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See. Page 403

For Notice of

Oliver Williams' Grammar  
of the Indian Tongue -

For a derivation of the word  
Sant'Pes - see page 60.

For a derivation of the word  
Cannad - see page 51.

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NO. III.

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WORDS, PHRASES,

AND

SHORT DIALOGUES,

IN THE LANGUAGE OF THE LENNI LENAPE, OR DELAWARE  
INDIANS.

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BY

THE REV. JOHN HECKEWELDER,

OF BETHLEHEM.

PPICN

## WORDS, PHRASES, &c.

OF THE LENNI LENAPE, OR DELAWARE INDIANS.

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- N'mitzi, *I eat.*  
N'gáuwi, *I drink.*  
N'wachpácheli, *I awake.*  
N'ménne, *I drink.*  
N'papommissi, *I walk.*  
N'gagelicksi, *I laugh.*  
N'mamentschi, *I rejoice.*  
N'dáschwil, *I swim.*  
N'manúnxi, *I am angry.*  
N'mikemósi, *I work.*  
N'dellachgusi, *I climb.*  
N'nanipauwi, *I stand.*  
N'lemáttáchpi, *I sit.*  
Nópo, nóchpo, n'hóppo, *I smoke.*  
N'schíveléndam, *I am sorry.*  
N'gattópuí, *I am hungry.*  
N'gattósomi, *I am thirsty.*  
N'pálsi, *I am sick.*  
Nolamálsi, *I am well.*  
N'nipitíne, *I have the tooth-ache.*  
N'wilíne, *I have a head-ache.*  
N'wischasi, *I am afraid.*  
N'wiquíbhalla, *I am tired.*  
N'tschittanési, *I am strong.*  
N'schawússi, *I am weak, feeble.*  
N'túppocu, *I am wise.*  
N'nanólhand, *I am lazy.*  
N'pomóchksi, *I creep.*

- N'dellemúske, *I am going away.*  
 N'gattúngwan, *I am sleepy.*  
 Oténink n'da, *I am going to town.*  
 Gelóltowak, *they are quarrelling.*  
 K'dahólel, *I love you.*  
 Kschingálel, *I hate you.*  
 Ponihí, *let me alone.*  
 Pallí áal, *go away.*  
 Gótschemunk, *go out of the house.*  
 Ickallí áal, *away with you.*  
 Kschaméhella, *run.*  
 Ne nipauwi, *stop there.*  
 Undach áal, *come here.*  
 Kpáhi, *shut the door.*  
 Tauwúnni, *open the door, lid, &c.*  
 Pisellissu, *soft.*  
 Písalatúlpe, *soft-shelled tortoise.*  
 Kulupátschi, *otherwise, on the other hand, else, however.*  
 Nahaliwi, } *both (of them.)*  
 Eiyeliwi, }  
 Leu, *true.*  
 Attáne léwi, *it is not true.*  
 Alla gaski lewi, *it cannot be true.*  
 Bischí, bíchihk, *yes, indeed, (it is so).*  
 N'wingalláuwí, *I like to hunt.*  
 N'winggí mikemósi, *I like to work.*  
 N'schíngí mikemósi, *I don't like to work.*  
 N'winginámuen, *I like it.*  
 N'wingándammen, *I like the taste (of it.)*  
 N'wingachpíhn, *I like to be here.*  
 N'schíngachpíhn, *I dislike being here.*  
 N'mechquihn, *I have a cold, cough.*  
 Undach lénni, *reach it hither.*  
 Undach lennemáuwil, *reach it to me.*  
 N'gattópui, *I am hungry.*  
 N'gattosomi, *I am thirsty.*  
 N'wíquihilla, *I am tired, fatigued.*



N'tschitannéssi, *I am strong.*  
 N'schauwihilla, *I am weak, faint.*  
 N'wischâsi, *I am afraid.*  
 N'daptéssi, *I sweat.*  
 N'dágotschi, *I am cold, freezing.*  
 N'dellennówi, *I am a man.*  
 N'dochquéwi, *I am a woman.*  
 N'damândommen, *I feel.*  
 N'leheléche, *I live, exist, draw breath.*  
 Lécheen, *to exist, breathe, draw breath, be alive.*  
 Lechéwon, *breath.*

*Note.* As we would ask a person whom we had not seen for a long time: "Are you alive yet?"—or, is such and such a one yet alive? the Indian would say:

Ili kleheléche! *do you draw breath yet?*

Ileheléche ili nítis, N. N.? *does my favourite friend N. N. yet draw breath?*

Gooch ili lehelécheu? *does your father draw breath yet?*

Gáhaweess ili lehelecheu? *does your mother draw breath yet?*

N'tschu! *my friend!*

N'tschútti, *dear, beloved friend.*

Nítis, *confidential friend.*

Geptschat, *a fool.*

Geptschâtschik, *fools.*

Leppóat, *wise.*

Leppoou, *he is wise.*

Leppoátschik, *wise men, wise people.*

Sókelaan, *it rains.*

K'schilaan, *it rains hard.*

Pélelaan, *it begins to rain.*

Achwi sókelaan, *it rains very hard.*

Alla sókelaan, *it has left off raining.*

Peelhácquon, *it thunders.*

Sasapeléhelleu, *it lightens.*

Petaquíechen, *the streams are rising.*

M'chaquiéchen, *the streams are up, high.*

Choppécat, *the water is deep.*

Meetschi higihelleu, *the waters are falling.*

Síchilleu meétschi, *the waters have run off.*

Tatekúppecat, *shallow water.*

Gahan, *very low water, next to being dried up.*

K'schuppéhelleu, *a strong current, riffle.*

Pulpécat, *deep dead water, as in a cove or bay.*

Clampéching, *a dead running stream, the current imperceptible.*

Kscháchan, *the wind.*

Ta úndchen? *from whence blows the wind?*

Lowannéunk úndchen, *the wind comes from the north.*

Schawannéunk úndchen, *the wind comes from the south.*

Schawanáchen, *south wind.*

Lowannáchen, *north wind.*

Wundchennéunk, *in the west.*

Gachpatteyéunk, *in the east.*

Moschhácquot, *a clear sky.*

Kschiehpécat, *clear water, clear pure water.*

Achgumhóquat, *cloudy.*

Páckenum, *dark, (very).*

Pekenink, *in the dark.*

Pisgeu, *it is dark.*

Pisgéke, *when it becomes dark, (is dark).*

Mah! *there, take it!*

Yuni, *this.*

Nanni, nan, *that.*

Wullih, *yonder.*

Wáchelemi, *afar off.*

Wáchelema? *is it afar off, a great way off?*

Péchuat, *near, nigh.*

Pechuwíwi, *near, (not far off.)*

Pechútschi, *near.*

Pechu lennitti, *directly, presently.*

Pechu, *soon, directly.*

Alige, *if so, nevertheless.*

Alige n'dallemúsca, *I will go for all, nevertheless I will go.*

Yu úndachqui! *this way, to this side!*

Icka úndachqui, *to yon side.*

Ickalli úndachqui! *still further on that way!*

Wullih! *yonder!*

Wullih táh! *beyond that!*

Pennó wullih! *look yonder!*

Nachgiéchen, *it has hit against something, (cannot move or be driven forward), as a joice, a pin in a building.*

Clagáchen, *it rests on something in the water, is grounded.*

Clagachen amóchol, *the canoe is aground, rests on something.*

Clagáchen aschwitzan, *the raft has grounded.*

Tauwihilla, *sunk, it has sunk.*

N'dámchol k'tauwihille, *my canoe sunk.*

Gachpattol amóchol, *take the canoe out of the water.*

Gachpallátam, *let us get out and go on shore.*

Pusik! *embark! (ye).*

Pusil! *embark! (thou).*

Wischiksil! *be thou vigilant, quick, in earnest and exert thyself!*

Wischiksik! *be ye vigilant, in earnest, quick! (about it).*

*Note.* The word wischiksi or wischixi is by the white people interpreted as signifying "be strong," which does not convey the true meaning of this word, it comprehends more; it asks for exertions to be made, to fulfil the object.

N'petalogálgun! *I am sent as a messenger!*

N'sagimáum petalogálgun yu pétschi, *my chief has sent me as a messenger to you.*

Matta nutschquem'páwi, *I am not come for nothing, (meaning, being on an errand).*

Pechu k'pendammenéwo wentsche payan, *you will soon hear why I am come here.*

Tschingetsch kmátschi? *when do you return home again?*

Sédpook ! *at day break !*

N'dellgun lachpi gatta páame, *I was told to hasten, and return quickly.*

Lachpi, *quick, (without delay).*

N'mauwi pihm, *I am going to take a sweat (at the sweat house).*

N'dapi pihm, *I am come from sweating (from the sweat house).*

N'dapelláwi, *I am come from hunting.*

N'dápi notamæsi, *I come from taking fish with the spear.*

N'dápi áman, *I come from fishing with the hook and line.*

N'dápi achquáneman, *I come from bush-net fishing.*

Notameshican, *a fishing spear, gig.*

Aman, *a fish hook.*

Achquáneman, *a bush net.*

Apatschiáne, *when I return.*

Góphammen, } *to shut up any thing close, a door, &c.*  
K'páhammen, }

Kpáhi, *shut the door.*

Kpáskhamen, *to plug up tight.*

Tauwún. *open the door.*

Tauwúnni, *open the door for me.*

M'biák, *a whale, (fish).*

Yuh' allauwítan ! *come, let us go a hunting !*

Nelema n'metenaxíwi, *I am not yet ready.*

K'metenaxi yúcke ? *are you now ready.*

Nélema ta ! *not yet !*

Pechu lenitti, *by and by.*

Laháppa pehil ! *wait a little for me !*

Nelema n'gischambila niwash ! *I have not yet done tying up my pack !*

Yúh' yehúcke allemuskétam ! *well now let us go on !*

Schuck sokeláan gachtáwi ! *but it will rain !*

Quanna ta ! *even if it does, no matter if it does !*

Alla kschilänge, *when the shower is over.*

Ta hatsch gemauwikéneen ? *at what place shall we encamp ?*

- Wdiungoakhánnink, *at the white oak run.*  
 Enda gochgochgáchen, *at the crossing, fording-place.*  
 Enda tachtschaunge, *at the narrows, (where the hill comes  
 close on the river).*  
 Meechek achsinink, *at the big rock.*  
 Gauwáhenink, *at the place of the fallen timbers.*  
 Sikhéunk, *at the salt spring.*  
 Pachséyink, *in the valley.*  
 Wachtschúnk, *on the hill.*  
 Yapéwi, *on the river bank.*  
 Gámink, *on the other side of the river.*  
 Eli shíngeek, *on the flat, (level upland).*  
 Mahónink, *at the lick, (deer lick).*  
 Oténink, *in the town.*  
 Tekenink, *in the woods.*  
 Hachkihâcanink, *in the field.*  
 Pockhapóckink, *at the creek between the two hills.*  
 Menatheink, *on the island.*  
 Enda lechauhânné, *at the forks of the river.*  
 Enda lechauwiechen, *at the forks of the road.*  
 Sakunk, *at the outlet of the river, (mouth of the river).*  
 T'huppecúnk, *at the cold spring.*  
 K'méshe? *did you kill a deer?*  
 Atta, n'palléha! *no, I missed him!*  
 Yuh' alláçqui! *what a pity!*  
 Biesch knéwa? *then you did see one?*  
 Nachen n'néwa achlúch, *three times I saw deer.*  
 Quonna eet kpúngum machtít, *perhaps your powder is  
 bad.*  
 Na leu, *that is true, so it turned out to be.*  
 Achtschingi pockteu, *it scarcely took fire.*  
 Achtuchúke wénnan? *are there plenty of deer where you  
 was?*  
 Atta ta húsca, *not a great many.*  
 Nángutti schuck n'peenhálle, *I saw but few tracks.*  
 Machk kpenhálle? *did you track any bears?*

Biesch n'penhále mauchsu, *I tracked but one.*  
 Schuck n'dállemons mekane, *but my dog.*  
 Palli uchschiha, *drove him off.*  
 N'gatta amochólhe, *I want to make a canoe.*  
 Witschemil! *help me!*  
 N'pachkhamen gachtáuwí, *I want to get bled.*  
 Yuh, nanne léketsch, *well do so, let it be so.*  
 N'matamálsi, *I feel unwell.*  
 Woak n'nipitine, *and have the tooth-ache.*  
 Witschemil! *help me!*  
 Ponihil, *let me alone.*  
 Tschitgússil! *be still, hold your tongue!*  
 Kscháhel! *strike hard, lay on well! (on wood, &c.)*  
 Mileen, *to give, the giving.*  
 Mil, *give.*  
 Mili, *give me.*  
 Milineen, *give us.*  
 Miltin, *given, (was already).*  
 Miltoágan, *a present.*  
 N'milgun, *it was given to me.*  
 Milo, *give him.*  
 Milátamo, *let us give him.*  
 Sehe! *hush, be quiet!*  
 Eke! *O dear, wonderful!*  
 Ekesa! *miserable, for shame!*  
 Suppínquall, *tears.*  
 Lepácku, *he cries.*  
 E gohán, *yes, indeed.*  
 Kéhella, *aye, yes.*  
 Kehellá? *so, is it possible?*  
 Kehella lá! *O yes, so it is!*  
 Yuh kehella! *well, then!*  
 La kella! *to be sure, 'tis so!*  
 Kehella kella! *yes yes!*  
 E-E, *yes, (a lazy yes).*  
 Máttá, *no.*

Ta, *no*, (a lazy *no*).

Tagú, *no*, *not*.

Atta ta, *no*, *no*.

Eekhockewitschik mamachtagéwak, *the nations are warring against each other.*

Yuh alláqui na lissichtit, *indeed it is a pity they do so.*

Napenaltowaktsché, *they will be scalping each other.*

Auween won gintsch pat? *who is that who just now came?*

Taktáni, *I don't know.*

Mauwi pennó, *go and see.*

Auween kháckey? *who are you? (of what nation).*

Lennápe n'hackey, *I am an Indian, (of the Lenni Lenape).*

Ta kóom? *where do you come from?*

Oténink nóom, *I come from the town.*

Auween kpetschi witscheuchgun? *who came with you here?*

Na nípauwit, *he who stands there.*

Lennápe? *is he an Indian? (a Lenni Lenape).*

Tah, Mengwe, *no, he is a Mingo, an Iroquois.*

Kpetschi witscheuchgun otenink untshi? *did he come with you from the town?*

Matta! n'mattelúkgun, *no! he fell in with me (by the way).*

Ta tallí? *where?*

Wulli tah achtschaúnge! *yonder at the narrows!*

Kí gieschquike? *this day? (to day).*

Atta! welaquike, *no! last evening.*

Kæcu undochwe wentschi yu páat? *what is he come here for, what is he after?*

Taktani, schuck n'tschupinawe! *I don't know, but I mistrust him!*

Tschpináxu gáhenna, *he appears suspicious, has a suspicious appearance.*

Gichgemotket quónna, *probably he is a thief.*

- Wewitschi eet, *most likely, (he is such).*  
 N'gemotemúke n'dállemons nechnaúnges, *my horse has been stolen from me.*  
 Wichwínggi gemotgéwak Mengwe, *the Mingoes are very fond of stealing.*  
 Yuh amachgidieu, *they are vagabonds.*  
 Gachingetsch, *next year.*  
 Lehelechejane, *if I live, (or am alive).*  
 Gambhackinktsch n'da, *I will go across the sea, (or more properly) to the country beyond the sea.*  
 Clámachpil! *sit still!*  
 Schiki a na Lenno, *that is a fine pretty man.*  
 Quatsch luppachhan? *why do you cry?*  
 N'nílhgun na nípaúwit, *he that stands there struck me.*  
 Uchschímo meetschi, *he has already ran off, made away with himself.*  
 T'chúnno! *catch him!*  
 Gachbilau! *tie him!*  
 Lachénau! *let him loose!*  
 Weemi, or wemi auween lue, *every body says.*  
 Wigwingi geloltóak schwánnakwak, *that the white people are fond of quarreling.*  
 N'matúnguan, *I had a bad dream.*  
 N'mátschi, *I will go home.*  
 Siquonne lappitsch knewi lehellecheyan! *in the spring you will see me again if I am alive.*  
 Yuh, schuck mámschali! *well, but do remember me!*  
 Natsch leu, *it shall be so, that shall be done.*  
 N'nuntschimke, *I have been called.*  
 Auween guntschimgun? *who called you?*  
 N'dochquéum, *my wife.*  
 N'nitsch undach aal! *come hither my child!*  
 Lachpi! *quick!*  
 Nayu nípaúwi (or nípaúwi), *there stand.*  
 Pelláh, *indeed, surely, so so.*  
 Petalamo auween, *somebody sounds (calls out) the alarm yell. (signifying danger at hand).*



Yuh, shimoítam ! *come, let us run off.*

Nélema ta ? *not yet !*

Quanna eet auween gatta napenálgun ! *perhaps somebody is coming to attack and scalp us !*

Wewitschi eet, *probably, may-be.*

Pennáu ! *look !*

Wulli ta pépannik ! *yonder they are coming !*

Auween knéwa ? *who do you see ?*

Machelook, or chelook schwánnakwak, *many white people.*

Papomiscuak ? *are they on foot ?*

Alénde, *some of them.*

Schuk matta weémi, *but not all of them.*

Gachtonalukguntsch matta uchschimuiéngé, *we shall be attacked if we do not make off with ourselves.*

Yuh, uchschimuitam alige, *well then, let us make off at any rate.*

Mattapewíwak nik schwannakwak, *the white people are a rascally set of beings.*

Kilunéwak wingi, *they are given to lying.*

Kschinggálguna gehenna, *they hate us truly.*

Gemotemukguna wingi, *they like, are disposed to rob us, are thieves upon us.*

Yuh, gachtónalátam ! *well, let us fall upon them, attack them.*

Longundowináquot, *it looks likely for peace, there is a prospect of peace.*

Pennau won ! *look at that one !*

Achgiéuchsu, *he is drunk.*

Achgepingwe, *he is blind.*

Achgepcheu, *he is deaf.*

Kpítscheu, *he is foolish.*

Sópsu, *he is naked.*

Mamanúnxu, *he is angry.*

Scháaksu, *he is covetous.*

Pihmtónheu, *he has a crooked mouth.*

*Ila*, he is a great war-captain.

*Sakímau*, he is a chief.

*Kschamehellátam*, let us run together.

*Tipaas*, a hen. *Tipátit*, a chicken.

*Tschólens*, a bird. *Tscholéntit*, a little bird.

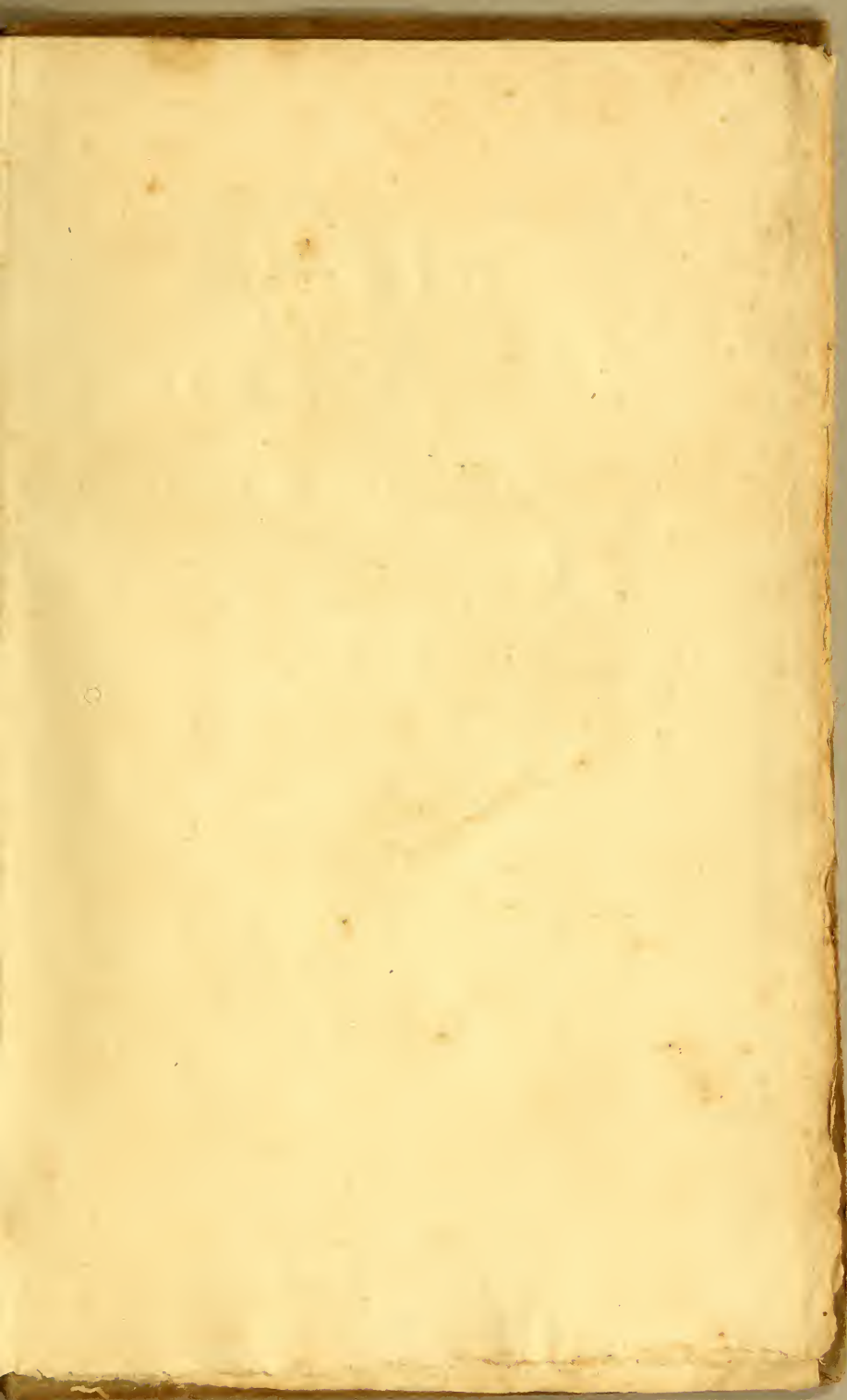
## ERRATA IN No. II.

- PAGE 356, LINE 11—For “*Zeisberger*” read “*Heckewelder*.”  
 564, 3—(of letter iv.) For “*from*” read “*for*.”  
 367, 24—For “*schwanaki*” read “*schwanameki*.”  
 25—For “*chwani*” read “*chwami*.”  
 382, 18—For “*k'lehelleya*” read “*k'lehellecheya*.”  
 395, 16—For “*wulapfnachgat*” read “*wulapfnachgat*.”  
 18—For “*wulatonamin*” read “*wulatenamin*.”  
 402, 8—(of letter xvii.) For “*word*” read “*words*.”  
 9—(of the same) For “*manner*” read “*matter*.”  
 307, 25—For “*achpansi*” read “*achpanschi*.”  
 412, 6—(from the bottom) For “*Indian corn*” read “*a particular species of Indian corn*.”  
 415, 32—For “*ktahoaell*” read “*ktahoaell*.”  
 416, 7—For “*gunich*” read “*gunih*.”  
 422, 4—(from the bottom) For “*eluwilek*” read “*eluwilek*.”  
 3—(from the bottom) For “*allowilen*” read “*allowilek*.”  
 For the English translation of these two words, substitute  
 “*the most extraordinary, the most wonderful*.”  
 1—(from the bottom) For “*elurwantowit*” read “*elurwan-  
nittowit*.”  
 423, 2—For “*eluwassit*” read “*eluwussit*.”  
 4—For “*the supremely good*” read “*the most holy one*.”  
 439, 6 and 7—For “*schingieschin*” read “*schingiechin*.”  
 445, 4—For “*mamschalgussiwagan*” read “*mamschalgussowagan*.”  
 5—For “*mamintschingussowagan*” read “*mamintschingussowagan*.”  
 441, 3—For “*m'chonschicanes*” read “*m'chonschican*.”

## ADDITIONAL ERRATUM IN No. I.

- PAGE 322, LINE 9—For “*Indians*” read “*traders*.”

05478c



For mention of  
Roger Williams  
See page 203

FROM THE COLUMBIAN CENTINEL.

*AMERICAN SKETCHES.*

It is said, that the celebrated chief Metacom, otherwise called King Philip, related to his counsellors and friends a dream, in which he had striking indications of his approaching ruin. He had scarcely finished his relation, when he was discovered by his enemies, and killed on the spot, near Bristol (R. I.)

*PHILIP'S DREAM.*

He dreamt of a coffin, he dreamt of a shroud,  
And the death-cry of vengeance rung dismal  
and loud ;

He dreamt of the vale where the dead are at  
rest,

And recoil'd from the vulture that preyed on  
his breast.

Now ye kinsmen and clansmen, why look with  
dismay ?

Can the mighty King Philip so soon pass away ?  
No, no, cries the chief, 'twas the breath of a  
shade,

Now fill ye your quivers, and bare ye each  
blade.

Oh ! their spears and their arrows but little  
avail,

Hark, hark to the war-shout, the weeping, and  
wail ;

Death flashed like the lightning, his dream is  
reveal'd,

And the eye of that monarch in darkness is  
seal'd.

Now his kinsmen and clansmen are howling  
afar,

The chief that they followed has fallen in war.  
They looked, and the vulture that sadden'd  
his dream,

Has struck his black pinion, and uttered his  
scream.

The mighty King Philip—and can it be thou ?  
Why sound not thy war-cry, why cloud not thy  
brow ?

The wolf howls around him, it breaks not his  
rest,

And he scares not the vulture away from his  
breast.

A. K.

☞ This incident is mentioned by most of  
our old historians.

Upon the whole, we cannot  
restrain from again returning  
our most humble & hearty thanks to the  
African Society for the invaluable  
Treasures of Indian Love which  
they have thus presented.

The kind of Power<sup>a</sup> deserve also great  
praise in this case & we trust the example  
will be followed by friends elsewhere —



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