

THE TAPEHANEK DIALECT OF VIRGINIA

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On May 21, 1607, just a week after the landing of the English on the peninsula that was to form the site of the settlement called Jamestown, Captain Newport, with a party of twenty-three men, started up the river on a voyage of discovery, and finally reached the Indian village of Powhatan,¹ one of the residences of the "great emperor" of the country, consisting of about a dozen wigwams situated upon a high bank on the left side of the stream, a few miles below the lower falls.² On attempting to proceed beyond this place, the explorers found their passage impeded by "great craggy stones" in the midst of wide, violent, and shallow rapids, and were obliged to turn the prow of their pinnace in a homeward direction.

Captain John Smith, who was one of the party, tells us that, on the return voyage, Captain Newport "intended to have visited Paspahugh and Tappahanocke," but, observing something in the behavior of the natives at Wynauk³ that led him to fear that the Indians around the fort might be engaged in some mischief, he took advantage of a change in the wind and returned with all speed to Jamestown, where he discovered that his suspicions had been well founded. We are here introduced, for the first time, to two words which were destined to figure somewhat prominently in the accounts of the colony; the first, because it was the name (as the ears of the settlers caught it) of a "churlish and treacherous nation," residing

¹"*Powhatan*, of which place their great Emperor taketh his name" (Smith), = *paüätän*, 'falls in a current' — a kind of pitching rapids which the French aptly call *sauts*, 'leaps,' of water. See Appendix A of a subsequent article in which will be discussed some ill-understood points of Algonquian grammar that involve the meaning of certain words.

²Strachey gives, as the native term for "the falls of the upper end of King's river," *paqwachowng* (i. e. *paquatchöung*). The word stands for *pékwätshû'wäng*, 'where there are shallow rapids'; pres. particip. of imper. vb. *pâ'kwätshû'wän*, 'there are shallow rapids.'

³A "low meadow point" about 13 miles above Jamestown. *Winâk*, 'strong-scented wood,' was, in the Roanoke, Virginia, and Lenape dialects, the name of the sassafras tree. The name has been preserved, in the form of Weyanoke, as that of a village situated upon the point, in Charles City county.

about eight miles above Jamestown, which claimed the land of which the English had taken possession, and which, as well as the territory itself, derived its name from some previously existing *wiróance*;¹ and the second, because it was one of the appellations of a people on the south side of the river whose ruler, like the *wiróance* of Paspahugh, on the opposite side, was the "contracted enemy of the English," and never suffered an opportunity of committing some act of hostility to escape him, until a threat from Powhatan had the effect of putting a quietus upon both chieftains, and of causing them to exhibit a more friendly spirit toward the *Otasan-tasuwak*,² whose progress they had jealously watched.

The chief town of the Tapahanocks was situated ten or twelve miles above Jamestown, on the east side of a creek called, according to Strachey, Coiacohanauke.³

In the latter part of the year, after making three brief explorations of the "country of Chickahamania,"⁴ Captain Smith set out on December 10th to make a thorough exploration of the river that flowed through it. After proceeding about seventy miles he was captured by a hunting party under command of Opechankanu,⁵ the *wiróance* of Pamaunkee,⁶ who took him by a circuitous route

¹ See Appendix B.

² *Otá'santásu* means, possibly, 'wearer of leg-coverings,' the reference being to the breeches and long hose worn by the newcomers. The body-garments worn by the English were likened by the Indians to their own winter mantles of skin, and called by them by the same name *mät'tshikóre*, or, in another dialect, *mät'tshikóte* (later on, corrupted by the English to *match-coat*), = Ojibwe *mät'tshigóde*, a woman's petticoat, lit., 'it hangs badly,' i. e., it is loosely suspended and does not conform to the contours of the body.

³ "Coiacohanauke, which we commonly though corruptly (i. e., erroneously) call Tapahanock.' This word stands for *Kaiákuhá'nek*, 'gull-stream.' *Káiakw*, 'gull,' = Roanoke *kaiá'kw*, = Milicite *kiá'kw*, = Lenape *kiahákw*, = Caniba *kaákw*, = Ojibwe *gaiáshk*, = Cree *kiyâsk*. The stream is now called Upper Chipoak, or Chipoak's creek; so named probably from Chopoke, who was a brother of the ruler of the Tapahanocks and who lived at the village of Chawapo on the east bank of the stream.

⁴ This word stands for *tshikéhā'mën*, a 'clearing,' literally, 'swept off,' 'scraped off.' The suffix *-ia* was added by Smith, as in some other words, to give the name a sort of Latin appearance. The word, with an excrement vowel, afterward became the name of the river.

⁵ *O'pítsha'kwëni*, 'man of a white (immaculate) soul.'

⁶ *Pamaunkee* (*Pëma'ki*), 'sloping hill,' or 'rising upland'; probably the site of the three great "temples" of the Powhatans, upon some elevations, within the forks of what are now called the Pamunkey and Mattaponi rivers.

through several native towns, and, after a march of five days, returned with him to Orapaks,¹ one of Powhatan's hunting towns in the vicinity of the place where he was taken prisoner. Then, in another journey, the objective point of which was Werawocomoco,² where Powhatan was then living, they led him to the residence of *wiróance* Keketou,³ in Pemaunkee. This "kind king" took him in charge and escorted him to a place called Topahanock, a "kingdom" situated on a creek flowing from the north into a river of the same name.

"This riuer of *Topahanock*," says Smith, "seemeth in breadth not much lesse then that we dwell vpon. At the mouth of the Riuer is a Countrey called *Cuttatawomen*; vpwards, *Maraughtacum*, *Topahanock*, *Appamatuck*⁴ and *Nanstangstacum*." The river is laid down in Smith's map of 1612 as the Toppahanock, a name by which it was known, by the whites at least, as late as 1649.⁵ In his *Generall Historie* (1624) Smith retains the name Toppahanock for the river, but changes the name of the town, which received its appellation from the creek on which it was situated (and which doubtless gave its name indirectly to the river) to Rapahanock; while some of the writers from whose narratives Smith compiled a part of his work refer to the stream as the "river which some [Indians] call Rapahanocke, others Tapanocke." Since the letters T and R which form the initials of these two names would seem, from a phonetic view point (more especially to those unacquainted with the mechanism of speech), to

¹ Spelled also *Oropikes*, the name apparently of a deep pond or small body of water (-*pikēs*) in a depression of land (*áro*, for *wáro*).

² *Wirówáká'mäku*, 'fertile land'; a tract about two miles in breadth on the east side of what is now known as Timber Neck bay, on York river.

³ *Kíkítóu*, 'he harangues,' 'makes speeches,' = Nipissing *Kíkító*, = Natick *Kíúktú*, etc.

⁴ *A'pämä'tékú*, 'curved river,' a designation for the part of a tidal river in which a bend exists; verbally, *ápämä'tékwé*, 'the river makes a curve,' 'turns about.' The name was applied in Virginia to several places situated in the vicinity of a river-bend, and particularly to an Indian village near a curve in James river, the site of what is now Bermuda Hundred. The village gave its name to Appomattox river, *i. e.*, the river of the Apamateks, who lived in the village just mentioned.

⁵ "The first river up the West is James River . . . ; the second is Charles River . . . ; and the third is called by the Indian name Tapananoke."—*A Perfect Description of Virginia* (1649), in Force's *Tracts*, vol. 11.

stand so wide apart as to preclude the idea that one name was a corrupt form of the other, due to a mishearing, it has doubtless been supposed by readers of the early history of Virginia that the words were formed from roots of an entirely different meaning. Such is not the case, however, for the two names are really coradicate, as is shown by a careful study of the "Dictionarie of the Indian Language" appended to Strachey's *Historic of Trauaile into Virginia*, which reveals the fact that in the confederacy over which Powhatan ruled there were spoken three Algonquian dialects, viz.: (1) an *R*-dialect¹ (that of Powhatan and his family), probably the most widely diffused and exhibiting some local differences; (2) an *N*-dialect; and (3) a peculiar speech resembling the dialects of the Cree group in the use of the letter *t*, in certain positions, for the *r*, *l*, *n*, *s*, and *sh* of the dialects of the other groups of the Algonquian language.

SOME ALGONQUIAN LETTER-CHANGES

In the Cree group² of dialects, which for various reasons, phonetic especially, may be regarded as the oldest of the Algonquian family, the consonant *t* (1) as the initial letter of a limited number of roots,³ but (2) more especially, and *always*, when it directly follows the vocalic initial *a* or *i* of a root; or (3) is the characteristic of a root; or (4) is the initial or "energizing" letter of the termination of ani-

¹ What is meant by an *R*-, *L*-, or *N*-dialect is one in which, in certain positions, and in such positions *only*, in a root or in the grammatical portion of a word, one of these three letters is used to the exclusion of the two others. Such substitutions or permutations are made according to certain laws of Algonquian letter-change, and not by mere caprice, since in such an event any dialect would be rendered unintelligible and be converted into a mere jargon. An Indian using an *N*-dialect cannot pronounce the letters *r* or *l*, and there is no reason whatever why he should be able to do so; but one who speaks an *R*- or an *L*-dialect must necessarily be able to pronounce *n*, since this letter is the initial of certain particles that are common to all Algonquian dialects, and cannot undergo any change without rendering them meaningless.

² When I speak of Cree, I refer more particularly to the dialect called Prairie Cree ("Cree properly so called," as Père Lacombe styles it), which is spoken by a larger population and with greater purity and elegance than are the other dialects, and has undergone fewer phonetic changes and been less influenced by contact with the Ojibwes.

³ Of the 124 roots and radical words with initial *t*, recorded in Père Lacombe's *Dictionnaire de la Langue Crise*, 63 are peculiar to Cree. Of the remainder, 30 have passed (in some cases with a change of *t* to its sonant *d*) into Ojibwe alone; 21 into Ojibwe and various other dialectic groups; and 6 have undergone the change of *t* to *r*, *n*, and *l*, mentioned above.

mate transitive verbs ; or (5) is the initial letter of the termination of certain inanimate verbal adjectives and impersonal verbs, is, *as a rule*, represented in the dialects of the other Algonquian groups by *r*, *l*, or *n*, or, in cases (1) and (3) by *y* (consonant) in Niantic.¹

The *t*, *tt*, or *st* of Cree is often represented in the dialects of other groups by *s*, *ss*, or *sh* (or guttural *ch* in Minsi), as (6) the characteristic of a root ; (7) in the formatives of active verbs ; (8) in particles that modify the sense of words ; and (9) in certain radical words and generic nominal suffixes.

The use, as above noted, of the linguo-dental *t*, in the position occupied in the dialects of the other Algonquian groups, by one or another of the linguo-dentals *n*, *l*, or *r*, is a characteristic peculiarity of Cree, which is differentiated into dialects by the employment, *in certain positions*, again, of *th*, *y* (consonant), *r*, *l*, and *n*, which, like *t*, correspond to the *r*, *l*, and *n* of other Algonquian groups ; but Cree never interchanges its group-characterizing *t* with the *th*, *y*, *r*, *l*, and *n* of its own dialects. A study of Algonquian phonetics seems to show that this *t* is a survival from the primitive Algonquian language, of which Cree ("properly so called") may be regarded as the eldest daughter.

EXAMPLES OF THE ABOVE RULES OF LETTER-CHANGE

1. Cree *tikk*, 'to melt,' = Lenape *rĭnk*, *ĭnk*, = Ojibwe *nĭng*, = Virginia *rĭng*.

2. Cree *ātā'm*, 'beneath,' = Ojibwe *ānā'm*, = Natick and Narragansett *ānā'm*, = Lenape *ārām*, *ālām*, = Caniba *āra'm*.

Cree *it* (adverbial prefix), 'thus,' 'in such a manner,' = Ojibwe *in*, = Natick *ūn*, = Lenape *ēr*, *ĕl*, = Virginia *ēr*, = Caniba *ēr*.

3. Cree *pit*, 'strange,' = Nipissing *pin*, = Ojibwe *bin*, = Lenape *pir*, *pil*, = Caniba *pir*, = Penobscot *pil*.

4. Cree *ni kitōtaú*, 'I speak to him,' = Ojibwe *nin gānōna*, = Old Nipissing *ni gālūla*, = Caniba *nĕgĕrūra*, = Natick *nĕkĕnūnaú*.

¹ Two curious exceptions to rule (5) are found in the dialect that was spoken in the vicinity of Jamestown. I refer to the words *mā'tshĭkōre*, 'it hangs badly,' the name for a skin mantle ; and *pākāhĭkārĕ*, 'it is brayed,' whence, by aphæresis, we have our word "hickory." In both of these words the *r* of the suffix would be regularly *t*. The effect of the change in the first-mentioned word is to make it ambiguous, since the suffix *kore* in the same dialect denotes 'flaming' or 'blazing.'

5. Cree *wā'sāskúteú*, 'it blazes,' = Ojibwe *wā'sākóne*, = Caniba *wā'sākúre*, = Virginia *wásākóre*, = Lenape *wásägúleú*.

6. Cree *nitt*, 'to descend,' = Ojibwe *niss*, = Virginia *niss*, = Lenape *nish* (Minsi dial.), *nich*.

7. Cree *-útteu* (suffix), action of 'going afoot,' = Ojibwe *-ósse*, = Abnaki *-ússe*, = Natick *-úsheu*, = Lenape (Minsi dial.) *-óchweu*.

8. Cree *-tī* (particle), action of 'putting' an inan. object, = Ojibwe *-sī*, = Abnaki *-sē*, = Natick *shī*, = Lenape *-shě*, (Minsi dial.) *-chě*.

9. Cree *mī'tti*, 'firewood,' = Ojibwe *mī'shī*, = Virginia *mū'ssi*, *mū'shi* (wood), = Natick *mīsh* (wood).

Cree *mótteú*, 'worm,' = Ojibwe *mósse*, = Virginia *músseú*, = Miami *móssia*, = Lenape (Minsi dial.) *móchués*.

Cree *tä'sstāw*, 'between,' = Ojibwe *nä'ssāw*, = Natick *nū'shāw*, = Virginia *rä'ssāw*.

As regards the *T*-dialect of Virginia, the *t* here, besides corresponding to the *t* that characterizes Cree as a linguistic group, bears, in certain positions, the same relation to the Wood Cree voiceless spirant *th* that the latter does to the *y*, *r*, *l*, and *n* of the Prairie, Montagnais, Naskapi, and Muskegon dialects respectively. Howse regards this spirant as the primitive letter. But the dialect under consideration differs from Cree in the use of both the French and English nasals, neither of which exists in Cree, but both of which are found in the language of the people who spoke the *R*-dialect and with whom the Tapehaneks came into constant contact. As in the Cree dialects, assibilation seems to have been common in this Virginia speech, an original *t* often passing through *ts* to *sh*; and, as in some other Algonquian dialects, *w* was discarded when it was the initial letter of a root of which the vowel was *a* or *o*. From the few lexical elements that exist, we find that the terminal *u* of verbs and verbal adjectives (which has weathered away in Ojibwe and Abnaki) was preserved, and that there was some borrowing of formatives that are foreign to Cree, but that were used in the other Algonquian dialects of Virginia.

From the above considerations, and some others that will appear farther along, I am led to the conclusion that the people who spoke this dialect belonged to the Cree group, and, at an early period, found their way from Canada to Virginia where, through their new

associations and environment, change of climate, etc., their language underwent certain alterations, but none of sufficient importance to mask its origin.

According to the statements of the early explorers of what is now called Rappahannock river, the Tapehaneks of that stream occupied at least nine villages to the northwest of the seat of the ruler of their territory, but how many to the southwest cannot be ascertained.

The jurisdiction of the ruler of the Tapehaneks on the James, whose residence was upon an eminence now called Wharf Bluff, just east of Upper Chipoak creek, probably extended from Apamateku (now Bermuda Hundred) southeast to Warraskoyac,¹ the seat of *wiróance* Tackonekintaco² on the west side of what is now called Cypress creek, an affluent of Pagan creek, in Isle of Wight county. At a few miles to the south of James river, the territory of the Tapehaneks adjoined that of an Iroquoian people who doubtless owe to them their appellation of *Nâ'towéwok* (*Anglice*, Nottoways), pl. of Cree *Nâ'towéu*, an Iroquois Indian.³

From Smith's map the country of the Tapehaneks, who in 1607 numbered but 25 fighting men (according to Smith, but 60 according to Strachey), seems to have been sparsely settled. Since there was more or less intercourse between these people and the settlers at Jamestown, by "quintan"⁴ and pinnace respectively, it is probable that the words recorded in the Glossary were collected among

¹ Spelled also Waraskweag, for *Wâraskik*, 'swamp in a depression' (of land). Judging from the name of the stream, the village was near what in the South is called a "cypress brake" — a basin-shaped depression of land situated near the margin of a creek and filled with fallen cypress trees.

² He is described as a very aged man, and hence perhaps his name — properly, *Takâ'ntikâ'ntikei*, 'he does not dance and sing' (*kâ'ntikâ'nti*).

³ This term is found also in Ojibwe (in the form *Nâdowé*), in which it appears as a loan-word, and in which it is used also as the name of a species of rattlesnake (*Caudisoma tergemina*?). The Algonquians of Albemarle sound knew their Iroquoian neighbors by the name of *Mângôök* (Lenape *Mêngwâk*, Abnaki *Mégwâk*). The Iroquois who occasionally descended from the north upon the tribes of the tidewater region of Virginia were designated by the Algonquians north of the James by a term which the English wrote *Massawomek*, doubtless for *Mâ'chewô'mik*, 'great-plain people.'

⁴ Aquintayne (Strachey), = *âkwînten*, = Abnaki *âgwîden*, canoe, literally, a 'float' < *âkwînte*, *âgwîde*, 'it floats upon.' The term *âgwîden* was used metaphorically by the Narragansetts as a designation for an island.

them rather than among those who spoke the same dialect on the Rappahannock.

Finally, then, as is above stated, *Tápěhă'něk* and *Rápěhă'něk* are (as may be seen under the root *tap* in the Glossary) dialectic forms of the same word, and mean 'the stream that ebbs and flows' (lit., that 'alternates in flow'), the definite and specific form of *Tápěhă'ně* and *Rápěhă'ně*, 'a stream that ebbs and flows.'¹ In the *N*-dialect the word would have the form of *Nápěhă'něk*.² Discarding the inappropriate term "Powhatan," which has hitherto been loosely used as a general name for the Algonquian dialects of Virginia, I shall, in the "Glossary of the Tapehanek Dialect" that follows, designate the three dialects by the above-mentioned names, in the abbreviated form of *Tap.*, *Rap.*, and *Nap.*

In the transliterations enclosed in parentheses after the words as printed in Strachey's *Dictionarie*, the alphabet of the Bureau of American Ethnology has been used, with the exception of the letters *c* and *tc*, for which I have employed *sh* and *tsh*, and of *q*, for which I have used *ch*. An apostrophe (') before the name of a part of the body of man or animals denotes the aphæresis of a possessive pronoun, and, in the body of a word, the syncope of a vowel; while a superior reversed comma (˘) before a consonant is a mark of aspiration. A large number of the words in Strachey's *Dictionarie* terminate in *s*, the mark of the English plural. In such cases, in the corrected spelling, I have simply discarded that letter without remark.

For the sake of brevity, the following well-known signs are used: < *from*; > *whence*; = *cognate with*; * *not on record*, but a regular form.

A GLOSSARY OF THE TAPEHANEK DIALECT

aitowh (*etóu*, or *etóhu*), a ball.³ The prefix *ai* is probably miswritten for the usual Virginia prosthetic *û*; and, if so, the word would

¹ For a description of the peculiar tidal phenomena exhibited by the creeks and 'branches' that flow into the rivers of Virginia, see *An Account of Virginia*, by J. Clayton (1688), in Force's *Tracts*, vol. III.

² In the Niantic dialect it becomes *Ya'pěhă'něk*, which, abbreviated first to *Yamp-hank*, and afterward changed to *Yaphank*, has been transferred as the name of a stream to that of a village in Suffolk county, on Long Island, N. Y.

³ Henry Spelman, interpreter for the colony of Jamestown, writing in 1609, says: "They [the Virginians], vse, beside, football play, which wemen and young boys do

have been *ûtóhu*, an apocopated form, say, of *ûtóhuwân*, = Cree *tóhuwán*, a ball < *tóhuwéu*, 'he plays ball,' < root *tóhu*, which is a Cree radical, and, in Ojibwe, occurs only as a particle in words relating to the Canadian game of "lacrosse."

attaankwassuwk (*äta^mkwûsäk*), pl. of *äta^mkwûs*,¹ a star, = Prairie Cree *ätákus*, or *ätshákus*, dim. of *ätak*, *ätshák*, = Wood Cree *ütshák*, = Ojibwe *änáng*, *ûmû'ng*, = Nipissing *änánk*, = Old Nipissing *älánk*, = Sauk *änákwa*, = Shawnee *älákwa*, = Kikapu *ünákwa*, = Lenape *älánkwa*, *äránkwa*, = Miami *älánkwa*, = Menomini *anáchk*. In the following dialects, diminutives are used as the common form: Natick *äná'kwûs*, Quiripi *ärä'ks*, = Penobscot *älákus*, = Mohegan *äná'kwáth*. These words are all radical.²

attemous (*ä'ttémús*, or *ä'témús*), dog,³ = Prairie Cree *ä'ttémús*, or *ä'témús*, = Caniba *ä'rémús*, = Penobscot *ä'lémús*, = Milicite *ü'limús*, = Micmac *é'lúmúsh*, = Ojibwe *ä'nimó's*, = Old Nipissing *ä'limó's*; all diminutives. Simple forms: Prairie Cree *ätti'm*, *ätti'm* (or *ästi'm* in composition), = Wood Cree *ätshí'm*, = Naskapi *ätü'm*, = Montagnais *ä'témú*, = Ojibwe *äní'm*,⁴ = Old Nipissing *äli'm*, = Menomini *aném*, = Lenape *ärü'm* or *älü'm*,⁵ = Natick *änü'm*, = Niantic *äyí'm*.

much play at. The men neuer. They make ther Goales as ours, only they neuer fight and pull one another doune. The men play with a litel balle, lettige it fall out of ther hand and striketh it with the tope of his foot, and he that can strike furthest winns that they play for."

¹ In another Virginia dialect the name for a star was, as written by Smith, *pumma-hump*, a word in which the second *p* is excrement. *Pûmáhûm* means 'it sails about.' Among some of the Algonquians the firmament is likened to a vast ocean upon which the stars and planets sail here and there. Hence the Lenape name for the moon, *Nîpáhäm*, 'it sails at night,' and Mohegan *Nîpáhänk*, 'that which sails at night'; and the Nipissing name for the three stars of the belt of Orion, *A'tawäämók*, 'they sail in company.'

² Howse's interpretation of Cree *ätcháák*, as 'other Being,' and Trumbull's explanation of the Natick *äná'kwûs* as 'he appears,' 'shows himself,' may be mentioned merely as examples of curious speculation.

³ Captain Smith says: "Their Dogges of that Country are like their Woolues, and cannot barke, but howle;" and the word given by Strachey with the meaning of 'to bark' means 'he makes a noise' (see *Cuttoundg*). The animals mentioned by Smith were doubtless of the species described by Lesson under the name of *Canis caraiibicus*, the dog observed by Columbus on one of the islands of the Lesser Antilles, and now very common in Peru, where it is held in contempt.

⁴ The Ojibwes use the word *animosh*, a derogative form, as the name for a dog, the simple form *anim* being employed only as an opprobrious epithet, in the same way that we sometimes use the terms "dog" and "cur" and the ancient Mexicans used the word *koyotl* (coyote, a congener of the dog).

⁵ Another Lenape name for dog, probably the introduced species, is *mówekáneü*, 'he eats bones,' a very apposite term.

The simple forms of the above names (all radical words), in which the *w* (not represented in the spellings given), which forms an integral part of the characteristic *m* of the word, was formerly pronounced (see Appendix C), were originally general terms for a 'wild animal,'¹ and were applied by the Indians specifically to the native dog from its usefulness to them as a beast of the chase and beast of burden; just as the Tupi of Brazil applied the name *tapiira*, 'wild animal,' to the European ox run wild; as the Kechua of Peru transferred the name *llama*, 'wild animal,' to a species of *Auchenia* from its value as a beast of burden; and as the English applied the name *deer* (A.-S. *deor*), 'wild animal,' to a species of *Cervus*, owing to its importance in the chase. They are, through the laws of Algonquian letter-change, doublets of: Ojibwe *-ässim*, Abnaki *-ässëm*, Virginia *-ässüm*, Natick and Narragansett *-äshim*, Micmac *-üssüm*, Lenape (Minsi dial.) *-ächûm*, nominal suffixes (never employed as independent words, except in the case of the Cree cognate *ättim*) denoting a mammiferous quadruped, a wild beast (but, by the Ojibwes, used with qualifying prefixes as names for the different varieties of the dog).

The cognation will be rendered more apparent by the following examples: Cree *wâ'pätim*, *wâ'pättim*, or *wâ'pästim*, 'white dog' (also 'white horse'), = Ojibwe *wâ'bässim*, 'white dog,' = Abnaki *wâ'bässëm*, 'white beast,' = Virginia *ópässüm*, 'white beast' (the opossum), = Natick *wâ'päshim*, 'white beast,' = Minsi *wâ'pächûm*, 'white beast.'

For Cree *t = r, l, and n* of the other Algonquian linguistic groups, see Rule (2); and for Cree *t, tt, and st = s, ss, sh, and ch* (Minsi), see Rule (9) and examples.

attonce (*ätöns*, for *ätüns*), arrow,² = Prairie Cree *ätús*, = Naskapi *ätúsh*, = Caniba *ärús*, = Lenape *ärúns*, *älúns*, (Western) *älúnth*, = Pamptico *ärúns*: < a root *ätw, ärw, alw, änw*, of unknown meaning. In some of the northern and western dialects the suffix is changed and the word becomes: Nipissing *änwi*, = old Nipissing *älwi*, = Shawnee *älwi*.

¹The early observers of the fauna of the northern parts of this country regarded the dogs which they saw in possession of the natives as animals that had been originally wild — a sort of mongrel wolves, that the Indians had domesticated. Josselyn (*Voyages*, p. 94) says of them that they were "begotten betwixt a *Wolf* and a *Fox*, or between a *Fox* and a *Wolf*, which they [the Indians] made use of, taming them, and bringing of them up to hunt with." Hariot (1590) states that he and his companions on Roanoke island occasionally ate "their [the Indians'] *Wolues* or *woluish Dogges*," as the latter came into their hands, and adds: "I have not set [them] downe for good meat." Strachey says of the Virginia animals that they "are not unlike those auneyent doggs called *cracutæ*, which were said to be engendred of a wolfe and a bitch."

²See Appendix D.

bagwanchybasson (*päkwa^mtshĭpisun*), a girdle. See *paqwantezun*.

cattapeuk (*katápeék*), spring (season). A loan-word from a dialect in which the form was *karápeék* < *kar*, 'fine,' 'beautiful' = Lenape *kar*, *kal*, = Abnaki *kal*, = Nap. *kwan*,¹ + the participial formative *-ápeek* denoting 'time when,' = Lenape *-ápeek*, = Abnaki *-ábĕk*, = Natick *-aⁿpek*, = Ojibwe *-ábĭg*. The word thus means 'when the weather is fine,' but is more accurately translated by French 'quand il fait beau temps.' The eastern Algonquian root *kar*, *kal*, seems to be related to the Cree radical *kataw*, 'to be beautiful,' 'fine.'

cotapesseaw (*kótäpĭsseú*), 'to overset, or a boat to turn keele up' (Strachey), literally, 'it becomes turned upside down.' < Tap. root *kótäp*, 'to turn in an exactly opposite direction,' = Wood Cree *kútûp*, = Ojibwe *gónäb*, = Lenape *kúlûp*, or *gúlûp*, = Caniba *kürĕp*. The root has also the following forms: Prairie Cree *kwétĭp*, = Nipissing *kwĕnĭb*, or *kwánäb*, = Natick *kwĭnûp*, = Narragansett *kwĕnûp*. The suffix *-isseu*, = Ojibwe *-isse*, = Natick *-isheu*, is foreign to Cree, and is borrowed from one of the other Virginia dialects.²

cuppotaw (*kûpû'teú*), deaf; lit. 'he (or she) is deaf' (in one ear only). In the Algonquian dialects, when more than one bodily organ of the same class (eyes, ears, legs, arms, etc.) is affected by any peculiarity, accident, ailment, or infirmity, the verbal adjective denoting the state or condition of such organs is put in a dual form, for which Abbé Cuoq has proposed the name of "duplicative," and which consists in a simple reduplication of the initial letter and the vowel of the root of the word. Sometimes, however, in order that, in certain cases, *quid pro quos* may be avoided and greater perspicuity be attained, the dual takes the form but not the signification of the frequentative, and sometimes, though rarely, that of the distributive.

The particle denoting the ear in animate verbal adjectives is, in Cree and Tap., *-te*, = Ojibwe *-she*, = Abnaki, Natick, and Narragansett *-se*, = Minsi *-che*. EXAMPLES: Cree *kakĕpĭtĕu*, 'he (or she) is deaf' (stone-deaf), = Ojibwe *gagĭ'bĭshĕ*,³ = Abnaki *kakĕ'pĕšĕ*, = Natick *kakû'p'seú*, = Minsi *gegĕ'p'cheú*; all < root *kĭp*, *gĭb*, *kĕp*, *kûp*, 'to shut up,' 'close' or 'obstruct.'

¹ Found in a Virginia name for rainbow, *qwannacut* (Strachey), for *kwannáküt*, 'it is of a beautiful aspect.'

² See Appendix E.

³ The Nipissings, through association with the Crees, have thrown aside the Ojibwe suffix *-she* and adopted the Cree, minus the terminal verbal suffix *u*, which, in Ojibwe, has been lost.

cutssenepo, cuchenepo, woman (nickname); by assibilation of $t < k\hat{u}t\acute{e}n\acute{e}p\acute{o}$, a loan-word $<$ Rap. $k\acute{e}r\acute{e}n\acute{e}p\acute{o}$ (contracted to $k\acute{r}\acute{e}n\acute{e}p\acute{o}$), for $k\acute{e}r\acute{e}n\acute{e}p\acute{e}u$, water-carrier, lit., 'she carries water'; $<$ root $k\acute{e}r\acute{e}n$, = Lenape $g\acute{e}l\acute{e}n$, = Natick $k\acute{e}n\acute{u}n$, 'to carry,' and the intrans. vb. suffix $-p\acute{e}u$, denoting (according to the root) action in, upon, with, or by water. For change of vb. suffix $-p\acute{e}u$ to $-o$, compare (as written by the English in Virginia) $w\acute{i}ngap\acute{o}$ for $w\acute{i}ngap\acute{e}u$, friend, lit., 'well-disposed man,' and $marap\acute{o}$ for $m\acute{a}rap\acute{e}u$, enemy, lit. 'bad man.' Some other by-names of the same character for woman are: Caniba $m\acute{a}na^n d\acute{a}g\acute{w}\acute{e}su$, 'gatherer of fir-branches'; Prairie Cree $k\acute{i}sk\acute{i}t\acute{a}'s\acute{i}s$, 'short breeches,' or 'pantalets'; and Quiripi $k\acute{e}'r\acute{e}k\acute{w}\acute{e}b\acute{u}s$, 'tied about the head,' probably from some peculiar style of arranging the hair.

cuttoundg ($k\hat{u}tu^n ju$),¹ 'to bark' (Strachey); lit. 'he makes a noise,' a doublet of Rap. $k\acute{a}r\acute{u}su$, 'he speaks,' found in the iterative form $k\acute{a}k\acute{a}r\acute{u}su$, 'he speaks at some length'; a word that has descended to us, in the spelling "cockarouse," as the title of a Virginian *wir\acute{o}ance's* counsellor.

kesshekissun ($k\acute{e}'sh\acute{e}k\acute{i}'s\acute{u}n$), 'to laugh' (Strachey); through assibilation of $t > ts > sh^2 < k\acute{e}'t\acute{e}k\acute{i}'s\acute{u}n$, which has the termination of the 1st and 2d pers. sing. (Cree $-s\acute{i}n$, Lenape $-si$, Ojibwe $-s$), the 3d pers. being $k\acute{e}'t\acute{e}k\acute{i}'su$, 'he (or she) laughs,' = Lenape $g\acute{e}'l\acute{u}k\acute{i}'su <$ root $k\acute{e}t\acute{e}k$, $g\acute{e}'l\acute{u}k$, 'to laugh,' but, primarily, 'to tickle,' or 'be tickled,' as in Wood Cree $k\acute{i}th\acute{u}k$, Prairie Cree $k\acute{i}y\acute{a}k$, Ojibwe $g\acute{i}n\acute{a}g$, Nipissing $k\acute{i}n\acute{a}k$, and Menomini (by assib. of the guttural characteristic k)³ $k\acute{i}n\acute{a}tsh$. The change of sense from cause (tickling) to effect (laughter) is quite natural.

mattoume ($m\acute{a}t\acute{u}m$, apocop. form of $m\acute{a}t\acute{u}m\acute{e}n$), the seed of a kind of grass which "they use for a dayntie bread buttered with deares suett" (Strachey);⁴ = Rap. $m\acute{a}r\acute{u}m\acute{e}n$,* not on record as an independent word,

¹ See Appendix F.

² For $sh = ts$, assib. of t , compare the Virginian word $k\acute{e}ssh\acute{e}m\acute{a}k$, 'poor,' 'weak' (Strachey), for $k\acute{e}'t\acute{e}m\acute{a}'ki <$ root $k\acute{e}t\acute{e}m\acute{a}$, 'to be poor,' 'wretched,' 'miserable,' = Abnaki $k\acute{e}t\acute{e}m\acute{a}$, = Lenape $g\acute{e}t\acute{e}m\acute{a}$, = Natick $k\acute{u}t\acute{u}m\acute{a}$, = Cree and Ojibwe $k\acute{e}t\acute{e}m\acute{a}$.

³ Such assibilation of the guttural k occurs occasionally in other Algonquian dialects, and is common in Montagnais and Naskapi (Cree), in which we find $tshir$ and $tshil$ for kir and kil , 'thou,' $tshino$ for $kino$, 'long,' $n\acute{i}tshik$ for $nikik$, 'otter,' etc., etc. We find it also in Narragansett, in the word $sachim$ ($s\acute{a}tsh\acute{i}m$), for $s\acute{a}kim$, and in Pequot $s\acute{i}njum$ ($su^n d\acute{j}\acute{u}m$) for $su^n g\acute{u}m$, = Abnaki $sa^n g'ma^n$, = Lenape $s\acute{a}k\acute{i}m\acute{a}u$. The same phonetic phenomenon, as is well known, is found likewise in English, in such words as $thatch$ ($thatsh$) for $thak$, $chin$ ($tshin$) for kin (Anglo-Saxon cin), etc.

⁴ The grain was probably wild rice, the seed of *Zizania aquatica*, which grows along the marshy borders of some of the Virginia rivers, and was doubtless the Virginia "reed" mentioned in Hakluyt as bearing "a seed almost like unto our rice or wheat, and being boiled is good meat."

but found in combination in *ápärüménán*,¹ defined by Strachey as 'parched wheat,' *i. e.*, Indian corn, which, in early times, was called 'wheat' in Virginia; = Abnaki *mälómën*, a grain of wheat, = Lenape *mälúm* (for *mälúmën*), a grain of wheat, = Old Nipissing *mälómën*, a grain of wild rice, = Ojibwe *mänómîn*, *mûnómîn*, a grain of wild rice: < root *mätú*, *märú*, *mäló*, *mänó*, *mûnó*, *mëno*, corrupt forms of *mërú*, *mëlü*, *mëno*, *mïthó*, *mïyo*, 'good,' 'fine,' 'excellent,' + *-mën*, *-mîn*, 'seed,' 'grain'; > *Menomini*, 'wild-rice people.'

matatsno (*metétänó*),² the tongue, < *m*, indef. prefix, + *tétänó*, = Wood Cree 'téthänii, = Prairie Cree 'tëyänii, = Ojibwe 'dénänii, = Menomini 'tä'nunú. In some dialects the word has a shorter form: Miami 'lá'ni, = Shawnee 'láni, = Lenape 'rä'nu, 'lä'nu, 'läno, = Caniba 'rä'ru, = Mohegan 'nä'no, = Natick 'nä'n, = Nanticoke 'lánu, = Micmac 'lé'nu, = Sauk 'nánëwë.

mussaangegwäk (*mûsa''djigéwäk*),³ 'maneaters' (Strachey); lit. 'they eat much' (inanimate food), = Cree *mîsätjikéwak*.

nahapue (*nähäpiu*), 'to dwell' (Strachey); lit. 'he (or she) is well (or comfortably) seated (or placed),' = Cree *nühäpiu*, = Nipissing

¹ From *apen*, 'he (or she) cooks' (in any manner), from which, by separating the root, *ap*, and verbal suffix, *eu*, and inserting the word *märümën* (with regular loss of *m* in composition), we have *ápärümënéu*, 'he (or she) cooks corn' > *ápärüménán*, 'cooked (parched) corn.' It would appear from this word and the Tap. *mätümën* (which is simply borrowed with change of *r* to *t*), that *märümën* was anciently a name for Indian corn in Virginia, and afterward transferred to wild rice, and another term, (*päl'kütä'u*, or *päl'gätóu*) selected for corn. Their meaning would make the above-mentioned cognate names apposite for any kind of grain useful to the Indians, and so, perhaps, their specific application was not always definite. Carver (*Travels*, 1788) gives *mëlómîn* as the old Nipissing term for Indian corn, although the name (usually spelled *mälúmin* or *mälómîn*) was usually, in that dialect, that of wild rice.

² The second *t* here corresponds to the Cree *th*, *y*, *r*, *l*, and *n* series of linguo-dentals.

³ This Virginia word finds a place here because it presents a phonetic peculiarity common to Cree and Ojibwe, but not found in the dialects of the Abnaki, Lenape, and Massachusetts groups, and that is the assibilation ("softening" — Howse) of the initial letter *t* or *d* of the suffix of the inanimate indefinite form of certain active verbs. Trumbull, in a paper on "The True Method of Studying the North American Languages," regards the *j* (Ojibwe) or *j* or *sh* (Cree) following the letter *d* or *t* as a "characteristic of energetic action." Such, however, is by no means the case, since this assibilation takes place mostly in verbs in which the particle that modifies their meaning in the animate and inanimate transitive forms, expresses, in the majority of cases, what Howse calls a "mitigated" degree of energy, or no forcible action whatever, such as thinking, loving, tasting, seeing, hearing, etc. The reason why the names of certain tools end in *-gän*, and those of others terminate in *-djigän* or *-tsihgän* in Ojibwe and Cree is extremely simple, but would require too much space for its explanation here.

nääpi, = Ojibwe *nääbi*. The adverbial prefix *näh, nä*, 'well,' 'properly,' 'skilfully,' is found only in the Cree and Ojibwe groups.

nimatewh (*nimä'teü*), a man, = Rap. *nima'rouü* (for *nimä'reü*), = Mohegan *nimä'neü*; a loan-word from the Rap. dialect, with change of *r* to *t*.

Nottoway (*Nä'towéu*), an Iroquois Indian, = Cree *Nä'towéu*, = Nipissing *Nä'towé*, = Ojibwe *Nä'dowé*.

The Cree word is formed from the auxiliary root *nät* (which, as a prefix, gives the meaning of 'to go in search of' whatever is specified in the verb) and the verb *móweü*,¹ 'he eats flesh-food.' The word would thus mean 'he goes to seek flesh to eat,' an assertion that might naturally be made of a person regarded as a cannibal; and that the Iroquois were anthropophagi was an opinion generally held by the Algonquians. *Nä'towé* or *Nä'dowé* would thus be a loan-word in the Ojibwe dialects, in which the verb *móweü* does not exist, but is replaced by *ämwá*, a word from the same root (*mo, mu*) with a prosthetic vowel.

opotenaiok (*ópätä'niäk*), pl. of *ópätäni*, 'white-tail,' the bald eagle (*Haliaeetus leucocephalus*), = Lenape *wápälä'ne*, (Unami dialect) *ópälän*. See *ottaneis*.

otakeisheheis (*otäkishíhi*), bowel, gut, intestine, lit. 'his (or her) bowel'; = Prairie Cree *'tä'kísii*, = Wood Cree *'tú'kusii*, = Ojibwe *'nä'gij*, = Ottawa *'nä'gísh*, = Nipissing *'nä'gísh*, = Old Nipissing *'lä'kísh*, = Lenape *'ä'k'si*, *'lä'k'si*, *'lä'k'shi*, = Natick *'nä'kûs*, = Narragansett *'nä'k's*.

otaus (for *otous* = *otús*), a woman's breast (*mamma*); lit. 'her breast'; the simple form of a radical, *tos, tus*, or *tosh*, found reduplicated in Cree *'totós*, or *'totús*, and Ojibwe *'totósh*.²

ottaneis (*otäni*), the tail of a bird; lit. 'its tail'; = Cree *'täni*, = Caniba *'rä'ni*, = Lenape *'rä'ne*, *'lä'ne*, = Ojibwe *-nä'ni* (suffix), = Menomini *-nám* (suffix), = Natick and Narragansett *-nä'nu* (suffix).³

ottawm (*otä'm*, apocop. < *otä'män*),⁴ defined by Strachey as 'earth,' but really a name for colored clay such as is used by the Indians as a

¹ Algonquian roots with the initial *m, n*, or *w*, discard such letter when, in composition, they are preceded by another root.

² Perhaps a dual form denoting two of a kind. A similar reduplication is found in the name for the eyebrow; Ojibwe *mamá*, = Abnaki *maⁿmaⁿ*, = Lenape *mamáwon*, = Natick *momóin*.

³ One of the Virginia names for a turkey-cock given by Strachey is *aspanno*, an apocopated form of *äspä'näni*, 'he raises the tail.' The word belongs to a Nap. dialect.

⁴ This word belongs to the *th, y, r, l*, and *n* series of Cree linguo-dentals.

body-pigment: = Rap. *orâ'män*, = Nap. *onâ'män*,¹ = Ojibwe *onâ'män*, = Shawnee *olámän*, = Caniba *ura'män*, = Menomini *onámân*, = Lenape *wurámän*, *wulámän*, = Narragansett *wunám*, = Prairie Cree *wiyâ'män*.

The root of these words is *thâm*, *tâm*, *yâm*, *râm*, *lâm*, and *nâm*; the suffix *-än* is a formative, which is always discarded when the terms are used attributively; and the prefixed vowel is simply expletive. This radical apparently corresponds in meaning to the Aryan root *pig*, 'to color,' found in the Latin word *pigmentum*, and the formative *-än* to the *-mentum* of that term. Since red is the favorite color of the Indians, the name is applied by them specifically to paint of that hue (usually ferruginous clay naturally red, or the same material of a yellow color made red by roasting). When it becomes necessary to designate pigments of other colors (the Algonquian scale of which, at least, is very limited), the prosthetic vowel is dropped and the proper adjective prefixed, as, for example: Abnaki, *wâ'bílâ'män*, 'white paint,' Ojibwe *ósanâ'män*, 'yellow paint,' etc. The above words, then, may without doubt be regarded as equivalent to the Latin term *pigmentum*, and the English term *paint*.

outacan (*utâ'kän*),² a dish (primitively, a dish made of bark); = Wood Cree *uthâ'gän*, = Prairie Cree *oyâ'gän*, = Montagnais *urâ'gän*, = Ojibwe *onâ'gän*, = Old Nipissing *ulâ'gän*, = Caniba *ura'gän*, = Penobscot *ulâ'kän*, = Lenape *urákän*, *ulákän*, = Natick *wunâ'gän*, = Narragansett *wunâ'gän*, = Mohegan *wânâ'kän*.

These names for one of the most primitive of aboriginal household utensils are of very peculiar formation, and may, perhaps, be regarded as radical words. The prefixed vowel is simply expletive, and the suffix *-âgan* denotes a 'utensil.' This leaves as a basis for the formation of the word an active verb consisting of a consonant and one vowel, *e*, or per-

¹ Found in *Onawmanient*, a name understood by Captain Smith and others to be that of a place on the Potomac, and now preserved in the form of Nominy as the designation of a bay and village. The name is evidently personal, and the word stands for *Onâ'mäninwî*, 'he who paints' (i. e., himself). The term was perhaps applied by the Potomac river Indians to the warriors of the locality, individually, from the extraordinary and fantastic manner in which they decorated themselves with war-paint. On the 16th of June, 1608, while Smith and a party were exploring the Potomac, two Indians guided them into what is now called Nominy bay, "where," says the chronicler of the event, "all the woods were laid with Ambuscadoes to the number of 3 or 400 Salvages; but so strangely painted, grimed, and disguised, . . . as we rather supposed them so many divels."

² This word belongs to the *th*, *y*, *rl*, and *n* series that differentiates Cree into dialects.

haps two vowels, *eu*. This would make the root of the word simply a consonant! ¹

paqwantewun (*päkwáⁿtehún*), 'leather that covereth their hips and secretts' (Strachey).² This word is cognate with Cree *päkwá'tehún*, a girdle. The root *päkw*, 'to wind about' or 'around,' is confined to the dialects of the Cree group. The particle *-aⁿt* (Cree *-ât*) denotes repetition, and, when used as a prefix, is the exact equivalent of Latin *re-*. The nominal suffix *-hún* (Ojibwe *-ón*, *-hón*, = Natick *-hóun*, = Abnaki *-hún*) is from the intransitive (sometimes reflective) verb suffix *-húw* (Ojibwe *-ó*, *-hó*, = Natick *hóu*, = Abnaki *-hú*), denoting the action or manner of wearing some article of apparel or bodily adornment (ear-rings, bracelets, finger-rings, etc.), or of carrying some object that aids or affords relief to the body or some part of it (as a cane, tooth-pick, etc.). The word describes an article of attire which, owing to the part of the body upon which it was worn, had to be frequently changed in order to assure cleanliness.

The Virginia name *päkwáⁿtshípísun*, for a girdle or sash, is from the same root, + *-aⁿtsh*, 'again,' + *-písun*, 'tie,' or 'band' < anim. adj. suffix *-písu*, 'tied.'

puttawus (*pütéwús*), a feather mantle;³ from a root *püt*, which is possibly a weak form of the Cree root *pust*, 'to put on,' 'invest' (said of apparel), a radical which has no cognate in any other Algonquian group of

¹ The rule (not given in grammars) for forming the names of 'utensils' is this: If, to an intransitive verb, we add the suffix *-ákeu*, *-ágeu*, *-áke*, or *-áge* (according to dialect), we shall form another intransitive verb which asserts that the subject *makes use of something for the purpose indicated by the root*. By changing the verbal termination *-e* or *-eu* into *-án*, we shall have the name of an object *used for something* — a *utensil*. For example: Virginia *ótáméu*, 'he aspires,' 'draws with the mouth,' hence 'drinks,' > *ótámá'keu*, 'he uses for drinking,' > *ótámá'kän*, 'used for drinking,' a 'drinking *utensil*,' or, as Strachey defines it, 'a can or any such like thing to drink in'; a word cognate with Natick *wütámá'gän* and Abnaki *üdämaⁿ'gän*, a pipe. As is well known, Europeans, in the seventeenth century, spoke of "drinking" tobacco, instead of smoking it, and so did the Indians, and, in some of the Algonquian dialects, "to drink" and "to smoke" are expressed by the same verb. The Virginian word *tomahawk*, which our dictionaries compare with *tä'mähikän* ('axe'), a coradicate, but not cognate word, is formed by the same rule that is given above: *tä'mähä'm*, 'he cuts' (something inanimate), > *tä'mähä'keü*, 'he uses for cutting,' > *tä'mähä'kän* (apocop. to *tä'mähä'k*), 'used for cutting,' a 'cutting *utensil*.'

² Strachey describes these "secret-aprons," as they have been called, as composed of "long blades of grass or leaves of trees or such like under broad baudricks of leather, which covers them behind and before."

³ Strachey uses this word in an account of a visit which he paid to the squaw of the deposed ruler of Tapehanek.

dialects: > *pû'teu*, 'he (or she) puts on,' > an. adj. *pû'tewû'su*, 'put on'; 'a put-on,' a 'vesture.' Adjectives are often used substantively in Algonquian.

taw (*tâw*), 'in the middle' (root); = Cree *tâw*, = Ojibwe *nâw*, = Abnaki *nâw*, = Narragansett *nâw*, = Lenape *râw*, *lâw*, = Shawnee *lâw*. DERIVATIVES: Tap. **nutlawutindg** (*nêtâwûtîndj*), 'my middle finger,' = Cree *ni tâwîtsîtsîsh*, = Ojibwe *nîn nâwîñî'ndj*, = Lenape *nêrâwûrî'ntsh*, *nêlâwûlî'ntsh*.

tindge (*'tîndj*), hand, finger, = Ojibwe *'nîndj*, = Potawatomi, *'nîntsh*, = Lenape *'rîntsh*, *'lîntsh*, (Western) *'lîndj*, = Menomini *'néntsh*, = Nanticoke *'lîntz* = Rap. *'rîntsh*,¹ = Natick *'nîtsîsh*, = Narragansett *'nîtsîsh*, = Caniba *'rêts*, = Penobscot *'lîtsîsh*, = Milicite *'lêdj*, = Cree *'tsîtsîsh*, *'tsîtsîj* (through assibilation, due to assimilation, from an original *'tîtsîsh*, or *'tîtsîj*, with which compare the nasalized Tap. *'tîndj*, or *'tî'ndj*). DERIVATIVES: **meitinge** (*mitîndj*), 'hand'; **nummeisutteing** (*nêmîsîûtî'ndj?*),² my forefinger, lit. 'my betraying (making known) finger'; **nutlawuting** (*nêtâwûtîndj*), my second finger, lit. 'my middle finger'; **ohtindge** (*otîndj*), crab's claw, lit. 'its hand'; **oteingas** (*otîndjês*), glove,³ lit. 'his (or her) little hand'; **uketeqwaiuttindg** (*okê'têkwêûtîndj*), his thumb, lit. 'his big head-finger.'

top, tap (*tâp*), 'alternately,' 'again and again' (root); = Cree *tâp*, = Ojibwe *nâb*, = Nipissing *nâp*, = Caniba *na'p*, = Natick *na'p*, = Lenape *râp*, *lâp*, = Rap. *râp*, = Niantic > *ya'p*. DERIVATIVES: **Topahanoek** (*Tâpêhâ'nêk*), 'the stream that ebbs and flows'; a word in which the formative *-hânêk* is borrowed from another dialect. **uttapaantam** (*tapântâm*, with prosthetic vowel), deer (*Cervus virginianus*), = Rap. *rapântâm*, defined as 'venison.' *Tapântâm* means 'he chews once again,' and distinguishes the deer (the only ruminant with which the Virginia Indians were acquainted) as the 'cud-chewer.'⁴ **tapaantaminais**, a

¹ Found in *nekerînskeps*, 'finger-ring,' a misspelling of *nâ'kêrî'ntshêpîsun*, lit. 'hold-finger tie (or band).'

² The root of this word, written simply *mis* (with a long vowel) in the original seems to be the Cree radical *misî*, 'to betray,' 'to make known.' There is no other Algonquian root of similar spelling that would make any sense in connection with the name of the index-finger, which, in some dialects, is called the 'pointing finger.'

³ This same metaphor is found in other dialects, as in the word for mitten, which in Caniba is *mêrê'tsês*, and in Milicite *mû'ldjês*, both meaning 'little hand.' The Ojibwe name for glove or mitten is *mîndjîkâwân*, 'artificial hand.'

⁴ The Algonquians do not, as a general thing, seem to have observed the cud-chewing habit of our native ruminants, and so the words descriptive of the operation are usually of missionary formation. Père Lacombe, for the Cree, has *mâ'mâkwâ'tshîkêpâ'y'iu*, 'he keeps crushing with the teeth.' The word constructed by Eliot was *ouchittamau* (*a'w'tshîtsî'tâ'mêu*), which, without the suffix *-eu* (which destroys the signification) would mean 'he chews again,' 'he re-chews.'

string of cylindrical copper beads ("bugles").¹ The word is from the root *tap*, 'in alternation,' 'in succession' (on a string), and, apparently, *-ä'n'to* (for *-än'to*), 'strange,' 'mysterious,'² *-mün*, 'bead,' and the diminutive suffix *-és*.

uttocannoc (*otókänä'k*, for *otótäkä'näk*), pl. of *otótäkä'n*, a wing, = Prairie Cree *otá'täkwä'n*; but the following Algonquian words for a bird's wing are coradicate with Cree *'tikkógän*, the armpit or axilla:³ Ojibwe *'ningwígän* (< *'nī'ngwi*, armpit), = Miami *'längwä'nä* (< *'längüngi*, armpit), = Caniba *'rëgwána* (< *'rë'gwi*, armpit), = Shawnee *'lë'kwa*, = Lenape *'rä'nkwän*, *'lä'nkwän*, (Western) *'lä'ngwün*, = Menomini *'náchka'kwän* (< *'nä'chki* armpit).

weisqwaput, nu (*nëwiskwepítáu*,⁴ 'I wind (or wrap) him (or her) up'; = Cree *ni wiskwepítáu*, = Lenape *nëwiskwepíláu*, = Natick *nëwis-kwepínáu*: < root *wiskw*, 'to wind up,' 'wrap up,' + the animate transitive termination (1st and 2d per.), Cree and Tap. *-pi-tau*, = Lenape *-pi-lau*, *-pi-rau*, = Natick *-pi-nau*, denoting, according to the root (1), the action of 'pulling,' and (2) that of 'tying.'⁵

wintuc, wintuccum (*wintük*, *wintükúw*), a ghou!,⁶ = Cree *wit-tików*, = Ojibwe *wíndigó*; in the mythology of the Crees and Ojibwes, a gigantic monster in the form of a man, who feeds upon human flesh.

¹ This "Chayne with long lyncks of copper which they . . . accompt a jolly ornament" is mentioned by Strachey in an account of a visit that he paid to the squaw of the deposed ruler of Tapehanek.

² Copper was naturally a strange material to the Virginia Indians, who prized it very highly, and who doubtless obtained their supply of it indirectly, by barter, from the Lake Superior region. The Virginia name for the metal, *mätä'ssin*, meaning 'on a stone,' shows that the first specimens that were exhibited to them were adherent to their rocky matrix. Glass was another mysterious or supernatural substance, and hence the Ojibwe name for a glass bead, *mä'nit ömínë's*, 'mysterious little bead.'

³ They hence correspond to Greek $\pi\tau\acute{\epsilon}\rho\upsilon\zeta$, and Latin *ala*, a 'wing,' with reference to the wing-joint.

⁴ This verb was generally used by the Algonquians with reference to the preparation of a corpse for burial, the preliminary winding it up in mats or skins.

⁵ The particle *-pi*, before the suffix of active transitive verbs of a certain conjugation 'scheme' denotes primarily the action of 'pulling' — an exertion of the *arm*; whence, perhaps, the name of that member, *pit*, 'the puller.' The Algonquian notion of 'tying' was that of 'pulling together,' as in English, in which, as is well known, the verbs 'to tug' and 'to tie' are from the same base.

⁶ This word is printed 'fool' in the *Dictionarie*, through the misreading, by a copyist, of a word written 'gool' for 'ghoul.' Through like misreadings, we find, as English definitions, 'an otter' for 'another,' 'aunts' for 'ants,' an 'owl' for a 'cove,' 'a rose' for 'he rose,' and a 'crome' for a 'crane.'