

## An Help to the native language of that part of America called New England.

### Chapter 1 Of Salutation.

Observation:

The 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 general, are *sober* and *grave*, and yet cheerful in a mean, and as ready to begin a Salutation as to Resalute, which yet the English generally begin, out of desire to Civilize them.

*What Cheer Nétop? Is the general 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>
Keén ka neen	<i>You and I.</i>
Asco wequassin Asco wequassunnúmmis	<i>Good morrow.</i>
Askutaaquompsin?	<i>How do you?</i>
Asnpaumpmauntam	<i>I am very well.</i>
Tuabot paumpmaúntaman	<i>I am glad you are well.</i>
Cowaúnckamish	<i>My service to you.</i>

Observation.

This word upon special Salutations they use, and upon some offence conceived by the *Sachim* or Prince against any: I have seen the party reverently do obeisance, by stroking the Prince upon both his shoulders, and using this word,

Cowaúnckamish & Cuckquénamish	<i>I pray your favor.</i>
Cowaúnkamuck	<i>He salutes you.</i>
Aspaumpmaúntam sachim	<i>How do the Prince?</i>
Aspaumpmaúntam Commítamus?	<i>How doth your Wife?</i>
Aspaumpmaúntamwock cummuckiaûg?	<i>How doth you children?</i>
Konkeeteâug	<i>They are well.</i>
Táubot ne paumpmaunthéttit	<i>I am glad they are well.</i>
Túnna Cowâum Tuckôteshana	<i>Whence come you.</i>
Yò nowaûm	<i>I came that way.</i>
Náwwatuck nótesham	<i>I came from far.</i>
Mattaâsu nóteshem	<i>I came from hard (near) by.</i>

Wêtu	<i>An House.</i>
Wetuômuck nóteshem	<i>I came from the house.</i>
Acâwmuck notéshem	<i>I came over the water.</i>
Otàn	<i>A Town</i>
Otânick notéshem	<i>I came from the Town.</i>

Observation.

In the Narragánsett Country (which is the chief people in the Land:) a man shall come to many Towns some bigger, some lesser, it may be a dozen in 20 miles travel.

Observation.

Acawmenóakit *Old England*, which is as much as from the *Land on the other side*. Hardly are they brought to believe that that Water is three thousand English miles over, or thereabouts.

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

Observation

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

Tou wuttîin?	<i>Where lives he?</i>
Awânick ûchick	<i>Who are these?</i>
Awaùn ewò?	<i>Who is that?</i>
Túnna úmwock?	<i>Whence come they?</i>
Tunna Wutshaûock	
Yo nowêkin	<i>I dwell here.</i>
Yo ntîin	<i>I live here.</i>
Eîu or Nnîu?	<i>Is it so?</i>
Nùx	<i>Yea.</i>
Mat nippompitámmen	<i>I have heard nothing.</i>
Wésuonck	<i>A name.</i>
Tocketussawêitch?	<i>What is your name?</i>
Taantússawese?	<i>Do you ask my name?</i>
Ntússawese	<i>I am called etc.</i>
Matnowesuónckane	<i>I have no name.</i>

### Observation

Obscure and mean persons amongst them have no Names: *Nullius numeri*, etc., as the Lord Jesus foretells his followers that their Names should be cast out, *Luke. 6.22.* as not worthy to be named, & etc. Again because they abhor naming the dead (Death being the King of Terrors to all natural men: and though the Natives hold the Soul to live ever, yet not holding a Resurrection, they die, and mourn without Hope.) in that respect I say if any of their *Sachims* or neighbors die who were of their names, they lay down those Names as dead.

Now ánehick nowésuonck

| *I have forgot my Name.*

Which is common amongst some of them, this being one Incivility amongst the more rustically sort, not to call each other by their Names, but Keen, *You*, *Ewo He*, & etc.

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>
Yo néepoush	<i>Stay or stand here.</i>
Máttapsh	<i>Sit down.</i>
NoÓnshem Non ánum	<i>I cannot.</i>
Tawhitch kuppee yaúmen	<i>What come you for?</i>
Teaqua Kunnaúnta men	<i>What do you fetch?</i>
Chenock cuppeeyâu mis?	<i>When came you?</i>
Maish-kitummâyi	<i>Just even now.</i>
Kitummâyi nippeéam	<i>I came just now.</i>
Yò Commíttamus?	<i>Is this your Wife?</i>
Yo cuppáppoos	<i>Is this your Child?</i>
Yò cummúckquachucks	<i>Is this your Son?</i>
Yò Cuttaûnis	<i>Is this your Daughter?</i>
Wunnêtu	<i>It is a fine Child.</i>
Tawhich neepouweéye an	<i>Why stand you?</i>
Pucquatchick?	<i>Without doors.</i>
Tawhíтч mat pe titeáyeam	<i>Why come you not in?</i>

### Observation.

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

Awássish	<i>Warm you.</i>
Máttapsh yóteg	<i>Sit by the fire.</i>
Tocketúnnawem	<i>What say you?</i>
Keén nétop?	<i>Is it you friend?</i>

Peeyàush netop	<i>Come hither friend.</i>
Pétitees	<i>Come in.</i>
Kunnúnni	<i>Have you seen me?</i>
Kunnúnnous	<i>I have seen you.</i>
Taubot mequaun namêan	<i>I thank you for your kind remembrance.</i>
Taûbotneanawáyea	<i>I thank you.</i>
Taûotne aunanamêan	<i>I thank you for your love.</i>

Observation.

I have acknowledge amongst them an heart sensible of kindness, and have reaped kindness again from many, seven years after, when I myself had forgotten, & *etc.*, hence the Lord Jesus exhorts his followers to do good for evil: for otherwise, sinners will do good for good, kindness for kindness, & *etc.*

Cowàmmaunsh	<i>I love you.</i>
Cowammaûnuck	<i>He loves you.</i>
Cowámmaus	<i>You are loving.</i>
Cowâutam?	<i>Understand you?</i>
Nowâutam	<i>I understand.</i>
Cowâwtam tawhitche nippeeyaûmen	<i>Do you know why I come.</i>
Cowannantam	<i>Have you forgotten?</i>
Awanagusantowosh	<i>Speak English.</i>
Eenàntowash	<i>Speak Indian.</i>
Cutehanshishaûmo	<i>How many were you in Company?</i>
Kúnnishishem?	<i>Are you alone?</i>
Nnîshishem?	<i>I am alone?</i>
Naneeshâumo	<i>There be 2 of us.</i>
Nanshwitshâwmen	<i>We are 4.</i>
Npiuckshâwmen	<i>We are 10.</i>
Neesneechecktashaûmen	<i>We are 20. Etc.</i>
Nquitpausuckowashâwmen	<i>We are an 100.</i>
Comishoonhómmin	<i>Did you come by boate?</i>
Kuttiakewushaûmis	<i>Came you by land?</i>
Mesh nomishoonhómmin	<i>I came by boat.</i>
Meshntiauke wushem	<i>I came by land.</i>
Nippenowàntawem	<i>I am of another language.</i>
Penowantowawhettûock	<i>They are of a diverse language.</i>
Mat nowawtau hettémina	<i>We understand not each other.</i>
Nummaúchênem?	<i>I am sick.</i>
Cummaúchenem?	<i>Are you sick?</i>
Tashúckqunne cummauchenaûmis	<i>How long have you been sick?</i>
Nummauchêmin or Ntannetéimmin	<i>I will be going.</i>
Sauop Cummauchêmin	<i>You shall go tomorrow.</i>

Maúchish or ànakish	<i>Be going.</i>
Kuttannâwshesh	<i>Depart.</i>
Maúchei or ànittui	<i>He is gone.</i>
Kautanaûshant	<i>He being gone.</i>
Mauchéhettit or Kautanawshàwhettit	<i>When they are gone.</i>
Kukkowêtous	<i>I will lodge with you.</i>
Yò Cówish	<i>Do, lodge here.</i>
Hawúnshech	<i>Farewell.</i>
Chénock wonck cuppeeyeâumen?	<i>When will you be here again?</i>
Nétop tattà	<i>My friend I cannot tell.</i>

From these courteous *Salutations* observe in general: there is a favor of *civility* and *courtesy* even amongst these wild *Americans*, both amongst *themselves* and towards *strangers*.

More particular:

1. *The courteous Pagan shall condemn  
Uncourteous Englishmen,  
Who live like Foxes, Bears and Wolves,  
Or Lyon in his Den.*
2. *Let none sing blessings to their souls,  
For that they Courteous are:  
The wild Barbarians with no more  
Then Nature, go so far:*
3. *If Nature's Sons both wild and tame,  
Humane and Courteous be:  
How ill becomes it Sons of God  
To want Humanity?*

## Chapter 7

## Of their Persons and parts of body.

Uppaquóntup	<i>The head.</i>
Nuppaquóntup.	<i>My head.</i>
Wésheck.	<i>The hair.</i>
Wuchehepúnnock.	<i>A great bunch of hair bound up behind.</i>
Múppacuck.	<i>A long locke.</i>

*Obs.* Yet some cut their hair round, and some as low and as short as the sober *English*; yet I never say any so to forget nature itself in such excessive length and monstrous fashion, as to the shame of the *English Nation*, I now (with grief) see my Country men in *England* are degenerated unto.

Wuttíp.	<i>The brain.</i>
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*Obs.* In the brain their opinion is that the soul (of which we shall speak in the Chapter of *Religion*) keeps her chief seat residence:

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

The *Mauquaûogs* 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 is yet no bar (when the time shall approach) against Gods call, and their repentance, and (who knows but) a greater love to the Lord Jesus? Great sinners forgiven love much.

Mscáttuck	<i>The fore head.</i>
Wuskeésuck-quash.	<i>Eye or Eyes.</i>
Tiyùsh kusskeésuck-quash?	<i>Can you not see, or where are your eyes?</i>
Wuchaûn	<i>The nostrils.</i>
Wuttóvwog guàsh.	<i>Ear, ears</i>
Wuttòne.	<i>The mouth.</i>
Wèenat	<i>The tongue.</i>
Wèpit-teash	<i>Tooth, teeth.</i>
Pummaumpiteùnck	<i>The toothache.</i>

*Obs.* Which is the only pain will force their stout hearts to cry; I cannot hear of any disease of the stone amongst them (the corn of the Country, with which they are fed from the womb, being an admirable cleanser and opener) but the pain of their women's childbirth (of which I shall speak afterward in the Chapter of *Marriage*) never forces their women so to cry, as I have heard some of their men in this pain.

In this pain they use a certain root dried, not much unlike our *Ginger*.

Sítchipuck	<i>The neck.</i>
Quttuck.	<i>The throat.</i>

Timequáassin. | *To cut off, or behead.*

Which they are most skillful to do in fight: for, whenever they wound, and their arrow sticks in the body of their enemy, they (if they be valorous, and possibly may) they follow their arrow, and falling upon the person wounded and tearing his head a little aside by his Locke, they in the twinkling of an eye fetch off his head though but with a sorry knife.

I know the man yet living, who in time of war pretended to fall from his own camp to the enemy, proffered his service in the front with them against his own army from whence he had revolted. He propounded such plausible advantages, that he drew them out to battle, himself keeping in the front; but on a sudden, shot their chief Leader and Captain, and being shot, in a trice fetch off his head, and returned immediately to his own again, from whom in pretence (though with treacherous intention) he had revolted: his act was false and treacherous, yet herein appears policy, stoutness, and activities and etc.

Mapànnog.	<i>The breast.</i>
Wuppítene édash.	<i>Arm, Arms.</i>
Wuttàh.	<i>The heart.</i>
Wunnêtu nittà.	<i>My heart is good.</i>

*Obs.* This speech they use whenever they profess their honesty; they naturally confessing that all goodness is first in the heart.

Mishquínash.	<i>The veins.</i>
Mishquè, néepuck.	<i>The blood.</i>
Uppusquàn.	<i>The back.</i>
Nuppusquànnick.	<i>My back, or at my back.</i>
Wunnícheke.	<i>Hand.</i>
Wunnickégannash.	<i>Hands</i>
Mokássuck.	<i>Nails.</i>

*Obs.* They are much delighted after battle 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 natural; but *Solomon* begged Wisdom before these.)

Wunnáks	<i>The belly.</i>
Apòme, Apòmash.	<i>The thigh, the thighs.</i>
Mohcônt, tash.	<i>A leg, legs.</i>
Wussète, tash.	<i>A foot, feet.</i>
Wunnichégannash.	<i>The toes.</i>
Tou wuttínsin.	<i>What manner of man?</i>
Tou núckquaque.	<i>Of what bigness?</i>
Wompésu,	<i>White,</i>

Mowêsu, Suckêsu.	<i>Black, or Swarfish.</i>
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*Obs.* Hence they call a *Blackamore* (they are tawny, by the Sun and their anointing, yet they are borne white: )

Suckáutacone, For, <i>Sucki</i> is black, and <i>Wautacone</i> , one that wears clothes, whence <i>English, Dutch, French, Scotch</i> , they call <i>Wautaconauog</i> , or <i>Coatmen</i> .	<i>A coal black man.</i>
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Cummínakese.	<i>You are strong.</i>
Minikêsu.	<i>Strong.</i>
Minioquêsu	<i>Weak.</i>
Cummíniocquese.	<i>Weak you are.</i>
Qunnaúqussu.	<i>A tall man.</i>
Qunnaugssítchick.	<i>Tall men.</i>
Tiaquónqussu.	<i>Low and short.</i>
Tiaquonqussíchick.	<i>Men of low stature.</i>
Wunnêtu-wock.	<i>Proper and personal.</i>

*The general observation from the parts of the body.*

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

More particularly:

*Boast not proud English, of thy birth and blood,  
Thy brother Indian is by birth as Good.  
Of one blood God made Him, and Thee and All,  
As wife, as faire, as strong, as personal.*



Chapter 26.  
*Concerning Their Coin.*

The Indians are ignorant of *Europe's* coin; yet they have given a name to ours, and call in *Moneash* from the *English* Money.

Their own (money) is of two sorts; one white, which they make of the stem or stock of the *Periwinkle*, which they call *Meteahock*, 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 current with the *English* for a penny.

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

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

The *Indians* bring down all their sorts of Furs, which they take in the Country, 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 several parts (North and South from *New England*) for their furs and whatsoever they stand in need of from them: as corn, venison, and etc.

Nquittómpscat.	1 penny.
Neesaúmscat.	2 pence.
Shwaúmscat.	3 pence.
Yowómscat.	4 pence.
Napannetashaúmscat.	5 pence.
Quttatashaúmscat or quttauatu.	6 pence.
Enadatashaúmscat.	7 pence.
Shwoasuck tashaúmscat.	8 pence.
Paskugittashaúmscat.	9 pence.
Piuckquaúmscat.	10 pence.
Piuckquaúmscat nab naqùit.	11 pence.
Piuckquaúmscat nab nèes and etc.	12 pence.

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

Piuckquaúmscat nab nashoàsuck, which they call <i>Shwìn</i> .	18d. 3 quttáuatues.
Neesneecheckaúmscat Nab yòh, or, yowin.	2 8. 4 quttáuatues.
Shwinchékaúmscat or napannetashin.	2 8. 6d. 5 quttáuatues.
Shwinchekaúmscat.	2 8 6d. 6 quttáuatues.

Yowinnchekaúmscat nab neèse.	3 8. 6d. 7 quttáuatues.
Yowinnchekaúmscat nabnashòasuck.	4 8. 8 quttáuatues.
Napannetashwincheckáumscat nab yòh	4 8 6d 9 quttáuatues.
Quttatashincheckaumscat, or, more commonly used Piúckquat.	5 8 10 quttáuatues, or, 10 six pence.

*Obs.* This *Piúckquat* being sixty pence, they call *Nquittómpeg* or *nquitnishcusu*, 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 years since was worth nine, and sometimes ten shillings *per* fathom: the fall is occasioned by the fall of Beaver in *England*: the Natives are vey 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 labored to make them understand the reason for it.

Neesaumpaúgatuck	10 shil. 2 Fathom.
Shwaumpaúgatuck	15 shil. 3 Fathom.
Yowompáugatuck, & etc.	20 shil. 4 Fathom
Piuckquampaúgatuck or Nquit páusck.	50 shil. 10 Fathom.
Neespausuckequompáugatuck	5 lib' 20 Fathom.
Shwepaûsuck.	30 Fathom.
Yowe paûsuck, & etc	40 Fathom, or, 10. Pounds.
Nquittemittannauganompáugatuck	
Neesemittannug, & etc.	
Tashincheckompáugatuck?	How many Fathom?

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

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

Wepe kuttassawompatímmín	Change my money.
Suckaúhock, nausaké-sachick.	The black money.
Wawômpegs, Wauômpeg, or Wauompésichick-mêsim	Give me white.
Assawompatíttea.	Come, let us change.
Anâwsuck.	Shells.
Meteaûhock.	The perwinkle.
Suckaûanaûsuck.	The black shells.
<i>Suckauaskéesaquash</i>	<i>The black eyes, or that part of the shellfish called Poquaûhock ( or Hens) broken out near the eyes, of which them make the black.</i>
Puckwheganash & Mucksuck.	Awl blades.

Papuckakíuash.  
hardened to a brittle temper.

*Brittle or breaking, which the desire to be*

*Obs.* Before every 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 wooden *hoes*; which some old and poor women (fearful to leave the old tradition) use to this day.

Natouwómpitea.	<i>A Coiner or Minter</i>
Nnanatouwómpiteem.	<i>I cannot coin.</i>
Natouwómpitees.	<i>Make money or Coin.</i>
Puckhùmmín.	<i>To bore through.</i>
Puckwhegonnaûtick.	<i>The awl blade sticks.</i>
Tutteputch anâwsín.	<i>To smooth them, which they do on stones.</i>
Qussùck-anash.	<i>Stone, Stones.</i>
Cauómpsk.	<i>A Whetstone.</i>
Nickáutick.	<i>A kind of wooden Pincer or Vice.</i>
Enomphómmin.	<i>To thread or string.</i>
Aconaqunnaûog.	<i>Thread the Beads.</i>
Enomphómmin.	<i>Thread, or String these.</i>
Enomphósachick.	<i>Strung ones.</i>
SawhÓog & SawhÓsachick.	<i>Loose Beads.</i>
Naumpacoûin	<i>To hang about the neck.</i>

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

Mácheqouce. *A Girdle:* which they make curiously of one two, three, four, and five inches thickness and more, of this money which (sometimes to the value of ten pounds and more) they wear about their middle and as a scarf about their shoulders and breasts.

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

#### *Observations general of their Coin.*

The sons of men having lost their Maker, the true and only Treasure, dig down to the bowels of the earth for gold and silver; yea, to the bottom of the Sea, for shells of fish, to make up a Treasure, which can never truly enrich nor satisfy.

More particular:

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

*English and Indians all pass hence,  
To an eternal place,  
Where shells nor finest gold's worth ought,  
Where nought's worth ought but Grace.*

*This coin the Indians know not of,  
Who knows how some they may?  
The English knowing prize it not,  
But fling it like dross away.*

Chapter 25.  
*Of buying and selling*

Anaqushaũog, or Anaqushánchick	<i>Traders.</i>
Anaqushénto.	<i>Let us trade.</i>
Cúttasha? Cowachaúnum?	<i>Have you this or that?</i>
Nítasha.	<i>I have.</i>
Nowachaúnum. Nquénowhick.	<i>I want this, &amp; etc.</i>
Nowèkineam.	<i>I like this.</i>
Nummachinámmin.	<i>I do not like.</i>
Máunetash nquénowhick.	<i>I want many things.</i>
Cuttattaúamish.	<i>I will buy this of you.</i>
Nummouanaquish	<i>I come to buy.</i>
Mouanaqushaũog, Mouanaqushánchick.	<i>Chapmen.</i>

*Obs.* Amongst themselves they trade their Corn, skins, Coats, Venison, Fish, and etc. and sometimes come ten or twenty in a Company to trade amongst the *English*.

They have some who follow only making of bows, some arrows, some Dishes, and (the women make all their earthen Vessels) 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>Have you any Cloth?</i>
Koppócki	<i>Thick cloth.</i>
Wassáppi	<i>Thin.</i>
Súckinuit.	<i>Black, or blackish.</i>
Míshquinuit.	<i>Red Cloth.</i>
Wómpinuit.	<i>White Cloth.</i>

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

Wompeqũayi | *Cloth inclining to white,*  
Which they like not, but desire to have a fad color without any whitish hairs, suiting with their own natural Temper, which inclines to fadness.

Etouwáwayi.	<i>Wooly on both sides.</i>
Muckũcki.	<i>Bare without Wool.</i>

Chechéke maútsha.	<i>Long lasting.</i>
Qúnnascat.	<i>Of a great breadth.</i>
Tióckquscat.	<i>Of little breadth.</i>
Wùss.	<i>The edge of lift.</i>
Aumpácunnish.	<i>Open it.</i>
Tuttepácunnish.	<i>Fold it up.</i>
Mat Weshegganúnno.	<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>
Eatawûs.	<i>It is old.</i>
Quttaûnch.	<i>Feel it.</i>
Audtà	<i>A pair of small beeches 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 cumméinsh.	<i>I will pay you Beaver.</i>
Teaúguock cumméinsh	<i>I will give you Money.</i>
Wauwunnégachick.	<i>Very good.</i>

*Obs.* They have great difference of their Coin, as the *English* have: some that will not pass without Allowance, and some again made of a Counterfeit shell, and their very black counterfeited by a Stone and other Materials: yet I never knew any of them much deceived, for their danger of being deceived ( in these things of Earth) makes them cautious.

Cosaúmawem.	<i>You ask too much.</i>
Kuttíackqussauwaw.	<i>You are very hard.</i>
Aquie iackqussaũme	<i>Be not so hard.</i>
Aquie Wussaúmowash.	<i>Do not ask so much.</i>
Tashin commêsim?	<i>How much shall I give you?</i>
Kutteaûg Comméinsh.	<i>I will give you your Money.</i>
Nkèke Comméinsh.	<i>I will give you an Otter.</i>
Coanombúqusse Kuttassokakómme.	<i>You have deceived me.</i>

*Obs.* Whoever deal or trade with them, had need of Wisdom, Patience, and Faithfulness in dealing: for they frequently say *Cuppànnawem*, you lie, *Cuttassokakómme*, you deceive me.

Misquésu Kunúkkeke	<i>Your Otter is reddish.</i>
Yò aúwusse Wunnêgin	<i>This is better.</i>
Yo chippaúatu.	<i>This is of another price.</i>
Augausaúatu.	<i>It is Cheap.</i>
Muchickaúatu.	<i>It is dear.</i>
Wuttunnaúatu.	<i>It is worth it.</i>

Wunishaũnto	<i>Let us agree.</i>
Aquie neesquttónck qussish	<i>Do not make ado.</i>
Wunchè nquíttopscat.	<i>About a penny.</i>

They are marvaleously subtle in their Bargins to save a penny: And very suspicious that *English* me labor to deceive them; therefore they will beat all markets and try all places, and run twenty, thirty, yea, forty miles and more, and lodge in the Woods, to save six pence.

Cummámmenash nitteaúguash?	<i>Will you have my Money?</i>
Nonânum. NÕonshem.	<i>I cannot.</i>
Tawhitch nonanumêan?	<i>Why can you not?</i>
Macháge 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>Four spans.</i>
Napannetashaumscussáyi	<i>Five spans.</i>
Quttatashaumíkus Sáyi	<i>Six spans.</i>
Endatashaumscussáyi	<i>Seven spans.</i>
Enadatashaumskuttonâyi	<i>Seven spans</i>
Cowénaweke	<i>You are a rich man.</i>

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

Akêdash-tamòke	<i>Tell my money.</i>
Now ánnakese.	<i>I have miss told.</i>
Cosaúmakese	<i>You have told too much.</i>
CunnoÓnakese	<i>You have told too little.</i>
Shoo kekíneass	<i>Look here.</i>
Wunêtu nitteaúg.	<i>My money is very good.</i>
Mamtissuôg kutteaùquock.	<i>Your Beads are naught.</i>
Tashin mesh commaúg?	<i>How much have you given?</i>
Chichêgin	<i>A Hatchet.</i>
Anáskunck.	<i>A Hoe.</i>
Maumichémanege	<i>A Needle.</i>
Cuttatuppaúnamum.	<i>Take a measure.</i>
Tatuppauntúhommin.	<i>To weigh with scales.</i>
Tatuppauntúock.	<i>They are aweighing.</i>
Netâgup.	<i>It is all one.</i>
Kaukakíneamuck.	<i>A looking glass.</i>

Pebenochichauquânick.

Obs. It may be wondered what they do with Glasses, having no beauty by a swarfish color, and no dressing but nakedness; but pride appears in any color, and the meanest dress: and besides generally the women paint their faces with all sorts of colors.

Cummanohamógunna	<i>They will buy it of you.</i>
Cuppittakúnnemous.	<i>Take your cloth again.</i>
Cuppittakunnamì	<i>Will you serve me so?</i>
Cosaumpeekúnnemun	<i>You have torn me off too little cloth.</i>
Cummachetannakúnnamous	<i>I have torn it off for you.</i>
Tawhitch cuppittakunamiêan?	<i>Why so you turn it upon my hand?</i>
Kutchichêginash, kaukinne pokéshaas.	<i>Your Hatchets will be soon broken.</i>
Teâno wâskishass.	<i>Soon gape.</i>
Natouashóckquittea.	<i>A Smith.</i>
Kuttattaúamish aûke	<i>I would buy land of you.</i>
Tou núckquaque?	<i>How much?</i>
Wunchè wuttotânick	<i>For a Town or Plantation.</i>
Nissékineam.	<i>I have no mind to seek.</i>
Indiansuck sekineámwock.	<i>The Indians are not willing.</i>
Noonapûock naûgum	<i>They want room themselves.</i>
Cowetompátimmin.	<i>We are friends.</i>
Cummaugakéamish.	<i>I will give you land</i>
Aquì chenawaûsish.	<i>Be not churlish.</i>

*General observation of Trade.*

O the infinite wisdom of the most holy wife *God* who hath so advanced *Europe* above *America*, that there is not a sorry *Hoe, Hatchet, Knife*, nor a rag of cloth in all *America*, but what comes over the dreadful *Atlantic Ocean* from *Europe*: and yet that *Europe* be not proud, nor *America* discourage. What treasures are hid in some parts of *America*, and in our *New English* parts, how have soul hands (in smoky houses) the first handling of those Furs which are after worn upon the hands of Queens and heads of Princes?

More particular:

*Oft have I heard these Indians say,  
These English will deceive us.  
Of all that's ours, our lands and lives.  
In the end they will bereave us.*

*So say they, whatsoever they bury,  
(Though small) which shoes they shine*



*Of strangers, fearful to be caught  
By fraud, deceit, or lie.*

*Indians and English fear deceits,  
Yet willing both to be  
Deceived and cozened of precious soul,  
Of heaven, Eternity.*

Chapter 28.  
Of the Sea.

Wechêkum Kítthan.	<i>The Sea.</i>
Paumpágussit	<i>The Sea-God</i> , or, that name which they give that Deity or Godhead which they conceive to be in the Sea.

Obs. *Mishoon* an *Indian* Boat, or Canoe made of a Pine or Oak or Chesnut-tree: I have seen a Native go into the woods with his hatchet, carrying only a Basket of Corn with him and stones to strike fire when he had felled his tree (being a *chestnut*) he made him a little House of shed of the bark of it, he puts fire and follows the burning of it with fire, in the midst in many places. His corn he boils and hath the Brook by him, and sometimes angles for a little fish: but so he continues burning and hewing until he hath within ten or twelve days (lying there at his work alone) afterward he ventures out to fish in the Ocean.

Mishoonémese	<i>A little Canoe.</i>
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Some of them will not well carry above three or four: but some of them twenty, thirty, forty men.

Wunnauanoûnuck	<i>A Shallop.</i>
Wunnauanounuckquèse	<i>A Skiff</i>

Obs. Although themselves have neither, yet they give them such names, which in their Language signifies carry vessels.

Kitônuck	<i>A ship.</i>
Kitónuckquese	<i>A little ship.</i>
Mishíttouwand	<i>A great canoe.</i>
Peewàsu	<i>A little one.</i>
Paugutemissaûnd	<i>An oak canoe.</i>
Kowawwaûnd	<i>A pine canoe.</i>
Wompmissaûnd	<i>A chestnut canoe.</i>
Ogwhan	<i>A boat adrift.</i>
Wuskon-tógwhan	<i>It will go adrift.</i>
Cuttunnamíinneá	<i>Help me to launch.</i>
Cuttunnummúttá	<i>Let us launch.</i>
Cuttúnnamoke	<i>Launch.</i>
Cuttánummous	<i>I will help you.</i>
Wútkunck	<i>A paddle or oar.</i>
Namacóuhe comishoon	<i>Lend me your boat.</i>
Paûtousnenótechunck	<i>Bring hither my paddle.</i>
Comishoónhom?	<i>Go you by water?</i>

Chémosh-chémeck	<i>Paddle or row.</i>
Maumínikish & maumanetepweeas	<i>Pull up or row lustily.</i>
Sepākehig	<i>A sail.</i>
Sepagehommaūta	<i>Let us sail.</i>
Wunnâgehan.	<i>We have a fair wind.</i>

Obs. Their own reason hath taught them, to pull of a Coat or two and set it up on a small pole, with which they will fail before a wind ten, or twenty miles, and etc.

Wauaúpunish	<i>Hoist up.</i>
Wuttáutnish	<i>Pull to you.</i>
Nókanish	<i>Take it down.</i>
Pakétenish	<i>Let go or let fly.</i>
Nikkoshkowwaūmen	<i>We shall be drowned.</i>
Nquawu pshâwmen	<i>We overset.</i>
Wussaūme pechepaūsha	<i>The Sea comes in too fast upon us.</i>
Maumaneeteántass	<i>Be of good courage.</i>

Obs. It is wonderful to see how they will venture in those Canoes, and how (being often overset as I have myself been with them) they will swim a mile, yea two or more safe to land: I having been necessitated to pass water 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 questions safety, they have said to me: fear not, if we be overset I will carry you safe to Land.

Paupaútockquash	<i>Hold water.</i>
Kínnequass	<i>Steere.</i>
Tiáckomme kínniquass	<i>Steer right.</i>
Kunnósnepe	<i>A killick or anchor.</i>
Chowwophómmin	<i>To cast overboard.</i>
Chouwóphash	<i>Cast overboard.</i>
Touwopskhómme	<i>Cast anchor.</i>
Mishittashin	<i>It is a storm.</i>
Awêpetha	<i>It calms.</i>
Awêpu	<i>A calm.</i>
Nanouwashin	<i>A great calm.</i>
Tamóccon	<i>Flood.</i>
Nanashowetamóccon	<i>Half Flood.</i>
Keesaquéshin	<i>High water.</i>
Taumacoks	<i>Upon the flood.</i>
Mishittommóckon	<i>A great flood.</i>
Maúchetan & skàt	<i>Ebb</i>
Mittâeskat	<i>A low Ebb.</i>
Awánick Paúdhuck?	<i>Who comes here?</i>

*Obs.* I have known thirty or forty of their Canoes filled with men, and near as many more of their enemies in a Sea-fight.

Caupaũshefs	<i>Go ashore.</i>
Caupaushâuta	<i>Let us go ashore.</i>
Wusséheposh	<i>Heave out the water.</i>
Asképunish	<i>Make fast the boat.</i>
Kspúnsh & Kspúnemoke	<i>Tie it fast.</i>
Maumínikish	<i>Tie it hard.</i>
neeneCuthómwock	<i>Now they go off.</i>
Kekuthomwushánnick	<i>They are gone already.</i>

### *General Observations of the Sea.*

How unsearchable are the depth of the Wisdom and Power of God in separating from *Europe, Asia and Africa* such a mighty vast continent as *America* is? And that for so many ages? As also, by such a Western Ocean of about three thousand of *English* miles breadth in passage over?

More particular:

*They see God's wonders that are called  
Through dreadful Seas to pass,  
In tearing winds and roaring Seas,  
And calms as Smooth as glass.*

*I have in Europe's Ships, often been  
In King of terrors hand;  
When all have cried, Now, now we sink,  
Yet God brought safe to land.*

*Alone amongst Indians in canoes,  
Sometime overturned, I have been  
Half inch from death, in Ocean deep,  
God's wonders I have seen.*

Chapter 2.  
Of Eating and Entertainment.

Ascúmetesímmis?	<i>Have you not yet eaten?</i>
Mattaniccattuppúmmín	<i>I am not hungry.</i>
Niccàwkatone	<i>I am thirsty.</i>
Mannippêno?	<i>Have you no water?</i>
Nip, or nipéwese	<i>Give me some water.</i>
Nàmitch, commetesímmín	<i>Stay, you must eat first.</i>
Téaquacumméich	<i>What will you eat?</i>
Nókehick	<i>Parched meal, which is a readied</i>
very wholesome food, which they eat with a little water, hot or cold; I have traveled with near 200 of them at once, near 100 miles through woods, every man carrying a <i>little Basket</i> of this at his back, and sometimes in a hollow <i>Leather Girdle</i> about his middle sufficient for a man three or four days:	
With this ready provision, and their Bow and Arrows, are they ready for War, and travel at an <i>hour's</i> warning. With a <i>spoonful</i> of this <i>meal</i> and a <i>spoonful</i> of water from the <i>Brook</i> , have I made many a good dinner and supper.	
Aupúmmineanash	<i>They parched corn.</i>
Aupúminea-nawsaùm.	<i>The parched meal boiled with water at their houses, which is the wholesomest diet they have.</i>
Msíckquatash	<i>Boiled corn whole.</i>
Manusquussêdash	<i>Beans.</i>
Nasaùm	<i>A kind of meal pottage, unparched.</i>
From this the <i>English</i> call their <i>Samp</i> , which is the <i>Indian</i> corn, beaten and boiled, and eaten hot or cold with milk or butter, which are mercies beyond the <i>Natives</i> plain water, and which is a dish exceeding wholesome for the <i>English</i> bodies.	
Puttuckqunnége	<i>A cake.</i>
Puttuckqunnêgunash puttúckqui.	<i>Cakes or loaves round.</i>
Teâgun kuttiemaûnch?	<i>What shall I dress for you?</i>
Assámme	<i>Give me to eat.</i>
Ncàttup	<i>I am hungry.</i>
Wúnna ncàttup	<i>I am very hungry.</i>
Nippaskanaûn tum	<i>I am almost starved.</i>
Pàutous notatàm.	<i>Give me drink.</i>
Sókenish	<i>Power forth.</i>
Cosaûme sokenúmmis.	<i>You have powered out too much.</i>
Wuttàttash.	<i>Drink</i>
Nquitchetàmmin.	<i>Let me taste.</i>

Quítchetash	<i>Taste.</i>
Saúnqui nip?	<i>Is the water cool?</i>
Saun kopaûgot	<i>Cool water.</i>
Chowhêsu	<i>It is warm.</i>
Aqui wuttâtash.	<i>Do not drink.</i>
Aquie waúmatous	<i>Do not drink all.</i>
Necáwni mèich teàqua.	<i>First eat something:</i>
Tawhitch mat me chóan.	<i>Why eat you not?</i>
Wussaúme kusópira.	<i>It is too hot.</i>
Teâguun nummétich	<i>What shall I eat?</i>
Mateàgkeesitáuanò?	<i>Is there nothing ready boiled?</i>
Mateàg mécho ewò	<i>He eats nothing.</i>
Cotchikésu assamme.	<i>Cut me a piece.</i>
Cotchekúnnemi wee yous.	<i>Cut me some meat.</i>
Metesíttuck	<i>Let us go eat.</i>
Pautiínnea méchimucks.	<i>Bring hither some victuals.</i>
Numwàutous.	<i>Fill the dish.</i>
Mihtukmécha kick.	<i>Tree-eaters. A people so called (living between</i>
<p>three and four hundred miles West into the land) from their eating only Mihtuchquash, that is, Trees: They are Men-eaters, they set no corn, but live on the bark of Chestnut and Walnut, and other fine trees: They dry and eat this bark with the fat of Beasts, and sometimes of men: This people are the terror of the neighbor Natives; and yet these Rebels, the Son of God may in time subdue.</p>	
Mauchepweéean.	<i>After I have eaten.</i>
Maúchepwucks.	<i>After meals.</i>
Maúchepwut.	<i>When he hath eaten.</i>
Paúshaqua maúchepwut.	<i>After dinner.</i>
Wàyeyant maúchepwut	<i>After supper.</i>
Nquittmaúntash	<i>Smell.</i>
Weetimóquat	<i>It smells sweet.</i>
Machemóquat	<i>It stinks.</i>
Weékan	<i>It is sweet.</i>
Machíppiquat	<i>It is sour.</i>
Aúwusse weékan	<i>It is sweeter.</i>
Askùn	<i>It is raw.</i>
Noónat	<i>Not enough.</i>
Wusàume wékissu	<i>Too much either boiled or roasted.</i>
Waûmet Taûbi	<i>It is enough.</i>
Wuttattumútta	<i>Let us drink.</i>
Neesneechàhettit taúbi	<i>Enough for twenty men.</i>

Mattacuckquàw	<i>A cook.</i>
Mattacúcquass	<i>Cook or dress.</i>
Matcuttàssamíin?	<i>Will you not give me to eat?</i>
Keen méitch.	<i>I pray eat.</i>

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

Squuttame	<i>Give me your pipe.</i>
Petasínna, or, Wuttàmmasin	<i>Give me some Tabacco.</i>
Ncattaûntum, or, Ncàttiteam	<i>I long for that.</i>
Màuchinaash nowépiteass	<i>My teeth are naught.</i>
Nummashackquneaûmen	<i>We are in a dearth.</i>
Mashackquineâug	<i>We have no food.</i>
Aúcuck	<i>A kettle.</i>
Míshquockuk	<i>A red copper kettle.</i>
Nétop kuttàssammish	<i>Friend, I have brought you this.</i>
Quàmphash quamphomíinea	<i>Take up for me out of the pot.</i>
Eíppoquat,	<i>It is sweet.</i>
Teàqua aspúckquat?	<i>What does it taste of?</i>
Nowétipo	<i>I like this.</i>
Wenómeneash	<i>Grapes or raisins.</i>
Waweécocks	<i>Figs, or some strange sweet meat.</i>
Nemaúanash	<i>Provision for the way.</i>
Nemauanínnuít	<i>A snapsack.</i>
Tackhúmmin	<i>To grind corn.</i>
Tackhumíinea	<i>Beat me parched meal.</i>
Pishquéhick	<i>Unparched meal.</i>
Nummaùchip nup mauchepúmmin	<i>We have eaten all.</i>
Cowâump?	<i>Have you enough?</i>
Nowâump	<i>I have enough.</i>
Mohowaúgsuck, or Mauquàuog, from móho to eate.	<i>The Canibals, or, Men-eaters, up into the west, two, three or four hundred miles from us.</i>
Cumóohucquock	<i>They will eat you.</i>

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

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

*The observation general from the eating and etc.*

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

More particular:

*1 Course bread and water's most their fare,  
O England's diet fine;  
Thy cup runs over with plenteous store  
Of wholesome bear and wine.*

*2 Sometimes God gives them Fish or Flesh,  
Yet they are content without;  
And what comes in, they part to friends  
And strangers round about.*

*3 Gods providence is rich to his,  
Let none distrustful be;  
In wilderness, in great distress,  
These Ravens have fed me.*