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A Tale in the Hudson River Indian Language

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A TALE IN THE HUDSON RIVER INDIAN LANGUAGE

By J. DYNELEY PRINCE

The following text is philologically of the utmost importance, because in it we have what is probably the last echo of the language formerly used by the Mohican Indians whose original habitat was along the shores of our own Hudson river.

It is well known that an extensive body of these people was settled for many years at Stockbridge, Mass., where Jonathan Edwards, Jr, studied and practically mastered their speech.¹ The members of this sub-tribe were first transferred from Stockbridge to a New York reservation, thence to Kansas, and have now found their final resting place on the so-called Stockbridge Reservation at Red Springs, Wisconsin, where some four hundred survivors still reside. Driven from one place to another among alien races as they have been, it is indeed surprising that there still remain members of the colony who know anything of their earlier language. A few of them, however, all old men and of failing memory, can still speak Mohican, and it was from one of these aged members that Mr J. F. Estes, an educated Dakota Indian with no knowledge of the Mohican language, obtained for me the following text and free translation. With the exception of the few broken words gathered by Mr Frank G. Speck in Kent, Litchfield county, Conn., this is apparently the only printed specimen extant of the modern Mohican idiom. Mr Speck's material I have codified and analyzed in our joint paper "Dying American Speech Echoes from Connecticut."² I regard it as most fortunate, therefore, that I have been able to obtain this longer connected specimen of a language which is historically so interesting and which in a few years' time will be quite extinct.

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

²Proc. Amer. Philos. Soc., XLII, pp. 346-352.

Mr Estes has written out the tale in the Dakota system of orthography, the key to which is as follows :

<i>a</i> = <i>ah</i> .	<i>ñ</i> = the French nasal <i>-n</i> .
<i>b</i> as in English.	<i>o</i> , <i>p</i> , as in English.
<i>c</i> = <i>ch</i> .	<i>p</i> · = the voiceless tenuis.
<i>c</i> · = <i>sh</i> .	<i>r</i> as in English (I question the existence of <i>r</i> in modern eastern Algonquian).
<i>d</i> as in English.	<i>s</i> always hard as in <i>safe</i> .
<i>e</i> = <i>ay</i> .	<i>t</i> as in English.
<i>g</i> like English hard <i>g</i> .	<i>t</i> · = the voiceless tenuis.
<i>h</i> as in English.	<i>th</i> as in <i>thin</i> .
<i>h</i> · = a soft aspirated guttural.	<i>u</i> as in the proper English pronunciation of <i>rude</i> .
<i>i</i> = <i>ee</i> .	<i>w</i> , <i>y</i> (consonantal) as in English.
<i>j</i> , <i>k</i> , as in English.	
<i>k</i> · = the voiceless tenuis.	
<i>m</i> , <i>n</i> , as in English.	

There are undoubtedly faults of transcription in the text, chiefly owing to the fact, as Mr Estes has pointed out to me, that his Mohican narrator was old and toothless and consequently most difficult to follow. On the whole, however, as will appear from the following etymological analysis, the words are given so correctly that I have been able to identify nearly all of them by a comparison with kindred dialects, chiefly with those of the Lenape, the Canadian Abenaki, the extinct Massachusetts Natick, and occasionally by means of the idioms of the eastern Passamaquoddy and Micmac. The Mohican dialect herein given bears close resemblance to the Munsee dialect as still used at Hagersville, Ontario.¹ The differences between this Mohican dialect and the Munsee language are about the same in degree as those which exist between Dutch and High German. The Mohican was evidently a branch of the Munsee and stands related in a lesser degree to the kindred Lenape idiom of Brinton's *Lenape Dictionary*, which I have been able to use, however, in most cases in my identifications.

There is something peculiarly melancholy in the thought that we probably have in this text the last specimen of the tongue which was heard for centuries in the neighborhood of New York

¹ Cf. Prince, *Notes on the Modern Minsi-Dialect*, Amer. Journ. Philol., XXI, pp. 295-302; *A Modern Delaware Tale*, Proc. Am. Philos. Soc., XLI, pp. 20-34.

City and along the shores of the great *Maik·anetúk*, or 'Mohican river,' as the original inhabitants called the Hudson.

MOHICAN TEXT

I. *Gut·e withk·enowak máwe p'ip·mat·owak ponak k'ot·awe ni thépo Maik·anet·úk. Ait·an gamáu p'ip·mat·it·. Gut·e wañkmau máwe p'ip·mat·owak. Psuk p'hánam gwéece dan hotawáñsman not·ek·ák. Kne ph·ánam ph·aktámo. Arné·kseih·t·art·a nin ph·ak·ek·wat·an ne t·ane t·awák·wuk ne waac·e ktep·anank ne t·awák·wuk niu wicoc niswa nameáo awáne nebiik. K·aseeh·t·at·a wosak·k·amonman. Onamiáñ sok·wá·awak wawéet·han wic·é maat·ék.*

II. *Kne anámatho ne wikwañmañk. Aupaññ nimána wawéet·han arné ien nañamp·p·nan nawáñ ne nip·aakwenáayerk. Kne paeondit·it·a p'ip·mauwinnowák. Kne awot·aññánwan nimaná k·áak·wae maa naam·éet·ak· ne wañk·amak. Kne sañáñwa waspowák nemanaák wic·i ne p·aakwenaayerk. Kne awot·aññawan ph·ánman pseek·ánc k·i·iwa k·ce p'ot·a. P·iit·in maawe ningdano ne p·aak·wenaayerk. Kne sañáñwá wáspo anámatho ne paakwenaayerk. Kne ararne outháme p·k·añnák erst·á k·ise waamañk p·áawe. Kne ne mañsáñt·aman ne p'ik·wahák. Kne aan netaao ne·ien·p·ic·iikwthin p'ikwah·k·woerk.*

III. *Máac·e p'ic·ikwthiit·a op'ot·awáñ cinwaac·iik wawéet·an ani·niomp·nan nan naawañ. Kne op'ot·awán pask·owán nemánan ou·wéenan aniwithit· ouwanthák·amwok wadeao mah·okwaowinjannak. Kne máac·ino st·añmiik·ao máawe c·iit·mi. Kne máacino nethwak nemának ne nihañ·p·ak ówak ph·ánam maa knameáñna. Na ph·ánam aát st·áatwahañmañk áyiwi. Kne ówak p·eet·at· no aut·ap·in no p·ek·wah·k·wók. Kne pask·o mat·ók awáau ounát·t·ookwun nan ph·ánman. Kne ou erst·á no out·ap·p·ewan. Kne anamithwak. Kne c·iit·mih·ein ph·ánam dan awañ·thiith. Erstá gut· c·iinwawe kanet·pek·ak.*

IV. *Kne kaawan p'at·añpan k·cikwtho ph·ánam. Anámatho wawéet·an ararné kakh·ikammih·ak ounae. No wic·i k·eseam sañpeetawañ sek·wiot·ke nuuci thañp·ein nihañpao at·anakañtak at·añnakoma. Kne thañ·áñwa out·ánwan aanayak. Ané maac·e añáñmáñk no wicawotp·ane. Kne wáiwawau anamañnak·ammau k·akse naci withk·enówa áine·amowat·et·waac·ám mok·wamp·ák pañt·it· thañwamoocé wac·ii p·añt·it· nok mamici anaik·ik· sikwiañt·it no ph·ánman. Kni·maacino ph·ánmak dap·okkañk wac·ein met·thondiit·it· paeondiit·iit·a.*

V. *Kne maawe nok mok·wamp·ák kp·aothwák wek·wameek·ók danwa ph·ánam añh·oáño wác·eam erstá nameañmok. Erstá meek·ao paeondo·wák; kanwa paak wáiyawau out·añna méet·thondiikw thañwa mat·thon-*

dowak. Kne wáiyawau anet·aññta kithpundowák. Kne ni-ut-an wa nemánaa ap·it. Kne ouk·wicimonan; k·ak·wai kt·inin ne kmah·okwao-wenjan? Kne out·añnan k·aakw·ai? Amoskw nathak·amok·win. Kne ph·anman ktañk·cako out·anan: kañkna waahiñyañ ktañnamokwin. Kne karwamo p·asko. Kne maawe kt·añkcawak amusok·wanawañ. Kne p·askowan anao withk·enówan mawe amaama wáyawau ama knimána-mak mawe kwana. Aná niya nimánamak erstaám geese-k·wanawik. Awayethák art okat·t·am mañwañ nemánama.

TRANSLATION

I. Once on a time some young men went hunting in the winter up river on the Mohican river (Hudson river). That was where they always hunted. One day all were hunting. One woman alone and her child were in the camp. Then the woman was hulling corn. When she was washing the hulled corn at the spring, where the spring comes out of the mountain, she saw some persons in the water. She was washing her corn when she saw them painted and she knew that was for evil (*i. e.*, a bad sign).

II. Then she went to where they (her party) were camping. She awaited the men (for) she knew that they were to be attacked that very night. Then when the men came, then she told the men what she had seen that day. Then they prepared—the men did—for that night. Then they said to the woman: “Do your best; do you go away and try to save (yourself). Perhaps we shall all be killed this night.” Then, because it was so very dark, she could not go a great way. Then this (woman) remembered a certain hollow log. So she thought, “I will crawl into that hollow log.”

III. After she was within, she heard them fighting (and) she knew that they were attacked. Then she heard one man call him (her husband) by name (and say), “The dog has bitten my thumb.” Then not long afterward all became quiet. After that two men came (and) they said, “We certainly saw a woman. That woman cannot be a great way off.” Then they said, “Perhaps she is inside this hollow log.” One of them used a stick, feeling with it inside for the woman. Then he said, “She is not inside.” So they went away. Then the woman and her child lay quite still. Not once did she make a sound the whole night through.

IV. Then, as soon as the dawn came, the woman crawled out. She went where she knew a cross-cut. For this reason she was able to head off the murderers (and) she got to her home and people before they

arrived. Then she told what had happened to her people; that all were killed who had gone with her. Then the chief sent all the young men around to notify the warriors that they should come at once. Those bad people had murdered the husband of that woman. Right after this, the women cooked (food) so that they (the murderers) might eat when they arrived.

V. Then all those warriors shut themselves up in the wigwams and the woman hid herself, so that they could not see her. Not long afterward they came; when they arrived, the chief said, "Eat ye," and they ate. Then the chief thought that they had eaten enough. So he went to where the man (murderer) was sitting. Then he asked him, "What have you (what is the matter) with your thumb?" And he said, "What? Why a beaver bit me." But the woman sprang out and said, "You liar, my husband bit you!" Then someone uttered the war-whoop. Then they (the hidden warriors) all jumped out and scalped them. Then (the chief) said to one of the young men, "Go tell the chief (of the murderer's clan) and say, 'Come bury your men.'" He (the chief) said to him, "My men I cannot bury. The wild animals have eaten my men up."

ANALYSIS¹

I. GUT·E 'once' = Pass. *neqt* 'one' (see below, § I.). WITHKEN-OWAK 'young men' = *withke* 'young' (Abn. *uski*; Oj. *oshki*) + *linno* 'man'; Munsee *withkeelno* (see Prince, P. A. Ph. S. xli, 27). MÁWE 'all' a metathesis for Del. *wemi*. P·IP·MAT·OWAK 'they hunt'; cf. Abn. *pi'b'ma* 'shoot'; N. *punmau* 'shoot.' PONAK seems to mean 'in winter,' although my translator gives it 'in the north'; cf. Abn. *pebôn* 'winter.' K·OT·AWE 'up there' = N. *kuhkuhqueau* 'he ascends.' NI (dem. pr.) 'that' = Abn. *ni* 'that.' THÉPO = Abn. *sipo*, a common Algonquian word. MAIK·ANET·UK 'the Mohican river' or 'the Hudson'; cf. ND. p. 315, *Mohicannituck* 'Hudson.' Note that -*t'uk*, = Abn. -*tukw* 'river.' AIT·AN 'where' same element as Abn. *tôni*; N. *uttiyeu* 'where.' GAMÁU 'always' = Del. *ngemewi* 'always.' P·IP·MAT·IT· 'they hunt,' relative form, 3d pers., pl. GUT·E WAŃKMAU 'one day'; Abn. *nguddog'niwi*

¹The following abbreviations have been used: Abn = Abenaki; the material for this language is drawn from Prince, *Abenaki-English Dictionary* (not yet published); Del. = Delaware; D. Lex. = Brinton, *A Lenape-English Dictionary*, Phila., 1889; Narr. = Narragansett; Roger Williams, *Key into the Language of America*; N. = Natick; ND. = J. Trumbull, *Natick Dictionary*, Washington, 1903; P. A. Ph. S. = *Proceedings of the American Philosophical Society*; Pass = Passamaquoddy (material from Prince's collections); Peq. = Pequot, discussed at length by Prince and Speck, *Am. Anthropol.*, v, pp. 193-212; vi, 18-45, and Speck, *Am. Anthropol.*, vii, pp. 469-476.

'one day.' PSUK 'one' = Abn. *pazego*, *pazekw* 'one.' PH·ANAM 'woman,' found only in Abn. *p'hanem*. That this is a real Mohican word is seen in De Forest, *Indians of Connecticut*, app., p. 491, where the form *p'ghainoom* is given. It is probably connected by metathesis with the stem meaning 'split,' i. e., *vulva*, seen in Del. *ochgeu*, Pass. and Micmac *épit*, Oj. *ikwe*, and also with Narr. and Pequot *squaw* = *s* + *qua*. I think *p-h* in *ph·anam* is a metathesis of *k(p)-w(h)* in the words just cited. GWÉECE 'alone,' probably cognitive with N. *wukse* 'alone' (ND. p. 270). Is the *gw-* the same element as in *gut·e* 'one'? DAN 'and' = Abn. *ta*. HOTAW·AÑSMAN 'her child.' I think Estes wrote *hot-* for *wot-*, i. e., the *w-* of the 3d pers. prefix + the intercalated *t* before a vowel; cf. Abn. *wd-awóssisma*. The *m*-element is the possessive suffix and the final *-n* is probably the obviative ending = Pass. *-l, -a* in Abn. NOT·EK·ÁK seems to mean 'alone'; cf. Abn. *nodega*, and not 'in camp' (so Estes). It is perhaps a redundancy for *gwéece*. KNE 'then' must contain the element *k-* = Abn. *ga* + *ni*, i. e., Abn. *ni-ga* 'then' (*ga-ni*). PH·AKTÁMO 'she hulls corn' is probably cogn. with N. *wuh-hogkom-mineash* 'corn-husks.' ARNÉ = the relative 'when.' There is probably no *r* in this dialect (?)¹ I think this is Abn. *ali* = *ane*. See s. v. ARARNE, § II. Perhaps this is the same element as Abn. *t-ôni* 'when'? KSEIH·T·ARTA 'she washing' = D. *geschiechton* 'to wash' and Abn. *kazebaalômuk* 'one washes.' The *-r-* is superfluous here = *-ata*, i. e., the ending of 3d pers. overhanging *-a*, seen in Abn. *pið'môdid-a* 'when they shoot.' NIN is the inanimate pl. of *ni* 'that,' and agrees with the following word. PH·AK·EK·WAT·AN 'husks of corn,' with inanimate pl. *-an*; cf. Pass. *-ul*. NE T·ÁNE is simply Abn. *ni dali* 'there' (lit. 'at that'); *l = n* as in the inan. pl. T·AWÁK·WUK contains the element seen in N. *tohkekom* 'running water.' This is a cogn. of the stem of Abn. *tego* 'wave' and *-tukw* 'river.' See above MAIK·ANET·UK, § I. WAAC·E·KTEP·ANANK 'it emerges.' *Waac·e* is simply Abn. *waji, uji* 'out of' and *ktep·anank* = D. *ktschin* 'go out'; cf. Prince P. A. Ph. S., XLI, p. 33. NIU, lit. *ni* 'that' and *u* 'this' is a strong dem. pronoun.

¹ In Abenaki the consonants are pronounced as in English and the vowels as in Italian, except *ò*, which is the French nasal *-on*. In Delaware, Brinton has followed the German system of phonetics. In Narragansett and Natick, Williams and Trumbull have used the English system of spelling. In Passamaquoddy and Pequot the consonants and vowels are to be pronounced as in Abenaki.

The existence of *r* in modern eastern Algonquian is very doubtful. Mr Speck found a pure initial *r* in his broken Connecticut dialect of the Stockbridge Mohican in the word *rutig* 'crushed corn.' This, however, is an evident archaism and not to be taken as a correct specimen of spoken Mohican (see Proc. Am. Philos. Soc., XLII, p. 350.).

WICOK, locative of *wico* 'mountain' = Abn. *wajo*, a common Algonquian word. NISWA 'then' = Abn. *ní-sawa*, a usual resumptive 'then indeed.' NAMEÁO 'she sees' = Abn. *w'namiò*, Pass. *w'nimía* 'he (she) sees.' AWÁNE should be *awanen* with obviative ending *-n*. Cf. D. *auwen*, Abn. *awani* 'someone.' NEBÍK 'in the water' = Abn. *nebik*. K·ASEEH·T·AT·A 'while washing'; 'while' is expressed by overhanging *-a*. See above *kseih·t·art·a*. WOSAK·K·AMONMAN 'her corn' = Abn. *skamônal*; OA. *skamûn* 'corn' and N. *mesunkquammineash* 'husks.' The ending *-an* is inan. pl. ONAMIÁÑ 'she sees it' or 'them,' with definite ending *-añ*, cf. Abn. *w'namiò* 'he sees him.' SOK·WÁAWAK 'them painted'; cf. Narr. *wusuckwhómnen* 'he paints it.' WAWÉET·HAN 'she knows it'; cf. Abn. *uwawawinòwò* 'they know him.' WIC·É 'for' = Abn. *waji*, Pass. *weji* 'for.' MAAT·ÉK = Abn. *maji*, N. *matche*, D. *machtit* 'bad, ill, evil.'

II. ANÁMATHO 'she went' = D. *allumsin* 'he goes away,' with *th* for *s*. WIKWAÑMAÑK 'the place of abode,' from root *wik*. Cf. Abn. *wigwôm* 'dwelling,' and see below, § V. AUPAÁÑ 'she awaits' = D. *phowen* 'wait.' NIMÁNA 'men'; the old Mohican word for 'man' was *nemanaoo*; cf. De Forest, *op. cit.*, p. 491. ARNÉ·IEN seems to be *arne* + the suffix *-ien*. NAÑAMP·P·NAN I cannot explain. NAWÁÑ = Abn. *nawa* 'then.' NIP·AAKWENAAYÉRK 'that same night' = Abn. *nibôwiwi*; D. *nipahwi* 'in the night.' PAEONDIT·IT·A 'when they came' ('when they' = *it·it·a*); cf. D. *paan*, Abn. *paiò* 'come.' *Awot·añnánwan* 'she told them' probably contains stem of *aan* (see below) with intercalated dental. K·aá·k·wae 'what' = Abn. *kagui*, Pass. *kekwi*, Del. *kolku*. Note the metathesis in N. *teagua* 'what.' MAA NAMÉET·AT· 'what she had seen.' This *maa* may be the sign of the past, seen in N. *mahche* 'already' (cf. also Prince, Pequot glossary, Am. Anthropol., VI, 36). NAMÉET·AT· is the inanimate form in *-t·*; cf. Abn. *namito* 'he sees it' (inan.). WAÑK·AMAK· 'on that day' must show the same element seen in Abn. *nasòg-wnakkiviwi* 'three days.' SAÑÁÑWA 'they' has the same element as in Abn. *sannòba* 'man.' WASPOWÁK 'they prepare' I cannot identify. PSEK·ÁNC 'everything' = Del. *tsigantschi* 'all.' K·IIWA = you Abn. *kiya* (?). K·CE P·OT·A I cannot identify. P·IIT·IN 'perhaps' = Del. *pit*; D. Lex. 117, 15. See below on *peet·a·t*, § III. Has this any connection with the French *peut-être*? NINGÁANO 'we shall be killed'; Del. *nihillan*, Abn. *nihlò*. I am not certain of this. ARARNE 'because' perhaps = *a-a-ne* (?). See above on ARNÉ. OUTHÁME 'so very' = Abn. *uzòmi* 'too much'; Del. *wsamiechen* 'to have too much.' P·K·AÑNÁK 'it is dark' = Del. *pakenum*, D. Lex. 105, 10. ERSTÁ 'not,' see below on

stañ, stat, § III. Same element as Abn. *anda*, Del. *atta*, N. *mat*, Pequot *mud* 'not.' K-ISE 'she was able'; cf. Abn. *kizi* 'can.' WAANMAÑK 'go'; perhaps = Del. *aan* 'go.' P-ÁAWE 'far,' perhaps for *palliwi* with elision of *l*, so often seen in Pequot. MAÑSÁNT-AMAN 'she remembers' = Del. *meschatamen*, D. Lex. 82, 3. P-İK-WAHAK 'hollow log' = Del. *puchtschessu* 'it is hollow'; N. *pukqui* 'there is a hole'; Abn. *piguagen* 'it is hollow within.' Note in the next sentence the form P-İKWAH-K-WOER-K; -*erk* = -*ak* in Abn. -*akuam* 'tree.' AAN seems to mean 'she said,' probably cogn. with Munsee *owh*, Prince, *op. cit.*, p. 30. Cf. Oj. *iwa* 'he says.' NÉTAAO 'I think' = Del. *ntite* 'I think'; *wditehen* 'he thinks,' D. Lex. 153, 12. NE-IEN-P-IC-İKWTHIN 'I will enter in.' The element *ien* here is probably Del. *aan* 'to go' + *pusihu* 'enter anything,' especially a canoe; D. Lex. 120, 20; cf. next sentence *pic-iikwthit-a* 'when she had entered.'

III. MÁAC-E 'afterward' = N. *ne mahche*, ND. 219 b. *Ma* is same particle seen in Oj. *pa-ma* 'afterward.' See below MAAC-INO. OP-OT-A-WÁÑ 'she heard them' (*wañ*). Cf. Del. *pendamen* 'hear'; Abn. *podawazimuk* 'one takes council.' CINWAAC-İK 'them (*ik*) fighting.' I cannot locate this stem. WAWÉET-AN; note different writing here for WAWÉET-HAN above, § II. ANINÚOMP-NAN NAN NAAWAN 'that they were being attacked.' I cannot explain this form. See above s.v. NAÑAMP-P-NAN, § II. PASK-OWÁN, see above s.v. PSUK, § I. OU-WÉENAN 'he names him,' from root *wee* = Abn. *kdeli-wi-zi* 'you are named'; also Del. *wliwunsowagan* 'name.' ANIWITHIT 'his name' a participial form in -*it* = 3d p. The -*ni*-element here = Abn. *li* in *liwizowôgan* 'name.' OUWANTHÁK-AMWOK 'he bites me.' I connect the root *thak* with ND. 226 b, *sogkepuan* 'he bites.' Cf. Oj. *nin-takwange* 'I bite,' Abn. *sag-amômuk* 'bite,' with *s* for *th* as usual. WADEAO 'the dog' shows same root as in Abn. *wdamis* 'his dog'; Pass. *ndemis* 'my dog'; Old Peq. *nahteau*, see Prince, Peq. Glossary, p. 36; *nutteah*. MAH-OKWAOWINJAN-NAK 'the thumb' contains root seen in ND. 334 *kehtequanutch* 'thumb,' i. e. *kehte* 'big' + *uhquae* 'finger.' The Del. word was *kitthukquewul-inschawon*, D. Lex. 55, 1. The root *inj* 'finger' appears in Oj. *onindjima* 'his finger.' MAAC-INO, see above on MÁAC-E. STAÑMIİK-ÁO 'not long.' This is clearly *erstá* (see above, § II.) + *miik-ao* 'long' = Del. *miqui* 'far off.' See below on STAÁTWAHAÑMAÑK, § III. The Abn. *kweni* 'long' is the same stem as in *miik-ao*. C-IT-MI 'silent' = N. *chegunnappu* 'he is silent,' ND. 322a. Cf. C-IT-MIHEIN, § III. D. Lex. 146, 22 gives *tschitquihillen* 'he is silent.' Cf. Abn. *chigabi* 'be silent.' NETHWAK 'two,' pl. = Del. *nischa*, Abn. *nizwak*. NIHAÑP-ÁK 'they

approach' contains the element of *pacon* 'to come.' See above on *paconditita*, § II. O'WAK 'they say,' pl. of element *owh* seen in Munsee. See Prince, P. A. Ph. Soc., XLI, p. 30, and cf. above on AWOTAÑNÁNWAN, § II. PH·ANAM MAA KNAMEÁÑNA. This *maa* is probably the sign of the past (see above, § II.). KNAMEÁÑNA 'we (inclusive) have seen her.' AÁT probably = 'they say' participle of *aan*; see above AWOTAÑNÁNWAN, § II. ST·AATWAHAÑMANK AYIWI 'she is not far off.' *St·aat* is negative, see above on ST·AÑMIK·AO, § III; *wahañmañk* = Del. *wahellemat*, D. Lex. 150, 15 'it is a great distance'; *áyiwí* is the neg. of the verb 'to be'; Abn. *anda aowí* 'he is not.' PEET·AT· 'perhaps' may be connected with *pít*, see above, § II. s. v. PIIT·IN, but it looks suspiciously like the French *peut-être* used as a loanword? No is the demonstrative that one; cf. *ni* 'that' and NOK, § IV., OUTAPIN 'she is lying' or 'sitting,' from root *ap* = Abn. *ab* in *wdabin* 'he (she) is lying' or 'sitting.' P·EK·WAH·K·WÓK 'in the hollow log,' loc. of P·EK·W·AHÁK, see above, § II. MAT·ÓK 'stick'; cogn. archaic form is *tachau*, D. Lex. 135, 8 'piece of wood.' AWÁAU means lit. 'he uses,' cogn. of D. Lex. 24, 13 *auweken* 'he uses'; cf. Abn. *awaka* 'he works.' OUNAT·T·OOKKWUN 'he feels inside with it' probably cogn. with D. Lex. 92, 5 *nattanamen* 'he seeks someone.' NAN P·HÁNMAN. Note the obviative *-n* in both words. OUT·AP·P·EWAN 'she is not there' from root *ap* (see above *outapin*, § III), with neg. ending *-wan*; cf. in ÁYIWI, § III. ANAMITHWAK 'they went away' see above § II. on ANÁMATHO. Note difference of spelling. C·IIT·MIH·EIN 'she was silent'; a participial form. See above on C·IIT·MI, § II, AWAÑTHITH, see above, § I., on HOTAWAÑSMAN. I cannot understand why the sibilant should be lisped in this form and not in the first instance. Cf. KESEAM, § IV., and KITHPUNDOWAK, § V. The Abn. word is *awôssis* 'child.' GUT·, see above on GUT·E, § I. C·IIN·WAWÉ 'he did not make a sound.' Probably the same root as in C·IITMI, § III. KANET·PEKAK 'all night.' For *t·pek·ak*, cf. Abn. *illitebakak* 'at night.' *Kane* here is simply Abn. *kweni* 'long, during'; thus, Abn. *kwenitebakak* 'all night.'

IV. KAAWAN 'as soon as' is probably a metathesis for *kwenan* = N. *quenan* 'as long as,' ND. 325a. P·AT·AÑPAN 'daybreak' = Del. *petapan*, D. Lex. 114, 4. K·CIKWTHO 'she comes out'; Cogn. with Del. *kut·schin* 'come out of a house,' D. Lex. 59, 5. KAKH·IKAMMIH·AK OUNAE 'a cross-road.' I cannot identify the first element; evidently from some root 'to cross over,' but *ounae* is good Delaware. Cf. D. Lex. 21, 3 *aney* 'road.' K·ESEAM she could = Abn. *kizi-* 'can.' SAÑPEETAWAÑ 'she heads them off.' The element *sañ-* is probably the same as in *sach-*

gaguntin 'to lead,' D. Lex. p. 123; Abn. *sa-osa* 'he goes forth.' Does the element *peet* = Del. *pet-on* 'bring' D. Lex. 114,20, also seen in *petschi* 'until' 114,21? SEK·WIOT·KE 'murderers.' I cannot explain this word unless it is connected with Del. *saqua, sakqua* 'troubles,' D. Lex. 123. NUUCI 'first' = D. Lex. 102,10 *nutschi* 'at first,' 'in the beginning.' THANP·EIN 'she came out, arrived'; same root as *sa-* in Abn. *saosa* 'he goes forth' and *paiò* 'come.' NIHAÑPAO, cf. NIHAÑPAK above § III. AT·ANAKAÑTAK and *at·añnakoma*, both cogn. with Del. Lex. 31,27 *el-angomat* 'a member of the family' and *langoma* 60,18 'relation.' THAÑAÑWA seems to mean 'what had happened?' OUT·ÁNWAN 'she relates'; cf. below § V. OUT·ANAN 'she told them.' AANAYAK seems to mean 'the people' and is the same word as ANAIK·IK·, § IV. AÑAÑMÁNK 'they (are) killed'; perhaps cogn. with *-nalen* in Del. *gachto-nalen* 'he seeks (*gachto*) to kill,' D. Lex. 96,12? This is probably the same element seen in Del. *nihilla·n*, Abn. *nihlôn* 'kill.' WICAWOTP·ANE 'those who went with her' = Abn. *wijawi* 'come with me'; D. Lex. 164,5 *witschawan* 'go along with.' WÁIAWAU 'chief' is a good Delaware word; cf. D. Lex. 167, 9 *wojawwe*, or Anthony's form *wefjaweu* 'chief.' ANAMAÑNAK·AMMAU 'he sends'; perhaps = Del. Lex. 17, 11 *allogalen* 'send someone,' cf. N. D. *annunau* p. 319a (*añna* = *allo*?). K·AKSE NACI 'all around.' *Kakse* perhaps = Abn. *kakaswi* 'rather, more' and *naci* may be cogn. with ND.77b *nashawe* 'in between,' 'in the midst'? ÁINE-AMOWAT·ET· 'that' (*áine* = Abn. *alí*); *amowatet* 'they should tell,' 3d per. pl. WAAC·IÁM = Abn. *waji* 'in order to'; cf. WAC·II below, § IV., and *wice*, § I. MOKWAMP·AK 'warriors,' probably cogn. with D. Lex. 69, 8 *machtageoagan* 'war.' PAÑT·IT· 'that they should come' = Abn. *paiòdit*; note the sing. for the pl. THAÑWA-MOOCE 'immediately' contains the element *scharwi* 'at once,' Del. Lex. 127, 12. WAC·II, cf. above on WAC·IÁM, § IV. NOK pl. of *no* 'those.' MAMICI, reduplicated form = Abn. *maji*, Del. Lex. 70, 10-11 *machtit*, Peq. *mudjee* 'bad.' ANAIK·IK· 'people,' cf. above on AANAYAK, § IV. SIKWIAÑT·IT· 'those who murdered her husband,' same element as in TEK·WIOT·KE above, § IV. DAP·OKKÁÑK 'they cook' must be distantly connected with ND. 273 *appuan, apwan* 'he bakes.' WAC·EIN 'so that'; cf. *wac·iám, wac·ii* above, § IV. MET·THONDIIT·IT· 'that they may eat' = D. Lex. *mizin*; Abn. *mitsi* 'eat,' a common Algonquian stem.

V. KP·AOTHWÁK 'they shut themselves up' = D. Lex. 45, 18 *gophammen* 'shut, close'; Abn. *kbaha*; D. Lex. 56, 8 *kpahhi* 'shut (the door).' WEK·WAMEEK·ÓK 'in the houses'; Abn. *wigwóm-ikok*. Note

the pl. locative *-ikok*. DAN-WA 'and' = *dan* (§ I) + the asseverative element *-wa*. AÑH·OÁÑO 'she covers herself'; cf. ND. 238b *onkhum* 'he hides'; WACEÁM ERSTÁ NAMEAÑMOK 'so that they shall not see her' = Abn. *waji anda namiðwak*. ERSTÁ MEEKAO 'not long'; cf. above on STAÑMIKAO, § III. PAEONDOWAK 'they came' = Abn. *pai-ðwak*. KANWA 'when' = Abn. *kanowa* 'but.' PAAK 'they came' = *paiak*, aorist form. MÉET·THONDIKW 'that you should eat'; 2d pers. pl. participle from same root as Del. *mizin*. MAT·THONDOWAK 'they ate' from same stem. ANET·AÑANTA 'he thought' = Abn. *nde-laldam* 'I think'; ND. 333a *anantam* 'he thinks.' KITHPUNDOWAK 'that they had eaten enough'; *kith* = Abn. *kizi* sign of the past + root *pun-puin* D. Lex. 156. Note the liped sibilant in *kith* in contrast with *keseam* above = *kizi*, § IV. The stem *pun*, *puin* is cogn. with Abn. *pol-didit* 'they eat.' NI UTAN 'that one (*ni*) went,' from D. Lex. 9, 2 *aan* 'go.' WA NEMÁNAÁ those men; note the obviate. A·PÍT 'who sits' = Abn. *abit*. OUK·WICIMONAN 'he asks him'; cogn. ND. 222a *wehquetum* 'he asks it'; Abn. *wikomðmuk* 'he seeks it.' KAAK·WAE 'what?' See above, § II. KTININ 'you have' = Pass. *ktyin* 'you have.' KMAH·OKWAO·WENJAN 'your (*k'*) thumb'; see above, § III, on *mah·okwaowinjannak*. AMOSKW 'beaver' = D. Lex. 58, 16 *amochk*. NATHAK·AMOK·WIN 'he bit me'; cf. above *s. v.* WANTHAK·AMWOK, § III. Note the 3d pers. suffix *-kwin*. KTAÑKCAKO 'she jumps out' = D. Lex. 60, 7, *laktshellen* 'jump over.' See below KTAÑKCAKWAK. ND. 286, *quehshau* 'he jumps' and Abn. *ujam'gwigidahen* 'he jumps over' are cognates. All these contain the root *tsch* = *kc*. KAÑKNA 'thou liest' = D. Lex. 10, 14 *achgalunen* 'to lie'; 37, 1, *gakelunenhen* 'to make a liar.' I find in this word the explanation of the Pequot *taiond-uksku* 'lie,' which I could not identify in Am. Anthropol., v, 205. WAHIÑYAÑ 'my husband'; probably cogn. with D. Lex. 158, 6 *wiwu* 'he copulates.' KTAÑNAMO·KWIN 'he bites you' (*k'*). See above *wanthak·amwok*, § III. KAWAMO 'he warwhoops' = D. Lex. 16, 21, *kowano*; Abn. *kwa'kwaðmo*. AMUSOK·WANAWAÑ 'they scalped them' = D. Lex. 74, 6, *manoquen* 'to scalp'; Abn. *w'masokwðmð* 'he scalps him.' MAWE 'go and tell' = D. Lex. 75b *mauwi* 'go.' KWANA 'bury' = Abn. *pos-kenðmuk* 'one buries.' NIYA 'him' seems to be the obviate form of *nekama* 'him,' 'he.' ERSTA·ÁM GEESE·K·WANAWIK 'not can I bury them.' Note the neg. *-w-* in the verb-form. AWAYETHÁK 'wild animals' = Abn. *awasis* 'animal.' ART = *aat* 'he says.' O·KAT·T·A·MAÑWAÑ 'they eat them' = Heckewelder *mohoan* 'eat' ND. 250b; also Abn. *mohðmuk* 'one eats.' The element *kat·t·a* is the same that is seen in Abn. *w'gatahamowon* 'he cuts off (his ear)'.