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The Modern Pequots and Their Language

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Source: *American Anthropologist*, New Series, Vol. 5, No. 2 (Apr. - Jun., 1903), pp. 193-212

Published by: [Blackwell Publishing](#) on behalf of the [American Anthropological Association](#)

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American Anthropologist

NEW SERIES

VOL. 5

APRIL-JUNE, 1903

No. 2

THE MODERN PEQUOTS AND THEIR LANGUAGE

By J. DYNELEY PRINCE AND FRANK G. SPECK

INTRODUCTION. BY FRANK G. SPECK

Comparatively few people are aware that there are still in existence in Connecticut about one hundred Indians of Pequot-Mohegan blood. A colony of some fifty individuals of this group, now mostly employed as farm and factory hands, is still to be found at the village of Mohegan, some miles south of Norwich, Connecticut; the remaining fifty live in adjacent towns and visit their people only occasionally. The land at Mohegan is now owned in severalty, as the reservation went out of title years ago. The Indians are consequently all citizens of the United States and enjoy all the privileges of the courts and schools. A Congregational church is supported by the Indians at Mohegan.

Although these people are really Pequots in language, they nevertheless refer to themselves as Mohegans (Mûhî'gânîük), a discrepancy which seems to have originated in the following manner: An old Pequot tradition tells of the emigration of that tribe in about the year 1600, from upper Hudson river, where they lived as neighbors of those Mohicans who were, as is well known, a branch of the Lenni Lenâpe and who consequently spoke a Delaware dialect. The Munsees of Hagersville, Ontario, and the Delawares of the Cherokee reservation in Indian Territory and of Ottawa, Kansas, are the sole modern representatives of the Lenni Lenâpe.¹ The

¹ So Prince in *American Journal of Philology*, XXI, pp. 295 ff.

cause of this Pequot removal is not very clear, although it may be conjectured that it was probably due to over-population. These people may have been years on their journey from the Hudson river territory eastward, and they no doubt settled in various places in Connecticut while en route. It is evident that as soon as they reached Connecticut river they turned southward, following the west bank, until their course was checked by the waters of Long Island sound. Their final descent on this southern territory must, however, have been abrupt and violent, as it caused the disruption of the Niantics who were then in possession of that region, one branch of whom, being separated from their kinsfolk, was thenceforth known as the Western Niantics. The remainder of the Niantics were probably driven by the Pequots across the Paucatuck, where they continued their tribal existence more or less mixed with the Narragansetts.¹

Not long after these events, Uncas, a Pequot of "royal" blood, started a rebellion against Sassacus, who had become grand sachem of the Pequots after the slaying of his father, Wopigwooit, by the Dutch. Uncas' object, it would appear, was to depose Sassacus and obtain the leadership of the Pequots for himself. Uncas based his claims on his own and his wife's "royal" descent. Sassacus, however, defeated Uncas in a severe battle, and the latter, attended by a few followers, fled to the Narragansetts. Soon afterward he was pardoned by Sassacus and allowed to return, but twice again, ambition proving stronger than honor, he made the same attempt. After the third effort at rebellion, Sassacus summarily banished Uncas, who then, with a very meager following, took up his residence on Connecticut river. Naturally enough, his band was augmented from time to time by renegades and criminals from other tribes, and his people thus increased in numbers. Thus there grew up an offshoot of the Pequot nation under Uncas, a branch of the tribe for which the need of a new name was felt. In cognizance of the fact that their parent stock had originally come from the Mohican country, it seems to me that the name "Mohican," or "Mohegan," was arbitrarily adopted by these seceders, a name which to the present day has been retained by their descendants who constitute the community at the village of Mohegan. Their language,

¹ So De Forest, *Indians of Connecticut*, p. 59.

of course, remained Pequot, a dialect which shows a more striking kinship with the idiom of the Rhode Island Narragansetts and with the present speech of the Canadian Abenakis than with the language of the Lenni Lenâpe Mohicans.

In view of this fact, then, and in spite of their tradition, it seems probable either that the Pequot-Mohegans were only distantly akin to the Mohicans of the Hudson river region, or that the Pequots had modified their language to a New England form during the years of their immigration into Connecticut. The former theory is the more likely of the two. There is no reason to doubt that the Pequots came originally from the valley of the Hudson. In spite of the noteworthy similarity of language between all the Connecticut tribes, the Pequots were always regarded as detested aliens by the other Indians of this region.

This whole question regarding the mutual relationships of the eastern Algonquian clans is a very obscure one and has yet to be unraveled.

There are very few full-bloods left among the modern Pequot-Mohegans ; in fact, it may be doubted whether any one of the half-dozen aged people laying claim to this honor has a right to it. Nevertheless, the percentage of Indian blood in the mixed-bloods is rather high. As the blood-admixture has been almost entirely that of the white race, the Indians are rather light complexioned. There is, however, a recognized infusion of Narragansett and Niantic blood.

A most interesting survival of the old tribal government is still to be found in the existence of the chief and his advisory council of three. The present chief, Henry Matthews, called by his people *Wigun*, "the Good," is a venerable man. The chieftaincy, however, which is a life office, is largely nominal so far as authority goes. The duty of the chief is primarily to preside over the council meetings which deal with internal matters or with affairs relating to other eastern Indian remnants. The Pequot-Mohegan council meets occasionally in the old church with the headmen of the Montauks and Shinnecocks of Long island and the Narragansetts of Rhode Island. All these tribal fragments, together with the Pequot-Mohegans, are at present negotiating, with but slight chance of success,

for a large sum of money which has for years been withheld at Albany, New York.

The Pequot language is almost dead, although of late there has been a revival of interest in this direction among the younger Indians. Mrs Fidelia A. H. Fielding and her sister are the sole members of the community at Mohegan who retain a complete knowledge of the ancient tongue. It is from Mrs Fielding's fund of tribal information that I have been able to obtain most of the material in the present article, although I have drawn slightly from other members of the tribe who possess an imperfect knowledge of their language. It is interesting to notice that often an individual Indian is able to recall many curious facts by the stimulus of suggestion. The common language of the Mohegan colony at the present day is English, although even the children are able to use a few native words—frequently opprobrious epithets which they hurl at strangers.

I am at present engaged in collecting these *disjecta membra* at Mohegan, hoping to be able to save something of value to philology before the last Pequot words disappear from the mouths of the people. Much still remains to be done in this direction before the older members of the tribe pass away, as old songs, historical accounts, and fairy tales are still repeated by the old people to each other and to the younger Indians, who show a laudable desire to preserve their traditions so far as they may. Primitive costumes and ornaments are also still in the hands of a few of the elders, who cling to them with a truly touching veneration.

In September of each year there is held at Mohegan a festival which is clearly a survival of the ancient "Green-corn feast." The absentee Pequots nearly all return to their ancestral home on this occasion, and the old church is crowded every year with a great number of people. A wigwam fifty feet square is erected on the summit of a hill commanding a view of the country to the north and south. On this spot, it is said, sentinels were posted in the old days to watch the river highway for the approach of foemen. The wigwam is made of upright chestnut posts supporting stringers of the same material placed about four feet apart. The intervening space is covered with a woven mass of living white-birch saplings

which form, when completed, a tolerably water-proof structure. Ancient custom has ordained the use of chestnut and white birch in their proper places. The entrance is placed on the western side. For several days previous to the opening, the Indians occupy themselves with the preparation of the food called *yō' kēg*, consisting of corn parched and crushed. Oysters, beans, and succotash are also added to the bill of fare. In this connection it should be noted that a very curious wooden mortar (*dūkwā' ng*) and a stone pestle (*gwūnsnā' g*) are still in possession of the tribe and are used exclusively, almost as an act of ritual, for the pounding of the parched corn for this ceremonial festival. The mortar is eighteen inches high and measures more than a foot in diameter, while the pestle is several inches thick and exactly as long as an Indian's forearm. Another mortar and pestle, in imitation of the old ones, have recently been made in order to increase the quantity of *yō' kēg* for the festival. The original implements are heirlooms, dating back, according to native tradition, seven hundred years. It is doubtful, however, whether they are really as old as the Indians believe.

Within the wigwam tables are arranged in rows, upon some of which eatables are placed, while upon others rest baskets of various kinds, wooden spoons, bows and arrows, wooden warclubs, etc. Here, however, the Indian character of the festival ceases, for civilization has so far permeated their customs that the ancient dances and ceremonies have been entirely discarded. In all other respects the feast is identical with the ordinary country church fair.

The composer of the following sermon in Pequot, which has been translated, transliterated, and grammatically analyzed by Professor Prince, is Mrs Fidelia Fielding, who is an admirable type of the old-fashioned Pequot. Regarding the text of the discourse, she writes: "I never preached the sermon in a pulpit; I wrote it to read to people who come to my house."

The Death Song herein given, which Professor Prince has arranged in musical notation, was sung to me by an old man, Lester Skeesucks.

THE PEQUOT LANGUAGE. BY J. DYNELEY PRINCE

The greatest confusion prevails in the minds of many writers on American subjects regarding the term Mohican, or Mohegan.

There can be no doubt that this tribal appellation was primarily and properly applied to the Hudson river Indians of this name who in the eighteenth century lived not only in Hudson valley, but also in eastern New York state, in northwestern Connecticut, and in southwestern Massachusetts—chiefly at Stockbridge, where a real Mohican colony existed until the beginning of the nineteenth century. These are the people whose language Jonathan Edwards Jr and J. Sergeant knew and wrote of, and not the Pequot-Mohegans of the present article.¹ The name *Mûhîgânûk* probably means "Those dwelling on the tidewater," from Delaware *makhaak* "great," and *hikan*, "ebb-tide" (so Zeisberger). As Mr Speck has pointed out, these Mohicans were a clan of the Lenni Lenâpe, and their language was merely a variation of that idiom and only distantly related to the Pequot-Mohegan dialect. We have perhaps the longest connected specimen of the speech of the Lenâpe Mohicans in J. Quinney's *Assembly Catechism*, printed at Stockbridge in 1795.

On the other hand our material relating to the Pequot-Mohegan language is astonishingly meager. Practically all that exists in it are two short vocabularies, the one published by J. H. Trumbull² and the other by J. W. De Forest.³ A version of the Lord's Prayer, dating from Governor Saltonstall's notes (1721), appears in the first annual report of the American Society,⁴ and has been reproduced by De Forest.⁵ This fragment is in such a mutilated condition that I venture to give it below with my own version corrected in the light of investigations based on the material furnished by Mr Speck, who is a student in my department in Columbia University. The value of Mr Speck's discovery of this obsolescent speech is undoubtedly great from the point of view of philology, as he has brought to light a connected text in an Algonquian language of whose grammatical structure and vocabulary we have hitherto known next to nothing. We expect to publish, in a subsequent number of this journal, a vocabulary of some five hundred words and phrases in

¹ See Pilling, *Bibliography of the Algonquian Languages*, s. v. J. Edwards and J. Sergeant.

² See Pilling, *op. cit.*, p. 392.

³ *Indians of Connecticut*, p. 491.

⁴ 1824, p. 54.

⁵ *Op. cit.*, p. 39.

Pequot, taken from Mrs Fielding and other aged members of the Pequot-Mohegan community.

The derivation of the name "Pequot" is not certain. A band of Shawnees, or Sawanos, called *Pikowen*, settled at a nearly date in Pennsylvania in Pequa valley, to which they gave their name. According to a tradition preserved in the Heckewelder manuscripts, the New England Pequots were members of this tribe, which is said to have moved from Pennsylvania to the valley of the Hudson, where they lived for a time with the Lenâpe Mohicans and emigrated thence as conquerors into Connecticut, according to the account give above by Mr Speck.¹ It is impossible to decide as to the credibility of this tradition connecting the Pequots with the Shawnees. Trumbull derives the term Pequot from *pequtóog*, "destroyers."²

In the phonetic system according to which I have transliterated the Pequot material in the present treatise, the consonants are to be pronounced as in English, except *š* = *sh* and ' = a soft aspirate *h*. Final *g* after *n* is to be pronounced hard; thus, *wâng* = *wâng-g*. The vowels are to be sounded as follows: *â* = *aw* in *awful*; *ā* = *a* in *father*; *ā* = a very short *ā*; *ē* = *a* in *fate*; *ĕ* is somewhat shorter than *e* in *met*; *î* = *i* in *machine*; *ĩ* = *i* in *pin*; *ô* = a closed *aw*-sound; *ō* = *o* in *note*; *ò* = *o* in *got*; *û* = *u* in *rule*; and *ũ* = *u* in *but*. The apostrophe has the value of an indeterminate short vowel like the Hebrew *Sh'va Mobile*. The system followed by Mrs Fielding is the ancient one inaugurated by the early missionaries, who had no idea of phonetics. Her method is of course philologically impossible, as she marks neither voice-stress nor length of syllables, nor is she consistent in her orthography. It should be noted that there is no *r* in the dialect, although Mrs Fielding uses this consonant frequently. In her text it simply indicates a stopping of the vowel, following the custom of many New England people in their pronunciation of such words as party ("pah-ty"), Bar Harbor ("Bah Hahbah"), etc.

Mrs Fielding's Text of the Pequot Sermon

1. Mundo chuntum womme skedumbork beyork Mundonog. Mundo
2. mud chuntum boyyug [*sic.*, = boyzug] wotune debecornug dordi

¹ Brinton, *The Lenape and their Legends*, p. 29.

² See Roger Williams, *Key into the Language of America*, p. 22.

3. weyout cheaphugey gersubertor. Mud dobbly orwon gogey wotche
4. nedi nenerqudde. Ner sewortum. Ne chuntum Mundo newotinemong
5. wogge mud nebeatshor nedi. Mundo dobbly wotinemower womme ske-
6. dumbork. Chunché mud orwon muderporwer doka tionduxku, germudo
7. doka gerkewor. Cheaphugey nunerbiskertoo womme joggwonch. Mud
8. wegunch mud doby beyor Mundonog. Chunché gertub Debe obbud.
9. Mud doby orwon gogey wotche nedi ; dordi weyout cheaphugey ger-
10. subertor. Chunché ger-ounguse wogge Mundo mus wopuddumun undi
11. mus Mundo gertinemong. Mundo woster you Bomkuge dorker skedum-
12. bork [dorker] wong-getusug Noggum wotorhesh. Chunché ger-ounguse wogge
13. Mundo mus puddumun undi mus gertinermong. Ne wogge Mundo beyor
14. youdi Bomkuge nerpu ; youdi wogge womme skedumbork beyork Mun-
15. donog. Nedi mud orwon dobbey mottchernor mud nenerqudde dobbly
16. nerpu. Mundo ewor : "Chunché gersewortum dokker chunché gerquggi
17. berkedum womme joggwonch mutche." Debe cheme ikekusyu wogge wom-
18. me skedumbork mus beyork doddi noggum Debe obbud. Debe chep-
19. hugey mutche ; weaktum womme joggwonch mud wegunch ; tionduxku
20. wong. Debe mud nenequdde sosunay. Wo cheme ikekusyoe wogge
21. mus wome skedumbork mus beyork debecornug undi mus sewortumug.
22. Mud dobbly orwon gertinermong nedi. Chunché gertub nedi wocheme
23. dordi debeug mertorwiug dokker skedumbork. Sume mud chuwork
24. Mundo. Mundo ewor : "Beyounch Ne womme skedumbork wounzug so-
25. suney undi mus germechmikigwong wogge mud nenerqudde ghereso-
26. sunne youmbewong." Sume [*sic.*, = wucheme] gertub Mundo orbud.

Fidelia A. H. Fielding.

Phonetic Transliteration

1. Müwü'ndö chü'ntüm wö'mi ski'dümbâ'k biyâ'k Müwündönâ'g.
Müwü'ndö
2. müd chüntüm bâ'zû'g wötö'nî dibikânâ'g dödâ'i
3. wiyût' chipö'gi g'sübëtö. Mü'd-dâ'bi öwö'n gö'gi wü'chi-
4. nidâ'i ninikwüdü'. Ni siwâ'tüm. Ni chü'ntüm Müwü'ndö
niwötí'nëmông
5. wâ'gi müd nibichö nidâ'i. Müwü'ndö dâbi-wotí'nëmöwü wö'mi ski'-
6. dümbâ'k. Chü'nchi müd öwö'n müdëpâ'wâ dö'kâ täiöndü'kskü
gëmtü'dü
7. dö'kâ gëki'wü. Chipö'gi nünëbâ'iškütü wö'mi jögwâ'nch. Müd
8. wi'güñch müd-dâ'bi bi'yö Müwündönâ'g. Chü'nchi g'tü'b Di'bi
ä'büd.
9. Müd-dâ'bi öwö'n gö'gi wü'chi nidâ'i ; dödâ'i wiyût' chipö'gi
g'sü'bëtö.
10. Chü'nchi g'öngü'z wâ'gi Müwü'ndö müs-wöpü'dümün ündâ'i
11. müs Müwü'ndö g'ti'nëmông. Müwündü wüstü' yü Bömktü'gi, dö'kâ
ski'-
12. dümbâ'k, wöngi'tüzüg Nâ'güm wötöhi's. Chü'nchi g'öngü'z wâ'gi
13. Müwü'ndö müs-pü'dümün ündâ'i müs-gëti'nëmông. Ni wâ'gi Mü-
wü'ndö bi'yö
14. yüdü'i Bömktü'gi nüptü' ; yüdü'i wâ'gi wö'mi ski'dümbâ'k biyâ'k
Müwündö-
15. nâ'g. Nidâ'i müd öwö'n dâbi-mü'chünü müd ninikwüdü' dâ'bi
nüptü'.
16. Müwü'ndö i'wö : "Chü'nchi g'siwâ'tüm dö'kâ chü'nchi gëkwü'gi
17. bi'kidü'm wö'mi jögwâ'nch mü'chi." Di'bi chi'mi ä'ikikusyü' wâ'gi
wö'mi
18. ski'dümbâ'k müs-biyâ'k dödâ'i nâ'güm Di'bi ä'büd. Di'bi chipö'gi
19. mü'chi ; wi'ktüm wö'mi jögwâ'nch müd wi'güñch : täiöndü'kskü
20. wäng. Di'bi müd ninikwüdü' sä'süni. Wü chi'mi ä'ikikusyü' wâ'gi
müs
21. wö'mi ski'dümbâ'k müs biyâ'k dibikânâ'g ündâ'i müs siwâ' tümüg.
22. Müd dâ'bi öwö'n gëti'nëmông nidâ'i. Chü'nchi g'tü'b nidâ'i wüchi'mi
23. dödâ'i di'biüg mëtë'wiüg dö'kâ ski'dümbâ'k. Sü'mi müd chüwâ'k
24. Müwü'ndö. Müwü'ndö i'wö : "Biyü'nch Ni wö'mi ski'dümbâ'k
wö'nizüg sä'süni
25. ündâ'i müs g'mi'chmikgwö'ng wâ'gi müd ni'nikwüdü' gësä'süni
26. yü'mbiwö'ng." Wüchi'mi g'tü'b Müwü'ndo ä'büd.

Translation

1. God wishes all people to come to Heaven. God
2. does not wish any one to go to Hell where
3. the fire is terribly hot. No one can ever escape from
4. that place. I am sorry. I wish God to help me,
5. that I may not come thither. God can help all people.
6. No one should swear nor lie, steal
7. nor get drunk. Terribly evil are all these things. He who is not
8. good cannot go to Heaven. You must stay where the Devil is.
9. No one can escape from there, where the fire is terribly hot.
10. You must pray that God shall hear you, so that
11. God shall help you. God has made this world, and people
12. and cattle belong to Him. You must pray that
13. God may hear, so that He shall help you. Therefore, God came
14. to this world to die ; here, in order that all people may go to Heaven.
15. There, none can ever perish nor die.
16. God says : " You must repent and you must try
17. to give up all evil things." The Devil is always working so that all
18. people shall come to where he, the Devil, is. The Devil is terribly
19. evil ; he loves all things that are not good ; lying
20. also. The Devil is never weary. He is always working so that
21. all people shall go to Hell, where they will be sorry.
22. No one can help you there. You must remain there forever,
23. where there are many devils and people. Too many do not desire
24. God. God says : " Come unto me all people all (?) who are weary
25. that He (*sic!*) may strengthen you, so that you shall never be weary
26. again." You shall always remain where God is.

Analysis

In the analysis of the above text I have endeavored to give the derivation and to comment on the form of every Pequot word in the sermon. The following abbreviations have been used: Abn. = Abenaki ; Del. = Lenâpe-Delaware (from Brinton's *Lenâpe-English Dictionary*) ; Narr. = Narragansett ; Pass. = Passamaquoddy ; Pen. = Penobscot ; RW. = Roger Williams' *Key into the Language of America*.¹ The Abenaki material is taken from a lexicon of the

¹ *Proceedings of the Rhode Island Historical Society*, I, 1827. Mr A. S. Gatschet collected a vocabulary from Narragansett Indians in Washington county, Rhode Island, in 1879.

modern dialect which I am at present engaged in preparing. Note that in Abenaki *ñ* has the value of French nasal *n* in *mon*. The paragraph numbers refer to the line numbers of the text and translation.

1. *Mūwū'ndō*, 'God,' appears in Del. *Manitto*; Narr. *manittōwock*, 'gods'¹ (RW. p. 104). In modern Abn. the cognitive *madahoñdo* means 'a devil.' The Lenâpe-Mohican word for God was *Patamarwos*, 'the one to whom one prays.' *Chū'ntūm*, 'he desires'; note the negative forms *chū'yū'*, 3d pers. sing., and *chūwāk* 3d pers. pl., line 23. This stem is cognate with Abn. *achowal-damen*, 'he wishes.' *Wō'mī*, 'all,' Del. *wāme*, 'all'; cf. Narr. *wāmeteâgun*, 'all things' (RW. p. 115). *Skī'dūmbā'k* 'people'; cf. Narr. *skeetompauog*, 'men'; *eneskéetomp*, 'man' (RW. pp. 49, 115). With the last form should be compared Pequot *in*, pl. *inūg*, 'man,' Narr. *nnin* (RW. p. 44). In Mass. we find *woskétomp* and Pass. *skī'tāp*, pl. *skī'tāp-wūk*. The last element of the word appears in Abn. *aln-oñba*, 'Indian,' and is identical with *-âpe* in Del.; cf. *lenâpe*, 'a man';² *Biyāk*, they come; cf. Del. *paan*, Abn. *paioñ*, 'come'; and Ojibwe, *nin-bijā*, 'I come here'; also Narr. *peeyáuog*, 'they come'; *peeyautch*, 'let him come.' *Mūwūndōnā'g*, 'to heaven,' with loc. *-g*, I cannot find elsewhere. It is of course a derivative of *Mūwū'ndō*, 'God.' I find *Munannock* 'the Sun-god' in Narr. (RW. p. 79).

2. *Mūd*, 'not' = Narr. *mat* (RW. p. 48); Del. 'matta'; undoubtedly the same stem as Abn. *oñda*, Pen. *anda*, 'not.' *Bā'zū'g*, 'one, anyone'; cf. Narr. *pawsuck* (RW. pp. 43, 115); Abn. *pázego*; Ojibwe *bejig*, 'one'; also Pequot *bā'zūgwōn*, 'one thing.' *Wōtō'nt*, 'that he goes,' subj., may contain the same stem with infixed *t*, as Del. *aan*, 'to go'; cf. Narr. *cuthomwock*, 'they go off' (RW. 100). *Dībīkânā'g*, the 'Devil-place,' i. e. 'Hell,' with loc. *-g*. The word *jībātkō'nāgūg*, 'to Hell,' also occurs in Pequot. The first element, *dī'bi* or *jībā'i*, is undoubtedly cognate with Del. *tsipey*, 'a spirit'; Abn. *chibai*, 'a ghost.' *Dōdā'i*, rel. 'where.' This word is *dō + dā'i*. The first element = Abn. *tōni*, 'where,' and *dā'i* is the locative

¹ The Delaware words herein given are to be pronounced according to the German system of the Moravian missionaries. The Narragansett material is written according to Roger Williams' own English phonology.

² Compare Prince in *Amer. Jour. Philol.*, XXI, p. 295.

particle = Abn. *tali*; cf. lines 14, 22. Pequot *nîdâ't* 'there,' *yûdd't* 'here' = Abn. *nî dali*, *yu dali*, respectively. Cf. Narr. *tonati*, 'where' (RW. p. 50).

3. *Wiyû't*, 'fire,' in De Forest's Pequot vocabulary *yewt*; Narr. *yoteg*, 'at the fire,' with loc. -*g*. This is unquestionably the same stem as Pass. *skwut*, Abn. *skweda*, Ojibwe *îškote*, 'fire.' *Chîpð'gî*, 'terrible' = Del. *tschîpînaquot*, 'dreadful.'¹ *G'sûbûtð*, 'hot,' = Narr. *kusópita*, 'hot' (RW. p. 81). The Ojibwe *n-kijob*, 'I am warm in a house,' shows the same stem. *Dâ'bi*, 'can,' = Abn. *tabi*, 'enough'; cf. Abn. *oñda ndabi-wilawigin*, 'I am not rich enough'; also Del. *tepi*, 'enough.' *Ôwð'n*, 'anyone'; cf. Del. *awwen*, Abn. *awânî*, Pen. *awênî*, Pass. *wên*, Ojib. *awenen*, *weni*, 'who?' 'anyone.' *Gðgî*, 'escape,' 'get out from,' undoubtedly contains the same stem as Abn. *kwaj-ek*, *kwaj-emiwi*, 'outside'; cf. modern Minsi *kwochemink*. *Wû'chî*, 'from out of,' is Abn. *uji*, Narr. *wuche* (RW. p. 115), 'from out of.'

4. *Nîdâ't*; see above under *dôdâ't*. *Nînikwûdû'*, 'ever' = *nî nîkwûdû'* and is cognate with Abn. *nîkwoñbi*, 'now.' *Nî siwa'tum*, 'I am sorry'; cf. Abn. *w'moñja-sîwaldamenon*, 'they begin to repent'; *sîwaldamwoñgan*, 'repentance.' For *nî*, 'I,' cf. Abn. and Pen. *nia*, Pass. *nil*, Del. *nî*, Narr. *neen*, etc. *Nîwôt't'nêmông*, 'he helps me'; *nî* = 'me,' the objective prefix; *wo* = 'he,' suffix of 3d pers. sing.; the ending *ông* = 'he' is identical with Abn. -*gon* (cf. *nd-il-gon*, 'he tells me'; Abn.). For the stem *wôttnè*, 'help,' cf. Narr. *neen kuttánnumous*, 'I will help you' (RW. p. 51). The Abn. form *kedemoñgalmi*, 'help me,' contains the same stem.

5. *Wâ'gî*, 'in order that,' = Abn. *wajî*, 'so that.' *Nîbî'chô*, 'I shall come,' contains the same stem as *bîyâ'k*, 'they come.' The ending -*chô* is probably a sign of the future as in Abn. -*ji* in *'nbaioñji*, 'I shall come.' The usual future particle in Mrs Fielding's dialect is *mûs*; thus, *mûs nî bîyð*, I shall come; see below, line 10. *Wôttnêmöwû*, 'he helps him' or 'them.' See above, *nîwôt't'nêmông*, line 4. Here we have the usual Algonquian objective ending -*owu*, 'him'; cf. Abn. *n'namiowoñ*, 'I see him.'

6. *Chünchî*, 'must,' strangely enough, is usually prefixed to the verbal subject, which thus comes between it and the stem. *Chünchî*

¹ See Prince in *Proc. Amer. Philos. Soc.*, xli, p. 29.

is cognate with Abn. *achowi*, 'must'; cf. *kd-achowi-losa*, 'you must go.' *Müdëpâ'wâ*, 'he swears'; see below, in the Pequot Lord's Prayer, *matâwôm-pâwôngân*, 'temptation.' The first syllable *mud-*, *mat-*, here undoubtedly represents the same stem as Pequot *mû'chi*, 'bad'; see below, line 19, and cf. Abn. *machdonkat*, 'he who curses.' *Müdëpâ'wâ*, then, must mean 'he speaks evil.' With *-wa*, 'speak,' cf. Abn. *oñd'wa*, Pass. *ad'we*, 'speak.' *Dö'kä*, 'and,' clearly contains the same elements as Abn. *ta*, 'and' + *ka*, seen in Abn. *toñdaka*, 'where?'; Mass. *kah*, 'and.' *Tâ'ïöndü'kskü*, 'he lies,' cf. Pequot *tâtöndä's*, 'liar.' I can find no cognate for this word. *Gë mü'dü*, 'he steals,' cf. Narr. *kamootahick*, 'thieves' (RW. p. 117); Abn. *akui k'modnakan*, 'thou shalt not steal'; Del. *kommot*, 'steal.'

7. *Gëki'wü*, 'he gets drunk.' In the Salem Town Records, Lib. B. (Trenton, N. J.), "the Indian Interpreter" gives the phrase *kee cakëwus*, 'thou art drunk,' which is clearly a cognate here. The dialect of the "Interpreter" is the curious white man's Indian of the eighteenth century in New Jersey, which was used as a traders' language in much the same way as the Chinook Jargon of the present day. The New Jersey Jargon was based on Lenâpe. Cf. also Ojibwe *nin giwashkwebi*, 'I am drunk.' *Nünë-bâ'iskütü*, 'evil,' contains the same stem as Abn. *eskawai* 'evil,' in *eskawai msizekw*, 'evil eye'; *eskawawoñgan*, 'envy.' *Jögwä'nch* with inanimate plural ending in *-ch* as in Narr. *sh*. This is cognate with Abn. *kagui*, Pass. *ke'kw*, 'thing, what?' *Jögwö'n* is the sing. form in Pequot, 'a thing, what?'

8. *Wi'güñch*, 'good.' *Wigün* means 'good' as in Abn. *w'ligen*; Pass. *w'lig'n*, 'good.' The ending *-ch* must have the force of a negative final like *-wi* in Abn. *oñda w'ligenwi*, 'it is not good.' This negative ending appears also in Pequot *müd wîgätä*, 'not done.' Here I must call attention to the tendency of the Pequot to drop an original *l*, seen for example in *dâi* for *dali* = Abn. *tali*. Thus we find in Del. *wuliechen*, 'it is good.' It is interesting to note that the Narr. gives *wunegan*, 'good,' with *n* = *l* (RW. p. 135). *Bî'yö*, 'he comes.' See above, lines 1, 5; *bîyâ'k* and *nîbî'chö*. *G'tub*, 'you stay, remain' must be a derivative of the root *äb*, 'sit, remain.' The *t* is probably a phonetic infix between the prefix *g'* of the 2d pers. and

the vowel of the stem. Cf. Abn. *wd-abin*, 'he sat.' For *Dibi*, see above on *dibikânâ'g*, line 2. *Abûd*, 'where he is,' is a participle of the verb *ab*, 'sit, stay,' with the usual Algonquian ending of the 3d pers. *-ûd* (Abn. *-îit*). We find also in Abn. *abit*, 'where he sits.'

10. *G'ôngû'z*, 'you pray,' with *g'* pref. 2d pers. sing. + *ôngûz*, 'pray'; cf. Abn. *winawoñz-wigamigw*, 'house of prayer'; Del. *wundangunsin*, 'he prays for him.' *Mûs* = sign of the future. See below, line 21. This particle is seen also in Narr. *moocenanipeeam*, 'I will come' (RW. 78); it may either precede or follow the subject of the verb; it generally precedes a pronominal subject, thus, *mûs ni bi'yô*, 'I will come,' but we find also *mûs Mûwû'ndô gêt'nêmông*, 'God will help you'; line 11. *Wôpû'dûmûn*, 'he shall hear.' *Wo* = 'he'; the stem *pûdûm* = 'hear' and *-ûn* is the definite ending as in Abn. *n'wajônemen awighigan*, 'I have the book.' In Pequot *nîpûd'ûm* means 'I hear.' The stem is cognate with Del. *pendamen*, 'he hears,' and Abn. *podawazina*, 'let us take counsel.' *Ûndâ'î* is a conjunction 'in order that.'

11. *Wûstû'*, 'he made.' I know no cognate for this. *Yû*, 'this'; cf. Abn. *yû*, Pass. *yut*, 'this.' *Bômku'gî*, 'world,' is a curious word. The last part is undoubtedly *ûkî*, 'earth'; cf. Abn. and Pass. *ki*, 'earth'; Narr. *mittauke*, 'world' (RW. p. 114).

12. *Wôngîtûzûg*, 'all cattle.' The first element must be *wô'mî*, 'all.' With *gî'tûzûg* cf. Narr. *netasûog*, 'cattle' (RW. p. 95). *Nâgûm*, 'he,' is cognate with Del. *nekama*, Pass. *negum*, and Abn. *ag'ma*, 'he, she, it.' *Wôdôhî's*, 'they are,' is a compound of *wo* = prefix of 3d pers. + infixed *t* before vowel of the root as in *g'tûb* (see above, line 8) + the root *ô* + *îs*, pl. ending. This *s*, however, is invariably used for inanimates in Narr.

14. *Yûdâ'î*, lit. 'in this'; see above, line 2, under *dôdâ'î*. *Nûpû'*, 'that he may die'; cf. Narr. *nîpwi-maw*, 'he is dead' (RW. p. 160); *kunnûppaunim*, 'you perish' (RW. p. 118). The usual Narr. root for 'die' is seen in *kitonckquean*, 'when you die'; cf. Abn. *n'bowoñgan*, 'death'; *n'bowitbelomon*, 'he is condemned to death.'

15. *Mû'chûnû*, 'he perishes'; cf. Abn. *machina*, 'he is dead,' the usual form. *Nînikwûdû'*, 'ever,' or with *mud*, 'not,' 'never';

see above, line 4. *Î'wô*, 'he says,' contains the same stem as Abn. *-dam*, 'he says it.' I find also Pequot *iwaš*, 'say it.'

16. *Gëkwû'gî*, 'you try'; cf. *nî kwû'gî*, 'I try'; this is the same as Abn. *n'gwagwajî*, 'I will try.'

17. *Bî'kidû'm*, 'give up,' is cognate with Abn. *nd-abagidam*, 'I renounce, give up; void excrement.'

19. *Mû'chî*, 'bad'; cf. Abn. *maji*, Pass. *mechi*, Del. *matschi*, 'bad.' See above, line 6, under *müdëpâ'wâ*. *Chîmî*, 'always' = Del. *metschimi*, 'soon, presently'; Abn. *majemiwi*, Pass. *mechimiû'*, 'always.' *Âikîkûsyû'*, 'he works,' is undoubtedly cognate with Abn. *aloka*, 'work' (*âikt* = *aloka*). For the elision of the *l*, see above, line 8, under *wî'gûn*. *Wî'ktûm*, 'he loves,' is cognate with Abn. *n'wigi-ba-losa*, 'I would like to go.' In Del. also we find *wingi*, 'fain, gladly.' The Narr. *weekan*, 'sweet, pleasant' (RW. p. 141), is probably cognate here.

20. *Wâng*, 'also,' is clearly cognitive with Del. *woak*, 'and, also.' See on line 26. Note the repetition of the future particle *mûs* here.

21. *Sîwâ'tûmûg*, 'they (-g) are sorry.' See line 4, under *sîwâ'tûm*.

22. *Wûchî'mî* is the long form of *chîmî*; see line 17.

23. *Dî'biûg*, 'devils,' pl. of *dîbî*; see line 2. *Mëtî'wûûg*, 'many,' is the same stem as Abn. *msal-ok*, 'many,' Pen. *m'seluk*, Del. *macheli* (Peq. *t* = Abn. and Pen. *s*). *Sû'mî*, 'too many'; cf. Del. *wsami*, Abn. *w'zoñmi*, 'too many.' *Chûwâ'k*, 'they desire.' See *chüntûm*, line 1. The negative is included in this word by means of the *w*; *chu-w-ak*. See above on line 8.

24. *Bîyûnch*, 'come ye'; pl. with *ch* = *š* (see line 12, s. v. *wôtôhîš*). This ending appears in Abn. as *-ogw*; *wajônogw*, 'have ye!' *Wô'nîzûg*, 'all,' seems to me to be a plural participial form of *wô'mî*. I write *wô'nîzûg* instead of Mrs Fielding's *wounzug* on the authority of another Pequot. *Sâ'sûnî*, 'are weary'; cf. *gësâ'sûnî*, line 25, and Narr. *nissowanishkaumen*, 'I am weary' (RW. p. 75). I would rather expect here a plural ending *sâ'sûnîg* or *sâ'sûnîûg* in this construction. The stem is identical with Abn. *n'zao'to*, 'I am tired.' The Pequot *sâ'sûnî* is merely a reduplication.

25. *G'mîchmîkîgwô'ng*, 'he strengthens thee.' The objective

prefix of the 2d pers. is *g'*. The suffix *-ông* = 'he,' as in line 4; *nûwôti'nêmông*. The root *michmîkî* undoubtedly contains the Abn. *m'likî*, 'strong,' as in *m'liksanowoŋgan*, 'strength.' Here again we see the omission of *l*, as in *wîgûn*. *Gêsâ'sûnt*; see above, line 24, under *sâ'sûnt*.

26. *Yû'mbîwô'ng*, 'again'; *yû*, 'this,' + *mî*, 'time' (?) + *wông* = Del. *woak*, 'also.' See above, line 20, under *wâng*.

The following attempt which I have made to restore Saltonstall's extremely mutilated version of the Lord's Prayer in Pequot¹ will probably be of interest to students of Algonquian philology:

Saltonstall's Lord's Prayer

Co shunongone ihe suck kuck abot. Na naw ui e coom shaw ims nuskspe coue so wunk. Kuck sudamong peamook. Ecook Aiotoomomon ukkee tawti ee ook ungow. A geescuck mee se nam eyew kee suck askesuck mysput honegan. A quon to mi nun namat to omp pa won ganuksh no. Awe ah goon to mi nad macha Chook quoe a guck, ah greead macon jussuon mattum paw oon ganuck puk kqueaw hus nawn woohet. Matchetook kee kucks sudamong, cumme eke go wonk, ah koont seek coomsako oh woonk. Mackeeme mackeme Eeats.

Corrected Version

Kû'sûn wôngônâ'i kî'zûkûk á'bûd. Nânâwâ'i kûmšâ'wimsén wûskéspi' k'wî'zûwô'nk. Kûksûdámô'ng pí'mûk. Kûkîwûtûmûmûn ûkî'k yû-dâ'i íwûk úngâ'ûwâ kî'zûkûk. Mîsî-nân yû kîzûk áskî'zûk nû'pûwôni'gân (?). Ákwôntômâ'inûn n'mâtôwômpâwôngânû'kš. Nêwâwâgüntômâinâ nâd-mûchîchûkwôégûk. Ákwî ádwâkonjûswôn mâtûmpâwôngânûk. Pûkwiâ-hûsnân wûchî mûchêtûk. Kî kûksûdámông kêmîkîgôwônk kâ kwôntsi kûmsâkwôwônk. Mîchîmî mîchîmî îûts.

Literal Translation

Our (incl.) Father above in Heaven who is. Therefore we honor highly Thy name. Thy kingdom come. Thy will on earth here be as in Heaven. Give to us this day daily our bread. Forgive us our trespasses; as we forgive those who do us evil. Do not lead us into evil. Save us from evil. Thine is the kingdom, thine is the strength and great thy power. Forever, forever let it be.

¹ Published in De Forest's *Indians of Connecticut*, p. 39.

Kû'sün is the incl. 1st pers. pl. poss. of 'our father' from *ûš*, 'father'; in Munsee the form is more correctly given *nuchwenah* with the excl. form ("Munsee Prayer Book"). The Mass. form also is *nûšun*. *Wōngōnd'i* is Abn. *agudai*, 'above.' *Kîzûk*, for 'heaven,' is also Mass. *kesukqut*, 'in heaven.' For *âbûd*, see above, line 8. *Nānāwâ'i* must be *na-na-ai*, i. e., the demonstr. reduplicated, + *ai* = Abn. *ali*, 'thus.' *Kūmšāwimsēn*, incl. 1st pers. pl.; same stem as in Abn. *msal-ok*, 'many,' viz., 'we magnify.' *Wūskēspi*, 'highly,' has the elements of Abn. *uskidadenna*, 'up, on high,' and *spi*, seen in Abn. *spēgiskwa*, 'in heaven.' *K'wî'zûwōnk* is Mass. *kuwesuwōnk*, 'thy name'; Abn. *k'wizowōngan*. *Kūksûdāmōng*, 'thy kingdom,' cogn. with Mass. *ketassutamōnk*, 'thy power.' *Pîmuk*, 'shall come.' There is no optative ending here in *-ts* as we should expect; cf. *ûts*, 'let it be.' *Kūkîwûtûmûmûn*, 'thy will' or 'power' = Mass. *kukketawutamōnk*, 'thy kingdom.' Cf. Munsee *kekîyoorawukun*, 'thy kingdom.' *Ūkîk*, 'on earth'; Abn. *kîk*. *Yû dât*, see above, line 2. *Îwûk*, 'it shall be,' with inanimate *k*-ending. *Ūngâ'ûwâ*, 'like, as,' cf. Del. *elgiqui*, 'similar to.' *Mûsî-nân*, 'give to us'; cf. mod. Pequot *mî'zûm nû*, 'give me.' *Yû*, 'this'; *kîzûk*, 'day'; same word as 'heaven, sky.' *Askîzûk* must be adj. 'daily'; cf. Mass. *asekesukokish*, 'daily.' I have read *nû'pûwōnî-gân*, 'our (excl.) bread' for Saltonstall's impossible *mysput honegan*. Cf. Del. *achpoan*, Abn. *abbon*, 'bread.' The mod. Pequot word is *tûkûnî'gân*. *Âkwōntômâtînum*, 'forgive us' (*-nûn* = 'us'). Cf. Mass. *ahquoantamaîinean*. *N'mâtōwōmpâwōngânûkš*, 'our trespasses'; note the stem *mat-muchi*; see above, line 6. Cf. Mass. *nummatcheseongash*. Note the pl. *-š* for the inanimate. The locative *-k* precedes the pl. ending. *Nêwâwâgûntômâtînâ*, 'as we forgive'; the *casus pendens* 'as,' in this case, is expressed by the overhanging vowel *a*; cf. Abn. *losaana*, 'when I go,' from *losa*, 'go.' *Nâdmûchîchûkwōêgûk*, 'those who do us evil'; *n'* = 'us' excl.; *muchi* = 'evil'; *-uk* = pl. ending; cf. Mass. *matchenenukqueagig*. Saltonstall's *ah gree* is impossible; it must be *âkwî*, 'do not'; cf. Abn. *akwî*, prohibitive particle; Mass. *ahquc*. *Adwâkōnjûswōn*, 'lead us not'; neg. expressed by the inherent *w* (see above, line 8). This seems to be a cognate with Del. *takachsîn*, 'lead.' *Mâtûmpōwōngânûk*, 'into evil'; *-uk* = 'into.' For *mat-* cf. above, line 6,

and *mätowômpawôngänükš*. *Pükwiâhüsñän*, 'save us'; cf. Mass. *pohquokwussinmean*, 'save us.' *Wûchî*, 'from out of'; see above, line 3. *Mûchëtük*; Mass. *matchitut*, 'evil,' in loc. The Mass. makes its loc. in final *t* instead of *k* or *g*. *Këmîkîgöwônk*, 'thy strength'; see above on *gêmîchmîkîgöwôn*, line 25. *Kâ*, 'and' = Mass. *kah*, as opposed to mod. Pequot *dô'kâ*, 'and'; *kwôntsî*, 'great' = mod. Pequot *gänchî*, 'great'; Abn. and Pass. *k'chi*. *Kämsäkewôwônk*, 'thy power,' contains the root of Del. *sakima*, 'chief'; Abn. *sôngmô*. *Michîmî* = mod. Pequot *wûchîmî*; see above, line 22. *Îûts* is an optative form of the verb 'to be'; 'let it be.' For the ending *-ts*, cf. Abn. *-j:ni alaj*, 'let it be.'

Mrs Fielding's dialect is evidently in a state of decay. She has apparently lost the 2d pers. pl., as she uses the 2d pers. sing. throughout the sermon which is intended to be preached to more than one person. The negative ending in the verb is also obsolescent. The pronunciation of the language, moreover, has quite naturally been affected by the use of English in daily life for several generations. We must regard Mr Speck's modern Pequot idiom, in the words of an old Abenaki to whom some of this material has been submitted, as more or less "White Man's Indian." It is none the less a most interesting specimen of a language which can hardly survive longer than ten years.

Death Song

The following death song, sung to Mr Speck by an aged Pequot, is, in my opinion, a genuine native musical survival. It has much the same character as the Omaha death-song recorded by Miss Alice C. Fletcher.¹

♩ = 80. *Very slowly and majestically.*

Yâ nî nē- nē- ũn- dâí; jî-

bâí o- ké nî kí- pí- áí; nî mûs se- chû

¹ *Omaha Indian Music*, published by the Peabody Museum, Cambridge, p. 79.

Translation

Here I am. To the spirit land I am coming. I shall pass away.

The form *nî nēnē-ündâ'î* seems to be poetical lengthening of *nî ündâi*, 'I am,' from the stem *â'î*, 'to be'; cf. Abn. *ni ndai*, 'I am.' *Jîbâ'îokê'* consists of *jîbâ'î*, 'spirit,' + *okê'*, 'land'; Abn. *chibai-aki*. *Nîkî'pîâ'î*, 'I am coming.' The element *kî* denotes duration, as in Abn. *kîwi-h'loñda*, 'as he looks.' I can find no cognate for *sēchû*, but the singer declared it to mean 'die, pass away.'

Glossary of the Pequot Words in this Article¹

Abud 8	Doka 6
Adwakonjuswon LP	Dukwang Intr.
Aikikusyu 17	Gekiwu 7
Akwi LP	Gekwugi 16
Akwontomainun LP	Gemichmikigwong 25
Askizuk LP	Gemudu 6
Ba'zug 2	Gesiwa'tum 16
Bazugwon N. 2	Gesubeto 3
(Ni)bicho 5	Getinemong 11
Bikidum 17	Getub 8
Biyak 1	Gituzug 12
Biyo 8	Gogi 3
Biyunch 24	G'onguz 10
Bomkugi 11	Gunchi N. LP.
Chimi 17	Gwunsnag Intr.
Chipogi 3	In N. 1
Chunchi 6	Iuts LP
Chuntum 1	Iwaš 15
Chuwak 3	Iwo 16
Chuyu N. 1	Iwuk LP
Dabi 3	Ka LP
Dibi 8	Kemikigewonk LP
Dibikanag 2	Kizuk LP
Dibiug 23	Kizukuk LP
Dodai 2	Kukiwutumumun LP

¹ The numbers refer to the lines of the sermon; a number preceded by *N.* indicates the philological remark on that line; *LP* = the Pequot Lord's Prayer; *N.LP* indicates the philological comments on the Lord's Prayer. *Intr.* denotes Mr Speck's Introduction.

Kuksudamong LP	Sasuni 20
Kumsakwowonk LP	Sechu Song
Kumšawimsen LP	Siwa'tum 4
Kušun LP	Siwa'tumug 21
Kwizuwonk LP	Skidumbak 1
Kwontsi LP	Sumi 23
Matumpawonganuk LP	Taiondis N. 6
Metewiug 23	Taionduksku 6
Michimi LP	Tukunigan N. LP
Misi-nan LP	Ukik LP
Mizum ni N. LP	Undai 10; 12
Muchetuk LP	Ungauwa LP
Muchi 17	Uš LP
Muchunu 15	Wagi 5
Mud 2	Wang 20
Mudepawa 6	(Mud) wigata N. 8
Muhiganiug Intr.	Wigunch 8
Mus 12	Wiktum 19
Muwundo 1	Wiyut 3
Muwundonag 1	Womi 1
Nadmuchechukwoeguk LP	Wongituzug 12
Nagum 12	Wongonai LP
Nanawai LP	Wonizug, 24
Nematowompawonganukš LP	Wopudumun 10; 12
Newawaguntomaina LP	Wotine N. 4
Ni 4	(Ni)wotinemong 4
Nidai 4	Wotinemowu 5
Nikipiai Song	Wotohiš 12
Nineneundai Song	Wotoni 2
Ninikwudu 4	Wuchi 3
Nunebaiškutu 7	Wuchimi 22
Nu'powonigan LP	Wuskespil LP
Nupu 15	Wustu 11
Owon 3	Yewt N. 3
Pimuk LP	Yu 11
Pudum N. 10	Yudai 14
Pukwiahusnan LP	Yumbiwong 26