miâwene.	<i>A Court or meeting.</i>
Wèpe cummiâwene.	<i>Come to the meeting.</i>
Miawêtuck.	<i>Let us meet.</i>
Wauwháutowash.	<i>Call a meeting.</i>
Miawêmucks.	<i>At a meeting.</i>
Miawéhettit.	<i>When they meet.</i>

*Obs.* The *Sachims*, although they have an absolute Monarchie over the people; yet they will not conclude of ought that concernes all, either Lawes, or Subsides, or warres, unto which the people are averse, and by gentle perswasion cannot be brought.

Peyau'tch naûgum.	<i>Let himselfe come here.</i>
Pétiteatch.	<i>Let him come.</i>
Mishaúntowash.	<i>Speake out.</i>
Nanántowash.	<i>Speake plaine.</i>
Kunnadsittamen wèpe.	<i>You must inquire after this.</i>
Wunnadsittamútta.	<i>Let us seach into it.</i>
Neen pitch-nnadsitta- men.	<i>I will inquire into it.</i>
Machíssu ewò.	<i>He is naught.</i>
Cuttiantacompáw- wem.	<i>You are a lying fellow.</i>
Cuttiantakiskquâw- quaw.	<i>You are a lying woman.</i>
Wèpe cukkanmoot.	<i>You have stole.</i>
Mat méshnawmônash	<i>I did not see those things</i>
	<i>Mât</i>

Màt mèsh nummám  
menash.

Wèpe kunnishquêko  
cummiskissawwaw.

*Obs.* I could never discerne that excesse of scandalous sins amongst them, which *Europe* aboundeth with. Drunkennesse and gluttony, generally they know not what sinnes they be; and although they have not so much to restraine them (both in respect of knowledge of God and Lawes of men) as the *English* have, yet a man shall never heare of such crimes amongst them of robberies, murthers, adulteries &c. as amongst the *English*: I conceive that the glorious Sunne of so much truth as shines in *England*, hardens our *English* hearts; for what the Sunne softenth not, it hardens.

Tawhitch yò enéan?	<i>Why doe you so?</i>
Tawhitch cummoo-tóan?	<i>Why doe you steale?</i>
Tawhitch nanompaniéan?	<i>Why are you thus idle or base?</i>
Wewhepapúnnoke.	<i>Bind him.</i>
Wèpe kunnishaûmis.	<i>You kild him.</i>
Wèpe kukkemineantin.	<i>You are the murtherer.</i>
Sasaumitaúwhitch.	<i>Let him be whipt.</i>
Upponckquittáúwhitch.	<i>Let him be imprisoned.</i>
	Níppitch

Níppitch ewò.	<i>Let him die.</i>
Níphéttitch.	<i>Let them die.</i>
Niss-Nissòke.	<i>Kill him.</i>
Púm-púmmoke.	<i>Shoot him.</i>

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

Kukkeechequaû-	<i>You shall be hanged.</i>
benitch.	
Níppansínnea.	<i>I am innocent.</i>
Uppansinea-ewo.	<i>He is innocent.</i>
Matmeshnowaû-	<i>I knew nothing of it.</i>
won.	
NNnowaûntum.	<i>I am sorry.</i>
Nummachiemè.	<i>I have done ill.</i>
Aumaúnemoke.	<i>Let it passe, or take away this accusation.</i>
Konkeeteatch	
Ewó.	<i>Let him live.</i>
Konkeeteáhetti	<i>Let them live.</i>

*Observation generall, of their  
Government.*

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

More particular:

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

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

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

## C H A P. X X I I .

*Of Marriage.*

<b>VV</b> Uskéne.	<i>A young man.</i>
Keegsquaw.	<i>A Virgin or Maide.</i>
Segaûo.	<i>A Widdower.</i>
Segoûsquaw.	<i>A Widdow.</i>
Wussénetam.	<i>He goes a wooing.</i>
Nosénemuck.	<i>He is my sonne in Law.</i>
Wussenetûock,	<i>They make a match.</i>
Awetawátuock.	

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

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

*Obs.* In this case the wronged party may put away or keepe the party offending: commonly, if the Woman be false, the offended Husband will be solemnly revenged upon the

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

Nquittócaw.	<i>He hath one Wife.</i>
Neesócaw.	<i>He hath two Wives.</i>
Sshócowaw.	<i>He hath three.</i>
Yócowaw.	<i>Foure Wives, &amp;c.</i>

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

Two causes they generally alledge for their many Wives.

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

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

Committamus.	<i>Your Wife.</i>
Cowéewo.	
Tahanawátu? ta shin-commaugemus.	<i>How much gave you for her?</i>
Napannetashom paûgatash	<i>Five fathome of their Money.</i>
Qutta, énada shoá-	<i>Six, or seven, or eight</i>
	<i>sück</i>

súck ta shompaú- | Fathome.  
gatash.

If some great mans Daughter *Piuckquompau*  
*gatash*, ten fathome.

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

Nummittamus.	<i>My Wife.</i>
Nullógana.	<i>Loving.</i>
Waumaûsu.	<i>Proper.</i>
Wunnêkesu.	<i>Sober and chast.</i>
Maânsu.	<i>Fruifull.</i>
Muchickéhea.	<i>How many children have you had?</i>
Cutchashekeâmis?	<i>I have had one.</i>
Nquittékea.	<i>Two, &amp;c.</i>
Neesékea.	

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

Katoû eneéchaw.	<i>She is falling into Travell.</i>
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Néechaw

Néechaw.	<i>She is in Travell.</i>
Paugcótche nechaú-waw.	<i>She is already delivered.</i>
Kitummâyi-mes-né-chaw.	<i>She was just now delivered.</i>

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

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

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

Noosâwwaw.	<i>A Nurse.</i>
Noônsu Nonánnis.	<i>A sucking Child :</i>
Wunnunògan.	<i>A Breast.</i>
Wunnunnóganash.	<i>Breasts.</i>
Munnúnnug.	<i>Milke.</i>
Aumáúnemun.	<i>To take from the breast, or Weane.</i>

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

Npakétam.	<i>I will put her away.</i>
Npakénaqun.	<i>I am put away.</i>
Aquiepakétash.	<i>Doe not put away.</i>
Aquiepokesháttous	<i>Doe not break the knot of Marriage.</i>
Awetawátuonck.	<i>Twins.</i>
Tackquiûwock.	<i>Orphans.</i>
Towiû-ûwock.	<i>I am an Orphane.</i>
Ntouwiú.	<i>A Guardian.</i>
Wáuchaûnat.	<i>Guardians.</i>
Wauchaúamachick.	<i>My charge or Pupill, or Ward.</i>
Nullóquaso.	<i>Looke well to him &amp;c.</i>
Peewaúqun.	

*Generall Observations of their  
Mariage.*

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

## More Particular:

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

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

*No sure they're Beasts not men (say they,)  
Mens shame and soule disgrace,  
Or men have mixt with Beasts and so,  
brought forth that monstrous Race.*

## C H A P. XXIV.

*Concerning their Coyne.*

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

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

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

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

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

*England*

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

Nquittómpscat.	1 <i>peny.</i>
Neesaúmscat.	2 <i>pence.</i>
Shwaúmscat.	3 <i>pence.</i>
Yowómcat.	4 <i>pence.</i>
Napannetashaúmscat.	5 <i>pence.</i>
Quttatashaúmscat, or, quuttauatu.	6 <i>pence.</i>
Enadatashaúmscat.	7 <i>pence.</i>
Shwoasuck tashaúms- cat.	8 <i>pence.</i>
Paskugittashaúmscat.	9 <i>pence.</i>
Piuckquaúmscat.	10 <i>pence.</i>
Piuckquaúmscat nab naquit.	11 <i>pence.</i>
Piuckquaúmscat nab nées, &c.	12 <i>pence.</i>

*Obs.* This they call *Neèn*, which is two of their *Quittáuatus*, or six pence.

Piukquaúmscat nab nashoàsuck, which they call Shwin.	18 <sup>d</sup> 3 quittáuatuses.
Neesneecheckaúmscat nab yòh, or, yowin.	2 <sup>s</sup> 4 quittáuatuses.
Shwinchékaúmscat, or napannetashin.	2 <sup>s</sup> 6 <sup>d</sup> 5 quittáuatuses.

Shwin-

Shwinchekaúmscat	2 <sup>s.</sup> 6 <sup>d.</sup> 6 quttáuatus.
Yowinnchekaúmscat nab neèse.	3 <sup>s.</sup> 6 <sup>d.</sup> 7 quttáuatus.
Yowinncheckaúms- cat nabnashòasuck.	4 <sup>s.</sup> 8 quttáuatus.
Napannetashwin- checkáumscat nab yòh.	4 <sup>s.</sup> 6 <sup>d.</sup> 9 quttáuatus
Quuttashincheck aumscat, or, more com- monly used Piúckquat.	5 <sup>s.</sup> 10 quttáuatus, or, 10 six pences.

*Obs.* This *Piúckquat* being sixtie pence, they call *Nquittómpieg*, or *nquitnishcäusu*, that is, one fathom, 5 shillings.

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

Neesaump-

Neesaumpáugatuck,	10 shil. 2 Fathom.
Shwaumpáugatuck.	15 shil. 3 Fathom.
Yowompáugatuck, &c.	20 shil. 4 Fathom.
Piuckquampáugatuck <i>or</i> , Nquit pâusck.	50 shil. 10 Fathome.
Neespauskquom- páugatuck.	5 lib' 20 Fathome.
Shwepaûsuck.	30 Fathome.
Yowe paûsuck, &c.	
Nquittemittannau- ganompáugatuck.	40 Fathome, <i>or</i> , 10. pounds.
Neesemittannug, &c.	
Tashincheckompáu- gatuck?	<i>How many Fathom?</i>

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

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

Wepe kuttassawom- patímmín.	<i>Change my money.</i>
Suckáuhock, nausaké- sachick.	<i>The blacke money.</i>

Wawômpegs,

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

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

Natouwómpitea.	<i>A Coyner or Minter.</i>
Nnanatouwómpi- teem.	<i>I cannot coyne.</i>
Natouwómpitees.	<i>Make money or Coyne.</i>
Puckhùmmin.	<i>To bore through.</i>
Puckwhegonnaûtick.	<i>The Awle blade sticks.</i>
	Tutte-

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

Qussûck-anash.

*Stone, Stones.*

Cauómpsk.

*A Whetstone.*

Nickáutick.

*A kinde of wooden Pin-  
cers or Vice.*

Enomphómmin.

*To thread or string.*

Aconaqunnaûog.

*Thread the Beads.*

Enomphómmin.

*Thread, or string these.*

Enomphósachick.

*Strung ones.*

Sawhóog & Sawhósachick.

*Loose Beads.*

Naumpacoûin.

*To hang about the  
necke.*

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

Mâchequoce.

| *A Girdle:* Which

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

Yea the Princes make rich Caps and Aprons( or small breeches) of these Beads thus curiously strung into many formes and figures: their blacke and white finely mixt together.

Observa-

## Observations generall of their Coyne.

The Sonnes of men having lost their Ma-  
ker, the true and onely Treasure, dig downe  
to the bowels of the earth for gold and silver ;  
yea, to the botome of the Sea, for shells of  
fishes, to make up a Treasure, which can ne-  
ver truly inrich nor satisfie.

## More particular:

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

*English and Indians all passe hence,  
To an eternall place,  
VVhere shels nor finest gold's worth ought,  
VVhere nought's worth ought but Grace.*

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

## C H A P. X X V.

*Of buying and selling.*

<b>A</b> Naqushaūog, or Anaqusháñchick	Traders.
Anaqushénto.	<i>Let us trade.</i>
Cúttasha ?	<i>Have you this or that?</i>
Cowachaúnum :	
Nítasha.	<i>I have.</i>
Nowachaúnum.	
Nquénovichick.	<i>I want this, &amp;c.</i>
Nowékineam.	<i>I like this.</i>
Nummachinámmin.	<i>I doe not like.</i>
Máunetash nqué- nowhick.	<i>I want many things.</i>
Cuttattaúamish.	<i>I will buy this of you.</i>
Nummouanaquish.	<i>I come to buy.</i>
Mouanaqushaúog,	<i>Chapmen.</i>
Mouanaqusháñchick.	

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

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

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

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

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

Wompequayi. | *Cloth inclining to white,*

Which they like not, but desire to have a sad colour without any whitish haires, suitting with their owne naturall Temper, which inclines to sadnessse.

Etouwawayi.	<i>Wollie on both sides.</i>
Muckücki.	<i>Bare without Wool.</i>
	Cheche-

Chechéke maútsha.	<i>Long-lasting.</i>
Qúnnascat.	<i>Of a great breadth.</i>
Tióckquscat.	<i>Of little breadth.</i>
Wüss.	<i>The Edge or lift.</i>
Aumpácunnish.	<i>Open it.</i>
Tuttepácunnish.	<i>Fold it up.</i>
Mat Weshegga-núnno.	<i>There is no Wool on it.</i>
Tanógganish.	<i>Shake it.</i>
Wúskinuit.	<i>New Cloth.</i>
Tanócki, tanócksha.	<i>It is torn or rent.</i>
Eatawús.	<i>It is Old.</i>
Quttaûnch	<i>Feele it.</i>
Audtâ	<i>A paire of small breeches or Apron.</i>

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

Tahenaúatu?	<i>What price?</i>
Tummòck cummé-insh.	<i>I will pay you Beaver.</i>
Teaúguock Cum-méinsh.	<i>I will give you Money.</i>
Wauwunnégachick.	<i>Very good.</i>

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

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

Cosaúmawem.	<i>You aske too much.</i>
Kuttiackqussaûwaw.	<i>You are very hard.</i>
Aquie iackqussaûme.	<i>Be not so hard.</i>
Aquie Wussaûmo- wash.	<i>Doe not aske so much.</i>
Tashin Commê- sim?	<i>How much shall I give you?</i>
Kutteaûg Commé- ish.	<i>I will give you your Money.</i>
Nkèke Comméinsh.	<i>I will give you an Otter.</i>
Coanombûqusse	<i>You have deceived me.</i>
Kuttassokakómme.	

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

Misquésu Kunükkeke	<i>Your Otter is reddish.</i>
Yò aúwusse Wunnê- gin	<i>This is better.</i>
Yo chippaúatu.	<i>This is of another price.</i>
Augausaúatu.	<i>It is Cheap.</i>
Múchickaúatu.	<i>It is deare.</i>

Wuttun-

Wuttunnaúatu.	<i>It is worth it.</i>
Wunishaũnto.	<i>Let us agree.</i>
Aquie neesquettónck quussish.	<i>Doe not make adoe.</i>
Wuchè nquittomps- cat.	<i>About a penny.</i>
They are are marvailous subtle in their Bargaines to save a penny: And very suspiciois that <i>English</i> men labour to deceive them: Therefore they will beate all markets and try all places, and runne twenty thirty, yea, forty mile, and more, and lodge in the Woods, to save six pence.	
Cummámmenash nitteaúguash?	<i>Will you have my Money ?</i>
Nonânum.	<i>I cannot.</i>
Nòonshem.	
Tawhitch nonanum éan?	<i>Why can you not ?</i>
machágé nkòckie.	<i>I get nothing.</i>
Tashaumskussayi commêsim?	<i>How many spans will you give me ?</i>
Neesaumsqussáyi.	<i>Two spans.</i>
Shwaumscussáyi.	<i>Three spans.</i>
Yowompscussáyi.	<i>Foure Spans.</i>
Napannetashaums- cussâyi.	<i>Five spans.</i>
Quttatashaumíkus Sáyi.	<i>Six spans.</i>
M 2	Enada

Endatashaumscussâyi. *Seven spans.*

Enadatashaumskut-tonâyi. *Seven spans.*

Cowénawake. *You are a rich man.*

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

Akêtash-tamòke. *Tell my money.*

Now ánnakese. *I have mis-told.*

Cosaúmakese. *You have told too much.*

Cunnoónakese. *You have told too little.*

Shoo kekineass. *Looke here.*

Wunêtu nitteaûg. *My money is very good.*

Mamattissuôg kut-teaùquock. *Your Beads are naught.*

Tashin mesh com-maûg? *How much have you given?*

Chichêgin. *A Hatchet.*

Anáskunck. *A Howe.*

Maumichémanege. *A Needle.*

Cuttatappaúnatum. *Take a measure.*

Tatup-

Tatuppauntúhom-min.	To weigh with scales.
Tatuppauntúock.	<i>They are aweighing.</i>
Netâtup.	<i>It is allone.</i>
Kaukakíneamuck.	
Pebenochichauquânick.	<i>A Looking Glasse.</i>

*Obs.* It may be wondred what they do with Glasses, having no beautie but a swarfish colour, and no dressing but nakednesse; but pride appeares in any colour, and the meanest dresse: and besides generally the women paint their faces with all sorts of colours.

Cuminanohamó-gunna.	<i>They will buy it of you.</i>
Cuppittakúninemous.	<i>Take your cloth againe.</i>
Cuppittakunnamì.	<i>Will you serve me so?</i>
Cosaumpeekúnne-mun.	<i>You have tore me off too little cloth.</i>
Cummachetannakún-namous.	<i>I have torn it off for you.</i>
Tawhitch cuppitakunamîan?	<i>Why doe you turne it upon my hand?</i>
Kutchichêginash, kaukinne pokéshaas.	<i>Your Hatchets will be soone broken.</i>
Teâno wáskishaas.	<i>Soone gapt.</i>
Natouashóckquittea.	<i>A Smith.</i>
Kuttattaúamishâuke	<i>I would buy land of you.</i>
M 2	Tou

Tou nückquaque?	<i>How much?</i>
Wuchè wuttotânick Plantation.	<i>For a Towne, or,</i>
Nissékineam.	<i>I have no mind to seeke.</i>
Indiansuck sekineám- wock.	<i>The Indians are not willing.</i>
Noonapûock naûgum	<i>They want roome themselves.</i>
Cowetompátimmin.	<i>We are friends.</i>
Cummaugakéamish.	<i>I will give you land.</i>
Aquie chenawaûshish.	<i>Be not churlish.</i>

*Generall Observation of Trade.*

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

More

More particular:

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

## C H A P. XXVI.

### Of Debts and Trusting.

<b>N</b> Oónat. Noonamau- tuckquàwhe. Kunnoonamaútuck quaush.	<i>I have not money enough Trust me.</i>
	<i>I will owe it you.</i>

M 4

They

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

First, of his Commoditie.

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

	<i>Debts.</i>
Nonamautuckquahé ginash.	<i>I am much in debt.</i>
Nosaumautackquá- whe.	<i>I will bring it you.</i>
Pitch nippáutowin.	<i>When</i>
Chenock naquóm beg	<i>Will you bring mee my</i>
cuppauútii niteaú- guash.	<i>money?</i>
Kunnaúmpatous,	<i>I will pay you.</i>
Kukkeéskwhush.	<i>Pay me my money.</i>
Keéskwhim teaug mésin.	
Tawhítch peyáuyeán	<i>Why doe you come?</i>
Nnádgeom.	<i>I come for debts.</i>
Machêtu.	<i>A poore man.</i>

Num-

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

Mat

Mat nickowêmen naûkocks. | *I cannot sleep in the night for it.*

### *Generall Observations of their debts.*

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

More particular:

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

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

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

## C H A P. XXVII.

Of their Hunting, &amp;c.

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

The Natives hunt two wayes:

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

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

Traps

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

Ntauchaûmen.	<i>I goe to hunt.</i>
Ncáttiteam weeyoùs.	<i>I long for Venison.</i>
Auchaûtuck.	<i>Let us hunt.</i>
Nowetauchaûmen.	<i>I will hunt with you.</i>
Anúmwock.	<i>Dogs.</i>
Kemehétteas.	<i>Creepe.</i>
Pitch nkemehétteem	<i>I will creepe.</i>
Pumm púmmoke.	<i>Shoote.</i>
Uppetetoûa.	<i>A man shot accidentally.</i>
Ntaumpauchaûmen.	<i>I come from hunting.</i>
Cutchashineánnâ?	<i>How many have you kild</i>
Nneesnneánnâ.	<i>I have kild two.</i>
Shwinneánnâ.	<i>Three.</i>
Nyowinneánnâ.	<i>Four.</i>
Npiuckwinneánnâ.	<i>Ten, &amp;c.</i>
Nneesneechechtash- íinneanna.	<i>Twentie.</i>
Nummouashâwmen.	<i>I goe to set Traps.</i>
Apè hana.	<i>Trap, Traps.</i>
Asháppock.	<i>Hempe.</i>
Masaûnock.	<i>Flaxe.</i>
Wuskapéhana.	<i>New Traps.</i>
Eataúbana.	<i>Old Traps.</i>

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

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

Npunnowwáumen. | *I must goe to my Traps.*  
Nummíshkommin. | *I have found a Deere;*

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

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

*Imbelles Damæ quid nisi præda sumus?*  
To harmlesse Roes and Does,  
Both wilde and tame are foes.)

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

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

The Wolfe is an Embleme of a fierce blood-sucking persecutor.

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

Ncummóotamúck      | *The Wolfe hath rob'd  
qun natóqus.                me.*

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

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

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

Nanówwussu.	<i>It is leane.</i>
Wauwunnockôo.	<i>It is fat.</i>
Weékan.	<i>It is sweet.</i>
Machemóquut.	<i>It smells ill.</i>
Anít.	<i>It is putrified.</i>
Poquêsu.	<i>Halfe a Deere.</i>
Poskáttuck & Missêsu.	<i>A whole Deere.</i>
Kuttiomp.	<i>A Buck.</i>
Paucottaúwat.	<i>A young Buck.</i>
Wawúnnes.	<i>A Doe.</i>
Qunnèke.	<i>A Fawne.</i>
Aunàn.	<i>Thus thick of fat.</i>
Moósqin.	<i>I hunt Venison.</i>
Yo asipaugon	<i>I hunt a Squirrill.</i>
Noónatch, or, attuck ntíyu.	<i>I hunt a Beare, &amp;c.</i>
Mishánneke ntíyu	<i>The hinder part of the</i>
Paukunnawaw ntío.	<i>Deere.</i>
Wusséke.	<i>Thigh: Thighes.</i>
Apome-ichàsh.	<i>Shoulder, shoulders:</i>
Uppèke-quòck.	<i>A bone.</i>
Wuskàn,	<i>A taile.</i>
Wussúckqun	

Awem-

Awemanittin.	<i>Their Rutting time.</i>
Paushinùmmin.	<i>To divide.</i>
Paushinummaua- tittea.	<i>Let us divide.</i>

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

*Causkashunck,* | *The Deere skin.*

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

Ntaumpowwushau- men.	<i>I come from hunting.</i>
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#### *Generall Observation of their hunting.*

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

More particular:

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

*Pleasure*

*Pleasure and Profit, Honour false,  
(The wordl's great Trinitie)*

*Drive all men through all wayes, all, times,  
All weathers, wet and drie.*

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

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## C H A P. XXVIII.

*Of their Gaming, &c.*

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

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

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

N

not

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

Ahânu.	<i>Hee laughs.</i>
Tawhitchahánean.	<i>Why doe you laugh?</i>
Ahánuock.	<i>They are merry.</i>
Nippauochâumen.	<i>We are dancing.</i>
Pauochaûog.	<i>They are playing or dancing.</i>
Pauochaútowwin.	<i>A Bable to play with.</i>
Akésuog.	<i>They are at Cards, or telling of Rushes.</i>
Pissinnéganash.	<i>Their playing Rushes.</i>
Ntakésemin.	<i>I am atelling, or counting; for their play is a kind of Arithmatick.</i>

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

Ntaquie

Ntaquie akésamen.	<i>I will leave play.</i>
Nchikossimúnash.	<i>I will burne my Rushes.</i>
Wunnaugon-hómmin	<i>To play at dice in their Tray.</i>
Asaúanash.	<i>The painted Plumbstones which they throw.</i>
Puttuckquapúonck.	<i>A Playing Arbour.</i>

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

Pasuckquakoho-waúog.	<i>They meet to foot-ball.</i>
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Cukkúmmote wépe.	<i>You steale;</i> As I have often told them in their gamings, and in their great losings (when they have staked and lost their money, clothes, house, corne, and themselves (if single persons) they will confesse it
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being weary of their lives, and ready to make away themselves, like many an *English* man: an Embleme of the horrour of conscience, which all poore sinners walk in at last, when they see what wofull games they have played in their life, and now find themselves eternall Beggars.

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

*Generall*

*Generall Observations of their Sports.*

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

More particular:

- 1 *Our English Gamesters scorne to stake  
Their clothes as Indians do,  
Nor yet themselves, alas, yet both  
Stake soules and lose them to.*
- 2 *O fearfull Games! the divell stakes  
But Strawes and Toyes and Trash,  
(For what is All, compar'd with Christ,  
But\* Dogs meat and Swines wash?* \*Phil. 3.8.  
*σκύβαλα*
- 3 *Man stakes his Jewell-darling soule,  
(His owne most wretched foe)*

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

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## C H A P. X X I X.

Of their Warre, &amp;c.

A Quène.	Peace.
Nanoúeshin, & Awêpu.	<i>A peaceable calme; for Awêpu signifies a calme.</i>
Chépewess, & Mishittâshin.	<i>A Northerne storme of warre, as they wittily speake, and which Eugland now wofully feeles, untill the Lord Jesus chide the winds, and rebuke the raging seas.</i>
Nummusquântum.	<i>I am angry.</i>
Tawhîtch musquaw-naméan?	<i>Why are you angry?</i>
Aquie musquântash.	<i>Cease from anger.</i>
Chachépisu, nish-qûtu.	<i>Fierce.</i>
Tawhîtch chacheptit?	<i>Why are they fierce?</i>
	Cummus-

Cummusquáuna-muck.	<i>He is angry with you.</i>
Matwaûog.	<i>Souldiers.</i>
Matwaûonck.	<i>A Battle.</i>
Cummusqnaúnamish	<i>I am angry with you.</i>
Cummusquawnamè?	<i>Are you angry with me?</i>
Miskisaûwaw.	<i>A quarrelsome fellow.</i>
Tawhítch niskqúe-kean?	<i>Why are you so fierce?</i>
Ntatakcómmuck qun ewò.	<i>He strucke mee.</i>
Nummokókunitch	<i>I am robbed.</i>
Ncheckéqunnitch.	
Mecaûtea.	<i>A fighter.</i>
Mecäuntitea.	<i>Let us fight.</i>
Mecaûnteass.	<i>Fight with him.</i>
Wepè cummécauatch.	<i>You are a quarreller.</i>
Jûhettítea.	<i>Let us fight.</i>
Jûhetteke.	<i>Fight,</i> Which is the word of incouragement which they use when they animate each other in warre; for they use their tongues in stead of drummes and trumpets.
Awaún necáwniaum piasha?	<i>Who drew the first bow, or shot the first shot?</i>
Nippakétatunck.	<i>He shot first at me.</i>
Nummeshannântam	<i>I scorne, or take it indignation.</i>
Nummayaôntam.	

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

Whauwháutowaw ánowat.	<i>There is an Alarum.</i>
Wopwawnónckquat.	<i>An hubbub.</i>
Amaúmuaw paúd- sha.	<i>A Messenger is come.</i>
Keénomp            } Mückquomp        } paúog	<i>Captaines, or Valiant men.</i>
Negonshâchick.	<i>Leaders.</i>
Kuttówonck.	<i>A Trumpet.</i>
Popowuttáhig.	<i>A Drumme.</i>

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

Quaquawtatatteáug	<i>They traine.</i>
Machíppog.	<i>A Quiver.</i>
Caúquat -tash.	<i>Arrow, Arrowes.</i>
Onúttug.	<i>An halfe Moone in war.</i>
Péskcunck.	<i>A Gunne.</i>
Saûpuck.	<i>Powder.</i>
Mátit.	<i>Vnloeden.</i>
Méchimu.	<i>Loden.</i>

Mechi-

Mechimúash.	<i>Lode it.</i>
Shóttash.	<i>Shot;</i> A made word from us, though their Gunnes they have from the <i>French</i> , and often sell many a score to the <i>English</i> , when they are a little out of frame or Kelter.
Pummenúmmín teáuquash.	<i>To contribute to the warres.</i>
Askwhítteass.	<i>Keep watch.</i>
Askwhitteâchick.	<i>The Guard.</i>
Askwhitteaûg.	<i>Is is the Guard.</i>

*Obs.* I once travelled (in a place conceived dangerous) with a great Prince, and his Queene and Children in company, with a Guard of neere two hundred, twentie, or thirtie fires were made every night for the Guard (the Prince and Queene in the midst) and Sentinells by course, as exact as in *Europe*; and when we travelled through a place where ambushes were suspected to lie, a speciall Guard, like unto a Life-guard, compassed (some neerer, some farther of) the King and Queen, my selfe and some *English* with me. They are very copious and patheticall in O-  
rations to the people, to kindle a flame of wrath, Valour or revenge from all the Common places which Commanders use to insist on.

Wesássu.

Wesássu.	<i>Afraid.</i>
Cowésass.	<i>Are you afraid?</i>
Tawhitch wesáse-an?	<i>Why feare you?</i>
Manowéssass.	<i>I feare none.</i>
Kukkúshickquock.	<i>They feare you.</i>
Nosemitteúnckquock	<i>They fly from us.</i>
Onamatta cowáuta	<i>Let us pursue.</i>
Núckqusha.	<i>I feare him.</i>
Wussémo-wock.	<i>He flies, they flie.</i>
Npauchíppowem.	<i>I flie for succour.</i>
Keesaúname.	<i>Save me.</i>
Npúmmuck.	<i>I am shot.</i>
Chenawaúsu.	<i>Churlish.</i>
Waumaúsu.	<i>Loving.</i>
Tawhitch chenawaú sean?	<i>Why are you churlish?</i>
Aumánsk.	<i>A Fort.</i>
Waukaunòsint.	
Cupshitteaûg.	<i>They lie in the way.</i>
Aumanskitteâug.	<i>They fortifie.</i>
Kekaúmwaw.	<i>A scorner or mocker.</i>
Nkekaúmuck ewò.	<i>He scornes me.</i>
Aquie kekaúmowash.	<i>Doe not scorne.</i>

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

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

Sékineam.	<i>I have no mind to it.</i>
Nissékineug	<i>He likes not me.</i>
Nummánneug.	<i>He hates me.</i>
Sekinneauhattúock.	<i>They hate each other.</i>
Maninnewauhet-tuock.	<i>We are Friends.</i>
Nowetompátimmin	<i>Friends.</i>
Wetompâchick.	<i>We joyne together.</i>
Nowepinnátimin.	<i>My Companions in War,</i>
Nowepinnâchick.	<i>or Associaſts.</i>
Nowechusettímin.	<i>We are Confederates.</i>
Néchuse ewò	<i>This is my Associate.</i>
Wechusittúock.	<i>They joyne together.</i>
Nwéche kokkéwem.	<i>I will be mad with him.</i>
Chickaūta wétu.	<i>An house fired.</i>

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

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

Yo ánawhone            *There I am wounded.*

Missinnege            *A Captaine.*

Nummissinnàm  
ewo.            *This is my Captive.*

Waskeiûhettím-  
mitch.            *At beginning of the.  
                            fight.*

Nickqueintónck-  
quock            *They come against us.  
I will make Warre*

Nickqueintouôog.  
Nippauquanaûog.            *upon them.  
I will destroy them*

Queintauatítea.  
Kunnauntatauhuck-  
qun.            *Let us go against them.  
He comes to kill you.*

Paúvana.            *There is a slaughter.  
The Pequots are slaine.*

Pequottôog paúqua-  
nan.            *Who have the Victory.  
How many are slaine?*

Awaun Wuttúnnene?  
Tashittáwho?            *Two are slaine?  
Ten are slaine.*

Neestawho.  
Piuckqunneánna.            *Ten are slaine.*

*Obs.* Their Warres are farre lesse bloudy, and devouring then the cruell Warres of *Europe*; and seldome twenty slaine in a pitcht field : partly because when they fight in a wood every Tree is a Bucklar.

When they fight in a plaine, they fight with

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

Niss-níssooke.	<i>Kill kill.</i>
Kunnish	<i>I will kill you.</i>
Kunnishickqun ewò.	<i>He will kill you.</i>
Kunnishickquock.	<i>They will kill you.</i>
Siuckissúog	<i>They are stout men.</i>
Nickummissúog	<i>They are Weake.</i>
Nnickummauná- maûog.	<i>I shall easily vanquish. them.</i>
Neene núppamen.	<i>I am dying?</i>
Cowaúnckamish.	<i>Quarter, quarter.</i>
Kunnanaumpasúm- mish.	<i>Mercy, Mercy.</i>
Kekuttokaüntá,	<i>Let us parley.</i>
Aquéttuck.	<i>Let us cease Armes.</i>
Wunnishaünta.	<i>Let us agree.</i>
Cowammáunsh.	<i>I love you.</i>
Wunnétu ntá.	<i>My heart is true.</i>
Tuppaüntash.	<i>Consider what I say.</i>
	<i>Tuppaún-</i>

Tuppaúntamoke.	<i>Doe you all consider.</i>
Cummequaùnum cummittamussus-	<i>Remember your Wives, and Children.</i>
suck ká cummucki-	
aûg.	
Eatch kèen anawâye-	<i>Let all be as you saye.</i>
an.	
Cowawwunnaûwem.	<i>You speake truly.</i>
Cowauôntam.	<i>You are a wise man.</i>
Wetompâtitea.	<i>Let us make Friends.</i>

*Generall Observations of their Warres.*

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

## More Particular.

*The Indians count of Men as Dogs,*

*1 It is no Wonder then:*

*They teare out one anothers throats!*

*But now that English Men,*

*That*

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

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

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## C H A P. XXX.

*Of their paintings.*

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

Wómpi	<i>White.</i>
Mówi-súcki.	<i>Black.</i>
Msqùi.	<i>Red.</i>
Wesaûi	<i>Yellow.</i>
Askáski.	<i>Greene.</i>
Peshaûi.	<i>Blew, &amp;c.</i>

*Obs. Wunnàm their red painting which they most*

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

Mishquock.	<i>Red Earth.</i>
Métewis.	<i>Black Earth.</i>

From this *Mètewis* is an Indian Towne a day and a halves Journey, or lesse (*West*, from the *Massachusetts*) called *Metewemēsick*.  
*Wussuckhōsu.* | *A painted Coat.*

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

Aunakēsu.	<i>He is painted.</i>
Aunakēuck.	<i>They are painted.</i>
Tawhitch auna kéan?	<i>Why doe you paint your selfe?</i>
Chéskhosh.	<i>Wipe off.</i>
Cummachiteoūwu- nash kuskeeésuckquash.	<i>You spoile your Face.</i>
Mat pitch cowāhick	<i>The God that made</i>
Manit keesiteónckqus	<i>you will not know you.</i>

#### *Generall Observations of their paintings.*

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

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

More particular :

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

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

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

### C H A P. XXXI.

#### Of Sicknesse.

<b>N</b>	Ummaūchnem	I am sick. He is sick.
	Mauchinaui.	
O		Yo

Yo Wuttunsín	<i>He keepes his Bed.</i>
Achie nummauch-nem.	<i>I am very sick.</i>
Nóonshem metesímmín.	<i>I cannot eate.</i>
Mach ge nummete símmín.	<i>I eat nothing.</i>
Tocketussinámmin?	<i>What think you ?</i>
Pitch nkéeteem?	<i>Shall I recover ?</i>
Niskéesaquash mau-chinaash.	<i>My eyes faile me.</i>
Ncussawontapam.	<i>My head akes.</i>
Npummaumpiteunck	<i>My Teeth ake.</i>
Nchesammáttam,	<i>I am in paine.</i>
Nchésammam.	

*Obs.* In these cases their Misery appeares, that they have not (but what sometimes they get from the *English*) a raisin or currant or any physick, Fruit or spice , or any Comfort more than their Corne and Water, &c. In which bleeding case wanting all Meanes of recovery, or present refreshing I have been constrained to, and beyond my power to refresh them, and I beleieve to save many of them from Death, who I am confident perish many Millions of them (in that mighty continent) for want of Meanes.

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

Wauaúpunish	<i>Lift up my head.</i>
Nippaquontup.	<i>My Foot is sore.</i>
Nchésamam nséte.	<i>I sleep not.</i>
Machage nickow èmen	
Nnanótissu.	<i>I have a Feaver.</i>
Wàme kussópita nohock.	<i>My body burnes.</i>
Ntátupe nòte, or chickot.	<i>I am all on fire.</i>
Yo ntéatchin.	<i>I shake for Cold.</i>
Ntátuppe wunnêpog.	<i>I shake as a leafe.</i>
Puttuckhumma.	<i>Cover me.</i>
Paútous nototam min.	<i>Reach me the drinke.</i>
<i>Obs.</i> Which is onely in all their extremities a little boild water, without the addition of crum or drop of other comfort : O Englands mercies, &c.	
Tahaspunâyi?	<i>What ayles he?</i>
Tocketúspanem?	<i>What aisle you?</i>
Tocketuspunnaú maqún?	<i>What hurt hath he done to you?</i>
Chassaqúnsin?	<i>How long hath he been sick?</i>
Nnanowwêteem	<i>I am going to visit.</i>
<i>Obs.</i> This is all their refreshing, the Visit	
O 2	of

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

Nummòckquese.	<i>I have a swelling.</i>
Mocquèsui	<i>He is swelled.</i>
Wàme wuhòck- Mockquèsui.	<i>All his body is swelled.</i>
Mamaskishaûi.	<i>He hath the Pox.</i>
Mamaskishaûonck.	<i>The Pox.</i>
Mamaskishaûmitch.	<i>The last pox.</i>
Wesauashaûi.	<i>He hath the plague.</i>
Wesauashaûonck.	<i>The plague.</i>
Wesauashaûmitch.	<i>The great plague.</i>

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

Nmunnádtommin.	<i>I vomit.</i>
Nqúnnuckqus.	<i>I am lame.</i>
Ncúpsa.	<i>I am deafe.</i>

Npóckunnum.

Npóckunnum.	<i>I am blind.</i>
Npockquanámmen.	<i>My disease is I know not what.</i>
Pésuponck.	<i>An Hot-house.</i>
Npesuppaúmen.	<i>I goe to sweate.</i>
Pesuppaúog.	<i>They are sweating.</i>

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

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

Misquineash.

*The vaines.*

Msqui, neépuck.

*Blood*

Nsanapaushaumen.

*I have the bloody Flix.*

Matux puckqua-tchick aūwaw.

*He cannot goe to stool.*

Powwaw.

*Their Priest.*

Maunētu.

*A Conjuror.*

Powwâw nippétea.

*The priest is curing him.*

Yo Wutteantawaw.

*He is acting his Cure.*

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

Máskit

Máskit ponamiin.	<i>Give me a Plaster.</i>
Maskit	<i>Give me some physicke</i>
Cotatámhea.	<i>Drinke.</i>

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

Nickeétem.	<i>I am recovered.</i>
Kitummâyi nick êekon.	<i>I am just now recovered.</i>

#### *Generall Observation of their sicknesse.*

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

More particular:

*One step twix't Me and Death, (twas  
Davids speech,) )*

*1 And true of sick Folks all:  
Mans Leafe it fades, his Clay house cracks;  
Before it's dreadfull Fall.*

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

*A happy English who for both,  
Have precious physicks store:  
How should (when Christ hath both refresh't,  
Thy love and zeale be more ?*

---

C H A P. XXXII.

Of Death and Buriall, &c.

<i>A s Pummissin. Neene. Paúsawut kitonck- quêwa.</i>	<i>He is not yet departed. He is drawing on. He cannot live long.</i>
---	---

Cheché-

Chachéwunnea.	<i>He is neere dead.</i>
Kitonckquēi.	<i>Hee is dead.</i>
Nipwi mâw.	<i>He is gone.</i>
Kakitonckquêban.	<i>They are dead and gone.</i>
Sequottôi.	<i>He is in blacke ; That is, He hath some dead in his house (whether wife or child &amp;c.) for although at the first be- ing sicke, all the Women and Maides blacke their faces with soote and other blackings; yet upon the death of the sicke, the father, or husband, and all his neighbours, the Men al- so (as the <i>English</i> weare blacke mourning clothes) weare blacke <i>Faces</i>, and lay on soote very thicke, which I have often seene clotted with their teares.</i>

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

Séqut.	<i>Soote.</i>
Michemeshâwi.	<i>He is gone for ever.</i>
Mat wònck kunnaw- mònè.	<i>You shall never see him more.</i>
Wunnowaúntam Wullóasin.	<i>Grieved and in bitter- nesse.</i>
Nnowántam, nlôasin.	<i>I am grieved for you.</i>

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

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

Chepassôtam.	<i>The dead Sachim.</i>
Mauchaúhom.	<i>The dead man.</i>
Mauchaûhomwock-Chepeck.	<i>The dead.</i>
Chepasquâw.	<i>A dead woman.</i>
Yo ápapan.	<i>He that was here.</i>
Sachimaûpan.	<i>He that was Prince here.</i>

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

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

Aukùck

Aukück pónamun.	<i>To lay in the earth.</i>
Wesquáubenan.	<i>To wrap up</i> , in winding mats or coats, as we say, winding sheets.

*Mockuttásuit*, One of the chiefest esteeme, who winds up and buries the dead, commonly some wife, grave, and well descended man hath that office.

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

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

*The generall Observation of their Dead.*

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

More particular:

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

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

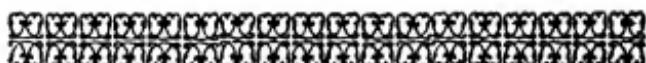
*Two Worlds of men shall rise and stand  
'Fore Christs most dreadfull barre;  
Indians, and English naked too,  
That now most gallant are.*

*True*

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

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

*F I N I S .*



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



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

Io. L A N G L E Y.

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