John Carter Brown.
A Key into the Language of America:

Or,

An help to the Language of the Natives in that part of AMERICA, called NEW-ENGLAND.

Together, with briefe Observations of the Customs, Manners and Worships, &c. of the aforesaid Natives, in Peace and Warre, in Life and Death.

In all which are added Spirituall Observations, Generall and Particular by the Author, of chief and speciall use (upon all occasions,) to all the English Inhabiting those parts; yet pleasant and profitable to the view of all men:

By ROGER WILLIAMS of Providence in New-England.

LONDON,
Printed by Gregory Dexter, 1643.
To my Deare and Welbeloved
Friends and Countrey-men, in old
and new ENGLAND.

I present you with a Key; I have not heard of the like, yet framed, since it pleased God to bring that mighty Continent of America to light: Others of my Countrey-men have often, and excellently, and lately written of the Countrey (and none that I know beyond the goodness and worth of it.)

This Key, respects the Native Language of it, and happily may unlock some Rarities concerning the Natives themselves, nor yet discovered.

I drew the Materials in a rude lump at Sea, as a private helpe to my owne memory, that I might not by my present absence

A 2
To the Reader.

Fence lightly lose what I had so dearly bought in some few years hardship, and charges among the Barbarians; yet being reminded by some, what pitie it were to bury those Materials in my Grave at land or Sea; and withall, remembering how oft I have been importun'd by worthy friends, of all sorts, to afford them some helps this way.

I resolved (by the assistance of the most High) to cast those Materials into this Key, pleasant and profitable for All, but specially for my friends residing in those parts:

A little Key may open a Box, where lies a bunch of Keyes.

With this I have entred into the secrets of those Countries, where ever English dwell about two hundred miles, betweene the French and Dutch Plantations; for want of this, I know what grosse mistakes myself and others have run into.

There is a mixture of this Language North and South, from the place of my abode, about six hundred miles; yet within the two hundred miles (aforementioned)
To the Reader.

(oned) their Diale&; doe exceedingly differ; yet not so, but (within that compasse) a man may, by this help, converse with thousands of Natives all over the Country: and by such converse it may please the Father of Mercies to spread civi zue, (and in his owne most holy season) Christianity; for one Candle will light ten thousand, and it may please God to loose a little Leaven to season the mighty Lump of those Peoples and Territories.

It is expected, that having had so much converse with these Natives, I should write some little of them.

Concerning them (alittle to gratifie expectation) I shal touch upon foure Heads:

First, by what Names they are distinguished.

Secondly, Their Originall and Descent. Thirdly, their Religion, Manners, Cu- mes, &c.

Fourthly, That great Point of their Conversion.

To the first, their Names are of two

A 3

First,
To the Reader.

First, those of the English giving: as Natives, Salvages, Indians, Wild-men, (so the Dutch call them Wilden) Abergency men, Pagans, Barbarians, Heathen.

Secondly, their Names, which they give themselves.

I cannot observe, that they ever had (before the coming of the English, French or Dutch amongst them) any Names to difference themselves from strangers, for they knew none; but two sorts of names they had, and have amongst themselves.

First, general, belonging to all Natives, as Ninnuock, Ninnimissinnuock, Eniskee-tompaïwog, which signifies Men, Folke, or People.

Secondly, particular names, peculiar to severall Nations, of them amongst themselves, as, Nanhigganéuck, Massachusëuck Cawasumésuck, Conmesëuck, Quintikbock Quinnipiëuck, Peguitobog, &c.

They have often asked me, why we call them Indians Natives, &c. And understanding the reason, they will call themselves Indians, in opposition to English, &c.
To the Reader.

For the second Head proposed, their Originall and Descent.

From Adam and Noah that they spring, it is granted on all hands.

But for their later Descent, and whence they came into those parts, it seemes as hard to finde, as to finde the wellhead of some fresh Streame, which running many miles out of the Countrey to the salt Ocean, hath met with many mixing Streames by the way. They say themselves, that they have sprung and grown up in that very place, like the very trees of the wilderness.

They say that their Great God Canian-towwit created those parts, as I observed in the Chapter of their Religion. They have no Clothes, Bookes, nor Letters, and conceive their Fathers never had; and therefore they are easily perswaded that the God that made English men is a greater God, because Hee hath so richly endowed the English above themselves: But when they heare that about sixteen hundred yeares agoe, England and the Inhabi-tants thereof were like unto themselves,

A 4
and since have received from God, Cloibes, Bookes, &c. they are greatly affected with a secret hope concerning themselves.

wise and Judicious men, with whom I have discoursed, maintaine their Originall to be Northward from Tartaria: and at my now taking ship, at the Dutch Plantation, it pleased the Dutch Governour, (in some discourse with mee about the Natives,) to draw their Line from Iceland, because the name Sackmakon (the name for an Indian Prince, about the Dutch) is the name for a Prince in Iceland.

Other opinions I could number up: under favour I shall present (not mine opinion, but) my Observations to the judgement of the Wise.

First, others (and my selfe) have conceived some of their words to hold affinitie with the Hebrew.

Secondly, they constantly annoint their heads as the Jewes did.

Thirdly, they give Dowries for their wives, as the Jewes did.

Fourthly (and which I have not so ob-
served amongst other Nations as amongst the Jewes, and these:) they constantly separate their Women (during the time of their monthly sickness) in a little house alone by themselves four or five days, and hold it an Irreligious thing for either Father or Husband or any Male to come neere them.

They have often asked me if it be so with women of other Nations, and whether they are so separated: and for their practice they plead Nature and Tradition. Yet againe I have found a greater Affinity of their Language with the Greek Tongue.

2. As the Greekes and other Nations, and ourselves call the seven Starres (or Charles Waine the Beare,) so doe they Mosk or Paukannawam the Beare.

3. They have many strange Relations of one wetucks, a man that wrought great Miracles amongst them, and walking upon the waters, &c. with some kind of broken Resemblance to the Sonne of God.

Lastly, it is famous that the Somwele (Somansu) is the great Subject of their discourse.
course. From thence their Traditions. There they say (at the South-west) is the Court of their great God Cauntantowits. At the South-west are their Forefathers' soules: to the South-west they goe themselves when they dye; From the South-west came their Corne, and Beanes out of their Great God Cauntantowits field: And indeed the further Northward and Westward from us their Corne will not grow, but to the Southward better and better. I dare not con-
jecture in these Uncertainties, I believe they are lost, and yet hope (in the Lords holy season) some of the wildest of them shall be found to share in the blood of the Son of God. To the third Head, concerning their Religion, Customs, Manners &c. I shall here say nothing, because in those 32. Chapters of the whole Book, I have briefly touched those of all sorts, from their Birth to their Burialls, and have endeavoured (as the Nature of the worke would give way) to bring some short Observations and Applications home to Europe from America. Therefore
To the Reader

Therefore fourthly, to that great Point of their Conversion so much to bee longed for, and by all New-English so much pretended, and I hope in Truth.

For my selfe I have uprightly laboured to suite my endeavours to my pretences: and of later times (out of desire to attaine their Language) I have run through varieties of Intercourses with them Day and Night, Summer and Winter, by Land and Sea, particular passages tending to this, I have related divers, in the Chapter of their Religion.

Many solemne discourses I have had with all sorts of Nations of them, from one end of the Countrey to another (so farre as opportunity, and the little Language I have could reach.)

I know there is no small preparation in the hearts of Multitudes of them. I know their many solemne Confessions to my self, and one to another of their lost wandring Conditions.

I know strong Confessions upon the Con-scences of many of them, and their desires uttered that way.
To the Reader.

I know not with how little Knowledge and Grace of Christ the Lord may save, and therefore neither will despair, nor report much.

But since it hath pleased some of my Worthy Country men to mention (of late in print) *Vequash*, the Pequot Captain, I shall be bold so farre to second their Relations, as to relate mine owne Hopes of Him (though I dare not be so confident as others.

Two days before his Death, as I past up to Quinnibicut River, it pleased my worthy friend Mr. Fenwick whom I visited at his house in Say-Brook Fort at the mouth of that River, to tell me that my old friend *Vequash* lay very sick: I desired to see him, and Himselfe was pleased to be my Guide two mile where *Vequash* lay.

Amongst other discourse concerning his sickness and Death (in which hee freely bequeathed his Son to Mr. Fenwick) I closed with him concerning his Soule: Hee told me that some two or three years be-
To the Reader.

Before he had lodged at my House, where I acquainted him with the Condition of all mankind, & his Own in particular, how God created Man and All things: how Man fell from God, and of his present Enmity against God, and the wrath of God against Him untill Repentence: said he your words words were never out of my heart to this present; and said hee me much pray to Jesus Christ: I told him so did many English, French, and Dutch, who had never turned to God, nor loved Him: He replied in broken English: Me so big naughty Heart, m heart all one stone! Savory expressions using to breath from compund and broken Hearts, and a fence of inward hardnesse and unbrokenness. I had many discourses with him in his Life, but this was the summe of our last parting untill our generall meeting.

Now because this is the great Inquiry of all men what Indians have been converted? what have the English done in those parts? what hopes of the Indians receiving the Knowledge of Christ!

And because to this Question, some put
To the Reader.

an edge from the boast of the Jesuits in Canada and Maryland, and especially from the wonderfull conversions made by the Spaniards and Portugalls in the west-in dies, besides what I have here written, and also, beside what I have observed in the Chapter of their Religion! I shall further present you with a briefe Additionall discourse concerning this Great Point, being comfortably persuaded that Father of Spirits, who was graciously pleased to persuade Japhet (the Gentiles) to dwell in the Tents of Shem (the Jews) will in his holy season (I hope approaching) persuade, these Gentiles of America to partake of the mercies of Europe, and then shall bee fulfilled what is written by the Prophet Malachi, from the risings of the Sunne in Europe to the going down of the same (in America) my Name shall be great among the Gentiles. So I desire to hope and pray,

Your unworthy Country-man

Roger Williams
Directions for the use of the Language.

1. A Dictionary or Grammar may I had a consideration of, but purposely avoided, as not so accommodate to the Benefit of all, as I hope this Forme is.

2. A Dialogue also I had thoughts of, but avoided for brevities sake, and yet (with no small paines) I have so framed every Chapter and the matter of it, as I may call it an implicit Dialogue.

3. It is framed chiefly after the Narragansett Dialect, because most spoken in the Country, and yet (with attending to the variation of peoples and Dialects) it will be of great use in all parts of the Country.

4. Whatever your occasion bee either of Travell, Discourse, Trading &c. turne to the Table which will direct you to the Proper Chapter.

5. Because the Life of all Language is in the Pronunciation, I have been at the paines and charges to cause the Accents, Tones, or sounds to be affixed; (which some understand, according to the Greeke Language, Acutes, Graves, Circumflexes) for example,
Directions for the use of the Language

ample, in the second leafe in the word Ewó He: the sound or Tone must not be put on E, but where the grave Accent is.

In the same leafe, in the word Áscowequásfin, the sound must not be on any of the Syllables, but on quáf, where the Acute or sharp sound is.

In the same leafe in the word Anspaumpmaun-
tam, the sound must not be on any other Syllable but Maún, where the Circumflex or long sounding Accent is.

6. The English for every Indian word or phrase stands in a straight line directly against the Indian: yet sometimes there are two words for the same thing (for their Language is exceeding copious, and they have five or six words sometimes for one thing) and then the English stands against them both: for example in the second leafe, Cowáunckamish & Cuckquénamish.

I pray your Favour.
AN
Helpe to the native Language
of that part of America called

CHAP. I.
Of Salutation.

Observation,

The Natives are of two sorts, (as the English are.) Some more Rude and Clownish, who are not so apt to Salute, but upon Salutation salute lovingly. Others, and the generall, are sober and grave, and yet cheerfull in a meane, and as ready to begin a Salutation as to Resalute, which yet the English generally begin, out of desire to Civilize them.
Of Salutation.

What obearé Nëtop? is the general salutation of all English toward them, Nëtop is friend.

They are exceedingly delighted with Salutations in their own Language.

Nëen, Keën, Ewò, I, you, he.
Keën ka neen You and I.
Asco wequàfìn Goodmorrow.
Asco wequàfìunìnmis
Askuttàaquompìsìn? How doe you?
Asnpaumpìmauntam I am very well.
Taubot paump mauntaman I am glad you are well.
Cowaùnckamish My service to you.

Observation.

This word upon speciall Salutations they use, and upon some offence conceived by the Sacbim or Prince against any: I have seen the party reverently doe obeyランス, by stroking the Prince upon both his fholders, and using this word,

Cowaùnckamish & I pray your favour.
Cuckquénamish He salutes you.
Cowaùnkamuck How doth the Prince?
Aspaumpìmauntam
Sachim

Aspaum-
Of Salutation.

Afspaumpmáuntam Committamus?
Afspaumpmaúntamwock cummucki-aug?
Konkeeteaugh
Táu bot ne paump maunthenitt
Túnna Cowàum Tuckóteshana
Yó nowaúm Náwwatuck nóte-heh
Mattástu nóteshem
Wétu Wetuómuck nóte-hem
Açáwmuck nóteshem
Orán Oránick nóteshem

<table>
<thead>
<tr>
<th>How doth your Wife?</th>
</tr>
</thead>
<tbody>
<tr>
<td>How doth your children?</td>
</tr>
<tr>
<td>They are well.</td>
</tr>
<tr>
<td>I am glad they are well.</td>
</tr>
<tr>
<td>Whence come you.</td>
</tr>
<tr>
<td>I came that way.</td>
</tr>
<tr>
<td>I came from farre.</td>
</tr>
<tr>
<td>I came from hard by.</td>
</tr>
<tr>
<td>An House.</td>
</tr>
<tr>
<td>I came from the house.</td>
</tr>
<tr>
<td>I came over the water.</td>
</tr>
<tr>
<td>A Towne.</td>
</tr>
<tr>
<td>I came from the Towne.</td>
</tr>
</tbody>
</table>

Observation.

In the Nariganset Countrey (which is the chief people in the Land:) a man shall come to many Townes, some bigger, some lesser, it may be a dozen in 20 miles Travell.
Of Salutation.

Observation.

Acaumenokit *Old England*, which is as much as from the Land on 'other side: hardly are they brought to believe that that Water is three thousand English mile over, or thereabouts.

<table>
<thead>
<tr>
<th>Tunnock kuttôme</th>
<th>Whither goe you?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wëkick nittôme</td>
<td>To the house.</td>
</tr>
<tr>
<td>Nëkick</td>
<td>To my house.</td>
</tr>
<tr>
<td>Këkick</td>
<td>To your house.</td>
</tr>
<tr>
<td>Tuckowëkin</td>
<td>Where dwell you?</td>
</tr>
<tr>
<td>Tuckuttûin</td>
<td>Where keep you?</td>
</tr>
<tr>
<td>Matnowetoûmeno</td>
<td>I have no house.</td>
</tr>
</tbody>
</table>

Observation.

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

<table>
<thead>
<tr>
<th>Tou wuttîn?</th>
<th>Where lives he?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Awânick uchick</td>
<td>Who are these?</td>
</tr>
<tr>
<td>Awaun ewô?</td>
<td>Who is that?</td>
</tr>
<tr>
<td>Tûnna umwock?</td>
<td>Whence come they?</td>
</tr>
<tr>
<td>Tunna Wutshaûock</td>
<td>I dwell here.</td>
</tr>
<tr>
<td>Yo nowêkin</td>
<td>I live here.</td>
</tr>
<tr>
<td>Yo ntûin</td>
<td></td>
</tr>
</tbody>
</table>
Of Salutation.

Nux  I have heard nothing.
Mat nippompitam-men
Wésuonck
Tocketuflawëitch
Taantúflawese?
Ntúflawese
Matnowesuónckane

Observation.

Obscure and meane persons amongst them have no Names: *Nullius numeris,* &c. as the Lord Jesus foretells his followers, that their Names should be cast out, *Luk. 6. 22.* as not worthy to be named, &c. Againe, because they abhorre to name the dead (Death being the King of Terours to all naturall men: and though the Natives hold the Soule to live ever, yet not holding a Resurrection, they die, and mourn without Hope.) In that respect I say, if any of their *Sâchims* or neighbours die who were of their names, they lay down those Names as dead.

Now annéhick now-ésuonck  I have forgot my Name.

Which is common amongst some of them, this being one Incivilitie amongst the more rusticall.
<table>
<thead>
<tr>
<th>English</th>
<th>Chippewa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Of Salutation.</td>
<td>rusticall sort, not to call each other by their Names, but Keen, Ton, Ewò He, &amp;c.</td>
</tr>
<tr>
<td>Tahéna</td>
<td>What is his name?</td>
</tr>
<tr>
<td>Tahodowêtam</td>
<td>What is the name of it?</td>
</tr>
<tr>
<td>Tahétiamen</td>
<td>What call you this?</td>
</tr>
<tr>
<td>Teáqua</td>
<td>What is this?</td>
</tr>
<tr>
<td>Yo néepoush</td>
<td>Stay or stand here.</td>
</tr>
<tr>
<td>Máttapsh</td>
<td>Sit down.</td>
</tr>
<tr>
<td>Noonshem</td>
<td>I cannot.</td>
</tr>
<tr>
<td>Nonânum</td>
<td>What come you for?</td>
</tr>
<tr>
<td>Tawhitch kuppeeyayúmen</td>
<td>What do you fetch?</td>
</tr>
<tr>
<td>Teáqua kunnaúnta men</td>
<td>When came you?</td>
</tr>
<tr>
<td>Chenock cuppeeyáumis?</td>
<td>I came just now.</td>
</tr>
<tr>
<td>Maish-kitummáyi</td>
<td>Is this your Wife?</td>
</tr>
<tr>
<td>Kitummáyi nippee-am</td>
<td>Is this your Child?</td>
</tr>
<tr>
<td>Yo Committamus?</td>
<td>Is this your Son?</td>
</tr>
<tr>
<td>Yo cuppáppoof</td>
<td>Is this your Daughter?</td>
</tr>
<tr>
<td>Yo cummuckquachucks</td>
<td>It is a fine Child.</td>
</tr>
<tr>
<td>Yo cuttaúnis</td>
<td>Why stand you?</td>
</tr>
<tr>
<td>Wunnétu</td>
<td>Without dores.</td>
</tr>
<tr>
<td>Tawwich neepou-weéye an</td>
<td>Taw-</td>
</tr>
</tbody>
</table>
Of Salutation.

Tawhitch mat pe ti-
teáyean?

*Why come you not in?*

**Observ.**

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

**Awásh**
**Máttapsh yóteg**
**Tocketünna wem**
**Keén nétop?**
**Peeyásh nétop**
**Pétitees**
**Kunnúnni**
**Kunnúnnous**
**Taobot mequaun naméan**
**Taúboteanawáyean**
**Taúbote auna na-
méan**

**Warme you.**
**Sit by the fire.**
**What say you?**
**Is it you friend.**
**Come hither friend.**
**Come in.**
**Have you seen me?**
**I have seen you.**
**I thank you for your kind remembrance.**
**I thank you.**
**I thank you for your love.**

**Observ.**

I have acknowledged amongst them an heart sensible of kindnesse, and have reaped kindnesse again from many seaven yeares after, when I my selfe had forgotten, &c. hence
Of Salutation.

The Lord Jesus exhorts his followers to do good for evil: for otherwise, sinners will do good for good, kindnesse for kindnesse, &c.

Cowammaunsh
Cowammaunuck
Cowammaus
Cowautam?
Nowautam
Cowawtam tawhit- 
che nippeeyaûmen
Cowannantam
Awanagantowosh
Eenantowash
Cutehanfishaûmo
Kûnnifishem?
Nnîshishem
Naneefhâumo
Nanishwiahwmen
Npiuckshawmen
Neelneechecktaâhu-
mên
Nquitpauwkowash-
âwmen
Comishoonhômmis
Kuttiakewusshauûmis
Meshnomishoon
hûmmìn

I love you.
He loves you.
You are loving.
Understand you?
I understand.

Do you know why I come.
Have you forgotten?
Speake English.
Speake Indian.
How many were you in Company?
Are you alone?
I am alone.
There be 2. of us.
We are 4.
We are 10.
We are 20. &c.
We are an 100.

Did you come by boate?
Came you by land?
I came by boat.

Mesh
Of Eating and Entertainment.

I came by land.
I am of another language.
They are of a divers language.
We understand not each other.
I am sicke.
Are you sicke?
How long have you been sicke?
I will be going.
You shall goe to morrow.

Begoing.
Depart;
He is gone.
He being gone.

When they are gone.
I will lodge with you.
Do, lodge here.
Farewell.
When will you be here againce?
My friend I cannot tell.

Salutations Observe
in generall: There is a favour of civility and courte
Of Eating and Entertainment.

courteous even amongst these wild Americans, both amongst themselves and towards strangers.

More particular:
2. Let none sing blessings to their soules, for that they Courteous are:
   The wild Barbarians with no more
   Then Nature, goes so farre:
3. If Natures Sons both wild and tame,
   Humane and Courteous be:
   How ill becomes it Sonses of God
   To want Humanity?

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CHAP. II.

Of Eating and Entertainment.

A Scumeteschimis? [Have you not yet eaten?]
Matta niccat-tuppummin [I am not hungry.]
Nicawkatone
Mannippêno? [I am thirsty.]
Nip. or nipêwese [Give me some water.]
Nâmitch, commeteschimmin [Stay, you must eat first.]

Tequa
Eating and Entertainment.

What will you eat? Parch'd meal, which is a very wholesome food, which they eat with a little water, hot or cold; I have noted with neere 200. of them at once, were 100. miles through the woods, every one carrying a little Basket of this at his back, sometimes in a hollow Leather Girdle about his middle. Sufficient for a man three or more daies.

With this readie provision, and their Bow Arrows, are they ready for War, and travel at an houres warning. With a spoonfull of meale and a spoonfull of water from the cover, have I made many a good dinner and supper.

The parch'd corne.

The parch'd meale boil'd with water at their houses, which is the wholesomest diet they have.

Bold corne whole.

Beanes.

A kind of meale pottage, unparched.

From this the English call their Samp, which is some Indian corne, beaten and boil'd, and eaten hot or cold with milke or butter, which are

mercies
mercies beyond the Natives plaine water, a dish exceeding wholesome for the English bodies.

Puttuckquuñnége.
Puttuckquuñnégunasñ puttûckqui.
Teågun kütte maînch?
Aflâmme.
Nçattup.
Wûnna nçattup.
Nippaskanaûn tuûn.
Pûtous notatâm.
Sókenisñ.
Cofaûme sokenûm mis.
Wuttâttasñ.
Nquischetâmmin.
Quïschetasñ.
Sauñqui n p?
Saûm kopaûgot.
Chowhêsû.
Aquiw wuttâttasñ.
Aquiw wauumatous.
Necâwni mëich teâqua.
Tawhitch mat me choán.

A Cake.
Cakes or loves round.
What shall I dresse you?
Give me to eate.
I am hungrie.
I am very hungry.
I am almost starved.
Give me drinke.
Powre forth.
You have powred out too much.
Drinke.
Let me taste.
Taste.
Is the water coo.
Coole water.
It is warme.
Doe not drinke.
Doe not drinke all.
First eat somethings.
Why eat you not?

Wussaûm
Of Eating and Entertainment.

It is too hot.

What shall I eat?

Is there nothing ready to eat?

He eats nothing.

Cut me a piece.

Cut me some meat.

Let us go eat.

Bring hither some victualls.

Fill the dish.

Tree-eaters. A people so called (living between three and four hundred miles west in the land) from their eating only Mishiuchabo, that is, Trees: They are Men-eaters, yet let no corn, but live on the bark of Chestnut and Walnut, and other fine trees: They dry and eat this bark with the fat of Beasts, and sometimes of men: This people are the terror of the neighbour Natives; and yet these Reapers, the Sonne of God may in time subdue.

After I have eaten.

After meales.

When he hath eaten.

After dinner.

Wayyeyant
Of Eating and Entertainment.

They generally all take Tobacco; and it commonly the only plant which men labour in; the women managing all the rest: the men they take Tobacco for two causes, first, against the rheume, which caveth the toothake, which they are impatient of: secondly, to revive and refresh them, they drinking nothing but water.
<table>
<thead>
<tr>
<th>Of Eating and Entertainment</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>quittame.</th>
<th>Give me your pipe.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Petasinna, or, Wuttammasin.</td>
<td>Give me some Tobacco.</td>
</tr>
<tr>
<td>Ncattauntum, or, Ncattiteam.</td>
<td>I long for that.</td>
</tr>
<tr>
<td>Mauchinaash nowepiteas.</td>
<td>My teeth are naught.</td>
</tr>
<tr>
<td>Nummaashackquune aumen.</td>
<td>Wee are in a dearth.</td>
</tr>
<tr>
<td>Maashackquineaug.</td>
<td>We have no food.</td>
</tr>
<tr>
<td>Aucuck.</td>
<td>A Kettle.</td>
</tr>
<tr>
<td>Misshockuk.</td>
<td>A red Copper, Kettle.</td>
</tr>
<tr>
<td>Nétop kuttassammish.</td>
<td>Friend, I have brought you this.</td>
</tr>
<tr>
<td>Quamphash quampaquhomeina.</td>
<td>Take up for me out of the pot.</td>
</tr>
<tr>
<td>Toppoquat.</td>
<td>It is sweet.</td>
</tr>
<tr>
<td>Teaqua apúcququat?</td>
<td>What doth it taste of?</td>
</tr>
<tr>
<td>Nowetétipo.</td>
<td>I like this.</td>
</tr>
<tr>
<td>Venómeneash.</td>
<td>Grapes or Raisins.</td>
</tr>
<tr>
<td>Waweécocks.</td>
<td>Figs, or some strange sweet meat.</td>
</tr>
<tr>
<td>Nemaunash.</td>
<td>Provision for the way.</td>
</tr>
<tr>
<td>Nemauninnuit.</td>
<td>A SnapJackete.</td>
</tr>
<tr>
<td>Tackhümmin.</td>
<td>To grand carne.</td>
</tr>
<tr>
<td>Tackhumínnea.</td>
<td>Beat me parch'd meale.</td>
</tr>
<tr>
<td>Fishquechick.</td>
<td>Unparch'd meale.</td>
</tr>
<tr>
<td>Nummauchchip nup mauchepümmin.</td>
<td>We have eaten all.</td>
</tr>
</tbody>
</table>

Cow-
Of Eating and Entertainment.

Cowàump?
Nowàump.
Mohowaugsuck, or, Mauquauog, from möho to eate.

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

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

The observation generall from their eating, &c.

It is a strange truth, that a man shall generally finde more free entertainment and refreshing amongst these Barbarians, than amongst thousands that call themselves Christians.
Of Sleepe and Lodging.

More particular:
Course bread and water's most their fare,
O England's diet fine;
by cup runs ore with plenteous store
Of wholesome beare and wine.
Sometimes God gives them Fish or Flesh,
Yet they're content without;
nd what comes in, they part to friends
and strangers round about.
Gods providence is rich to his,
Let none distrustfull be;
wilderness, in great distresse,
These Ravens have fed me.

Chap. III.
Concerning Sleepe and Lodging.
Of Sleepe and Lodging.

PuckquÁťichick nick-ouèmen.

I will sleepe without the doores, Which have knowne them contentedly doe, by a fire under a tree, when sometimes some English have (for want of familiaritie and language with them) been fearefull to entertaine the

In Summer-time I have knowne them abroad often themselves, to make roome for strangers. English, or others.

Mouaquómitea. Let us lye abroad.
Cowwéteuck. Let us sleepe.
Kukkóuene? Sleepe you?
Cowwèke. Sleepe, sleepe.
Cowwêwi. He is asleep.
Cowwêwock. They sleepe.
Askukkówene? Sleepe you yet?
Takitippocat. It is a cold night.
Wekitippocat. It is a warme night.
Wauwhautowaw and Wawhautowaw. Ther is an alarme, there is a great shrewing: Howling and shouting is their Alarme; they having Drums nor Trumpets: but whether an enemie approach, or fire break out, this Alarme passeth from house to house; yea, commonly, if any English or Dutch come amongst them, they give notice of strangers by this signe; I have knowne them buy and use a Dutch Trumpet.


Of Sleep and Lodging.

Of Sleep and Lodging.

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Of Sleep and Lodging.
Of Sleep and Lodging.

to the true and living God: At midnight
I rise &c. I prevented the dawning of the day;
Plat. 119. &c.
Wunnakukkussa | You sleep much.
quaum
Peeyauntam | He prays.
Peeyauntamwock
Tunna kukkowëmis
Awaan weick kuk-
kouëmis

I once travailed to an Island of the wilder
our parts, where in the night an Indian (as
said) had a vision or dream of the Sun (wh
they worship for a God) darting a Be
into his Breast, which he conceived to be
Meflenger of his Death: this poore Na
called his Friends and neighbours, and pr
red some little refreshing for them, but h
selfe was kept waking and Fastling in g
Humiliations and Invocations for 10. da
and nights: I was alone (having travailed fr
my Barke, the wind being contrary) and I
could I speake to them to their understan
ings especially because of the change of th
Dialect or manner of Speech from our neig
bours; yet so much (through the help of G
I did speake, of the True and living only
God, of the Creation: of Man, and his fr
Of their sleepe and lodging.

Oh God, &c. that at parting many burst
Oh when will you come againe, to bring us
more newes of this God?

From their Sleeping: The Observation
generall.

Sweet rest is not confind to soft Beds, for,
only God gives his beloved sleep on hard
things: but also Nature and Custome gives
and sleep to these Americans on the Earth.
Board or Mat. Yet how is Europe bound
God for better lodging, &c.

More particular.

God gives them sleep on Ground, on Straw,
Sedge Mats or Board:
the English softest Beds of Downe,
sometimes no sleep afford.

I have knowne them leave their House and Mat
ledge a Friend or stranger,
the Jews and Christians oft have sent
christ Jesus to the Manger.

More day they invocate their Gods,
though Many, Faile and New:
how should that God worship be,
is but One and True?
Of their Numbers.

CHAP. IIII.

Of their Names.

N Quit Neéefe
Nish
Yóh
Napáanna
Qutta
énada
Shwósfuck
Paskúgit
Piuck
Piuck nabna quit
Piuck nab neéefe
Piuck nab nish
Piuck nab yóh
Piuck nab napáanna
Piuck nab qutta
Piuck nab enada
Piuck nab na shwó-
fuck
Piuck nab napas-
kúgit
Neelsneetchick

One
2.
3.
4.
5.
6.
7.
8.
9.
10.
11.
12.
13.
14.
15.
16.
17.
18.
19.
20.
Of their Numbers.

<table>
<thead>
<tr>
<th>Numhers</th>
<th>Description</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neechick nab na-</td>
<td>21, &amp;c.</td>
<td>71, &amp;c.</td>
</tr>
<tr>
<td>hwincheck</td>
<td>30, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>wincheck nab na-</td>
<td>31, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>quit, &amp;c.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yowincheck</td>
<td>40.</td>
<td>81, &amp;c.</td>
</tr>
<tr>
<td>Yowincheck nabna quit, &amp;c.</td>
<td>41, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Napanetahchincheck</td>
<td>50.</td>
<td></td>
</tr>
<tr>
<td>Napanetahchincheck nabna quit</td>
<td>51, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Uttatahchincheck</td>
<td>60.</td>
<td></td>
</tr>
<tr>
<td>Uttatahchincheck nab na quit</td>
<td>61, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Nafatatahchincheck</td>
<td>70.</td>
<td></td>
</tr>
<tr>
<td>Nafatatahchincheck nabna quit</td>
<td>71, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Shwoasuck ta shin check</td>
<td>80.</td>
<td></td>
</tr>
<tr>
<td>Shwoasuck ta shin check nebna quit</td>
<td>81, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Paskugit ta shin check, &amp;c.</td>
<td>90.</td>
<td></td>
</tr>
<tr>
<td>Paskugit ta shin check nabna quit, &amp;c.</td>
<td>91, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Nquit pawluck</td>
<td>100.</td>
<td></td>
</tr>
<tr>
<td>Nees pawluck</td>
<td>200.</td>
<td></td>
</tr>
<tr>
<td>Shweepawluck</td>
<td>300.</td>
<td></td>
</tr>
</tbody>
</table>

B 4 Yówe
<table>
<thead>
<tr>
<th>Term</th>
<th>Numerical Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yówe pawflick</td>
<td>400</td>
</tr>
<tr>
<td>Napannetašhe pawflick</td>
<td>500</td>
</tr>
<tr>
<td>Quttatašhe pawflick</td>
<td>600</td>
</tr>
<tr>
<td>Enadatašhepawflick</td>
<td>700</td>
</tr>
<tr>
<td>Shoafucktashe pawflick</td>
<td>800</td>
</tr>
<tr>
<td>Paskugit tashepawflick</td>
<td>900</td>
</tr>
<tr>
<td>Nquittemittannug</td>
<td>1000</td>
</tr>
<tr>
<td>Neefe mittannug</td>
<td>2000</td>
</tr>
<tr>
<td>Nâshwe mittannug</td>
<td>3000</td>
</tr>
<tr>
<td>Yowe mittannug</td>
<td>4000</td>
</tr>
<tr>
<td>Napannetašhemit tannug</td>
<td>5000</td>
</tr>
<tr>
<td>Quttatašhe mit tannug</td>
<td>6000</td>
</tr>
<tr>
<td>Enadatašhemit tannug</td>
<td>7000</td>
</tr>
<tr>
<td>Shoafuck tshe mit tannugg</td>
<td>8000</td>
</tr>
<tr>
<td>Paskugit tashehemit tannug</td>
<td>9000</td>
</tr>
<tr>
<td>Piuckque mittannug</td>
<td>10000</td>
</tr>
<tr>
<td>Neefneecheck tashe mittannug</td>
<td>20000</td>
</tr>
<tr>
<td>Shwinchecktashe mittannug</td>
<td>30000</td>
</tr>
</tbody>
</table>

Of their Numbers.
<table>
<thead>
<tr>
<th>Numbers of the masculine gender.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Owinccheck tafshemittannug</td>
<td>40000,</td>
</tr>
<tr>
<td>Nappannetafshincheck tafshemittannug</td>
<td>50000,</td>
</tr>
<tr>
<td>Quattatafshincheck tafshemittannug</td>
<td>60000,</td>
</tr>
<tr>
<td>Enadatafshincheck tafshemittannug</td>
<td>70000.</td>
</tr>
<tr>
<td>Hoasuck tafshincheck tafshemittannug</td>
<td>80000.</td>
</tr>
<tr>
<td>Pasquigittafshincheck tafshemittannug</td>
<td>90000.</td>
</tr>
<tr>
<td>Quit paulukenemit tannug &amp;c.</td>
<td>100000.</td>
</tr>
</tbody>
</table>

Having no Letters nor Arts, it is admirable how quick they are in casting up great numbers, with the help of grains of Corne, instead of Europes pens or counters.
Of their Numbers.

| Paskugit tafúog | 9. |
| Piucklúog      | 10. |
| Piucklúog nabna-quit | 11. |

Of the Feminine Gender.

| Pawlufc        | 1. |
| N-enash       | 2. |
| Swínash       | 3. |
| Yowúnnash     | 4. |
| Napanetashínash | 5. |
| Quttatashínash | 6. |
| Enadtašínash  | 7. |
| Shoafucktašínash | 8. |
| Paskugittahínash | 9. |
| Piückquataš     | 10. |
| Piückquataš nabna-quit | 11. |

From their Numbers, Observation Generall.

Let it be considered, whether Tradition of ancient Forefathers, or Nature hath taught them Europe's Arithmaticke.

More particular:

1. Their Braines are quick, their hands, Their feet, their tongues, their eyes: God
Of their relations of consanguinity.

God may fit objects in his time,
To those quicke faculties.

2 Objects of higher nature make them tell,
The holy number of his Sons Gospel:
Make them and us to tell what told may be;
But stand amazed at Eternitie.

CHAP. V.

Of their relations of consanguinitie and affinitie, or, Blood and Marriage.

| Nin-ninnuog, & Skeetomp-auog | Man-men |
| Squaws-fuck. | Woman-women. |
| Kichize. & Kichizuck | An old man. |
| Hômes, & Homes-fuck | Old men. |
| Kutchînnu | An old man. |
| Kutchînnuwuck. | Old men. |
| Wuskeêne | A middle-aged-man. |
| Wuskeeneêfuck. | Middle-aged-men. |
| Wênîse & Wenîfuck | A youth. |
| Mattaîntum | Toushs. |
| | An old woman. |
| | Old women. |
| | Very old and decrepit. |

Wâfick
Of their relations of consanguinity.

Wáfsick
Weéwo, &
Mittúmmus, &
Wullógana
Nowéewo,
Nummittamus, &c.
Osh.
Nòsh
Co'h
Cutt'lo?
Okáló, &
Witchwhaw
Nókace nítchwhaw
Wúffle
Níffle
Papoós,
Nippápoos, &
Nummúckiefe
Nummúckquáchucks
Nittaúnis
Non ânefe
Muckquáchuckke-mëse
Squáfe
Weémât.

An Husband.
A Wife.
My Wife.
A Father.
My Father.
Your Father.
Have you a father?
A mother.
My Mother.
An Uncle.
My Uncle.
A Child.
My Child.
My Sonne.
My Daughter.
A Sucking Child.
A Little Boy.
A Little Girl.
A Brother.

They hold the band of brotherhood so deare, that when one had commited a murder and fled, they executed his brother; and
Of their relations.

'tis common for a brother to pay the debt of a brother deceased.

Neémat, Wéticks, &c. My brother.  
Weélummis  A sister.

Wematittuock They are brothers.
Cutchashematitin? How many brothers have you?

Natôncks My cousin.
Katôncks Your cousin.
Warôncks A cousin.
Nulloquaso My ward or pupil.
Wattonksittuock They are cousins.
Kihtuckquaw A virgin marriageable.

Their Virgins are distinguished by a bafh-full falling downe of their haire over their eyes.

Towiúwock Fatherlesse children.

There are no beggars amongst them, nor fatherlesse children unprovided for.

Tackquiwock Twins.

Their affections, especially to their children, are very strong; so that I have knowne a Fa-
ther take so grievously the losse of his child, that hee ha h cut and stob'd himselfe with  
griefe and rage.

This extreme affection, together with want of learning, makes ther children fawcie, bold,  
and undutifull.
Of the Family businesses.

I once came into a house, and requested some water to drinke, the father bid his sonne (of some 8. yeares age) to fetch some water: the boy refused, and would not stir. I told the father, that I would correct my child, if he should so disobey me, &c. Upon this the father took up a sticke, the boy another, and flew at his father: upon my perwasion, the poor father made him smart a little, threw down his sticke, and run for water, and the father confessed the benefit of correction, and the evill of their too indulgent affections.

From their Relations { Observation generall.

In the vices of depraved mankind, are yet to be founde Natures distinctions, and Natures affections.

More particular:
The Pagans wild confesse the bonds Of married chastitie:
How wild are Nicolaitans that hold Of Wives communitie?
How kindly flames of nature burne In wild humanitie?
Naturall affections who wants, is sure Far from Christianity.
Of the Family busineses.

Best nature's vaine, he's blest that's made
A new and rich partaker
Of divine Nature of his God,
And blest eternall Maker.

CHAP. VI.

Of the Family and businesse of the House.

VV  Etu
Wetuomuck

Nékick
Kékick
Wk ick
Nickquénum.

Which is a solemn word amongst them; and no man will offer any hinderance to him, who after some absence is going to visit his Family, and useth this word Nicquenun ( confessing the sweetnesse even of these short temporall homes.)

Puttuckakáun
Puttcukakáunef
Wetuomeménef

A round house.
A little round house.
A little house; which
their women and maids live apart in, four, five
Of the Family Businesses.

five, or six days, in the time of their monethly sicknesse, which custome in all parts of the Countrey they strictly observe, and no Man may come into that house.

<table>
<thead>
<tr>
<th>A longer house with two fires.</th>
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<tbody>
<tr>
<td>Shwischtouw</td>
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<tr>
<td>Abockquófinasí</td>
</tr>
<tr>
<td>WutrapuisÍuck</td>
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</table>

commonly men get and fix, and then the women cover the house with mats, and line them with embroidered mats which the women make, and call them Mumnotaíhama, or Hanging, which amongst them make as faire a show as Hanging with us.

<table>
<thead>
<tr>
<th>Note, or Yote</th>
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<tbody>
<tr>
<td>Chickot &amp; Sqütta</td>
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<tr>
<td>Notaweles &amp; chickaux- tawesel</td>
</tr>
<tr>
<td>Pück</td>
</tr>
<tr>
<td>Puckiuslu</td>
</tr>
<tr>
<td>Nippückis</td>
</tr>
<tr>
<td>Wuchickapeück</td>
</tr>
<tr>
<td>Chefnus barks which they dresse finely, and make a Summer-covering for their houses.</td>
</tr>
<tr>
<td>Cuppoquittemin.</td>
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</tbody>
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<table>
<thead>
<tr>
<th>Fire.</th>
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<tr>
<td>Smoke.</td>
</tr>
<tr>
<td>Smokie</td>
</tr>
<tr>
<td>Smoke troubleth me.</td>
</tr>
<tr>
<td>Burching barks, and</td>
</tr>
</tbody>
</table>

I will advise house with you, or dwell with you.

Two
Two Families will live comfortably and
ingly in a little round house of some four-
or sixteen foot over, and so more and
more families in proportion.

Families will live comfortably and
ingly in a little round house of some four-
or sixteen foot over, and so more and
more families in proportion.

I am cold.

Let us make a fire.

A piece of wood.

Lay on wood.

Cut some wood.

Let us make a good fire.

I will cut wood.

Fetch some small sticks.

More.

Fetch some more

There is no more.

A light fire.

A Candle, or Light.

Candles.

A light fire.

Who is at home?

There is no body.

Is your father at home?

D Túckiu
Of the Family Businesses.

Túckiu Sáchim
Mat-apeú
Peyáu
Wéche-peyáu keé
mat
Pótawash
Potáuntash
Peeyáuog
Wâme, pañshe
Tawhiteh mat peyá-
vean
Mesh noonhem pee-
yáun?
Mocenanippeéam
Aspeyáu, alquim
Yo aútant mesh nip-
peéam
point with the hand to the Sunne, by which
highth they keepe account of the day, and by
the Moone and Stars by night, as wee doe by
clocks and dials, &c.
Wúskont peyáuog
Teáqua nauntick
ewó
Yo áppitch newó
Unhappó kósh
Unnaugh
Np-peyup náwwot

Where is the Sachim? He is not at home. He is come.
Your brother is come with him. Make a fire. They are come. All some.
Why came, or, came not? I could not come.
I will come by and by. He is not come yet.
I was here the Sunne high. And then the
They will come. What comes hee for?
Let him sit there. Is your father at home?
He is there. I have long been here.
Of the Family busineses.

Why do you come?  
What come you for?  

who is that?  
He is my servant.  
Call Jetch.  
Let us goe in.  
There is not room for so many.  
Room enough.  
Not enough.  
Not yet.  
By and by.  
Instantly.  
Just, even now.  
Where.  
Would you speake with him?  
Tea.  
He is busie.  
Friend, I am busie.  

Are you busie?  
I hinder you.  

You trouble me.

D 2  Obs. They
Of the Family busineses.

Obs. They are as full of businesse, and as impatient of hinderance (in their kind) as any Merchant in Europe.

Nquisitam
Notammehick ewo
Maumachuash
Aüquieg
Tucki uash
Wenawwētu
Machētu
Wenawetuónkon
Kūphash
Kuphōmmin
Yeaush

Obs. Commonly, they never shut their doores, day nor night; and 'tis rare that any hurt is done.

Wunègin
Machit
Cowaitam?
Machāug
Wunnāug
Wunnuganash
Kunam
Kunnamāuog

Obs. In stead of shelves, they have severall baske.s, wherein they put all their household-stuffe.
Of the Family businesses.

stuffe: they have some great bags or sacks made of Hempe, which will hold five or sixe bushells.

Tackunck, or, ?
Wëskunck.

Their pounding Morter.

Obs. Their women constantly beat all their corne with hand: they plant it, dress it, gather it, barn it, beat it, and take as much paines as any people in the world, which labour is questionlesse one cause of their extraordinary ease of childbirth.

Wunnauganémesë
Téqua cunnatinne
Natinnehas
Kekéneas
Machàge cunna miteouwin?
Wónckatak
Tunnati
Ntauhaunananinne-hómmin
Ntauhaunananmiteouwin
Wíaaec
Eiaslunck
Mocôtick
Punnêtunck
Cha¹qock.

A little Tray.
What do you look for?
Search.
See here.

Do you find nothing.

Another.
Where.
I cannot look or search.

I cannot find.

A Knife.

Obs. Whence
Of the Family businesses.

Obs. Whence they call English-men Chauquaquock, that is, Knife-men. Stone formerly being to them in stead of Knives, Axle-blades, Hatchets and Hoes.

Namacówhe Lend me your Knife.
Gowialeck
Wonck Comméam? Will you give it me again?
Matta nowáuwone I knew nothing.
Matta nowáhea
Matt meshnowáhea I was innocent.
Pautous, Pautaunog Bring her here.
Mauchatous Carry this.
Niautésh, &
Weawhush. Take it on your back.

Obs. It is almost incredible what burthens the poor women carry of Corne, of Fish, of Beanes, of Mass, and a childe besides.

Awâún There is sombody.
Kekineas Go and see.
Squauntamuck At the doore.
Awâum keen? Who are you?
Keen netop Is it you.
Pauquanamíneea Open me the doore.

Obs. Most commonly their houses are open, their doore is a hanging Mat, which being lift up falls downe of it selfe; yet many of them get English boards and nailes, and make artificiall doores and bolts themselves, and
Of the Family businesses.

Others make lighter doores of Burch, or Chest barke, which they make fast with a cord in the night time, or when they go out of town, and then the last (that makes fast) goes out at the Chimney, which is a large opening in the middle of their house, called:

Wunnauchicómock,
Anúnema
Neenkuttánnumous.
Kutíañnummi?
Shookekeineas
Nummouekékeineam
Tou autég
Tou nuckquaque
Yo naumwauteg
Aquite
Waskéche
Náumatuck
Áquinnífh
Aukeaesíu
Keešuckíu
Aumàunífh
Ausáunífh
Aumáunamòke.
Nánuwetea
Naunóuweant
Nanowwúnínumum

A Chimney.
A Nurse, or Keeper.

Helpe me.
I will helpe you.
Will you helpe me?
Behold here.
I come to see.
Know you where it lies?
How much?
Thus full.
Leave off, or doe not.
On the top.
In the bottom.
Let goe.
Downwards.
Upwards.
Take away.

A Chimney.

I looke to, or kepe.

D 4 Obs. T
Of the Family businesses.

obs. They nurse all their children themselves; yet, if she be an high or rich woman she maintains a Nurse to tend the childe.

Waucháunama Keep this for me.
Cuttatašiúnnaș Lay these up for me.

Obs. Many of them begin to be furnished with English Chests; others, when they go forth of towne, bring their goods (if they live neere) to the English to keepe for them, and their money they hang it about their necks, or lay it under their head when they sleepe.

Peewauquun Have a care.
Nowaucháunum I will have a care.
Kuttaskwhe Stay for me.
Kúta'ha, & Have you this or that?
Cowaucháunum? It is broke.
Pókefsa, & Have you no hands?
Pokefáwwa. Why aske you?
Mat Coanichégane I cannot reach.
Tawhitch?
Nóonshem Pawtuck-
quámmin.
Aquié Pokefáttous. Doe not breake.
Pokefáttouwin. To breake.
Ajsótu, & A foole.
Ajsóko.

Obs. They have also amongst them naturallfooles, either to borne, or accidentally de-
privèd of reason. Aquie
Of the Family businesses.

Aquip aúbókísh
Awanick
Niautamwock
Pâuchewannâuog
Mâttapeu &
Quênáwâwui

Moce nánnan
Cowequterúmmous
Wunniteouin
Wúnniteous, or,
Wúsíteous.
Wúskont noche-máckquin.
Nickúmmat
Siúckat
Cummequawname?
Mequaumamíinea
Puckquatchick
Nuflawhócunckeówó
Kuslawhóki?

Kuslawhocowóog.
Tawhítch kuslawho-
kíean?
Sáawhush;
Sawhèke
Wuslaushemútta

Be not foolish.
Some come.

They are laden.
A woman keeping alone
in her monesby sick-
ness.
I will tell him by and by.
I pray or intreas you.
To mend any thing.
Mend this,
Mend this.
I shall bebidden.

Ease.
Hard.
Do you remember me?
Remember me.
Without doores.
He puts me out of doores.
Doe you put mee out of
doores?
Put them forth.
Why doe you put mee
out?
Goe forth.

Let me goe forth.
Matta
Many of them naturally Princes, or else industrious persons, are rich; and the poore amongst them will say, they want nothing.

Drie or ayre this.

To drie this, or that.

Drie these things.

Warme this for me.

Already.

Wash this.

Shake this.

Lay downe.

About nothing.

A Box.

A Key.

Iron.

Crooked.

Strait.

To unde a knot.

Vtie this.

To divide into two.

Take your choyce.

Throw hither.

Send for him.

Send this to him.
Of the Family businesses.

The bewailing is very solemn amongst them morning and evening, and sometimes in the night they bewail their lost husbands, lives, children, brethren or sisters &c. Sometimes a quarter, half a year, a whole year, and longer, if it be for a great Prince.

In this time (unless a dispensation be given) they count it a profligate thing either to play as they much use to doe) or to paint themselves, for beauty, but for mourning; or to be angry, and fall out with any, &c.

Machemé quit
Machemóqufu
Vunnickshaas
Vunnickshan
Néick, & nashóqua.
Tetúpsba
Tetúpsbaem
Tou anúckquaque?
Vunnáshpishan
Tawhitch wunnash-
pišhayean
Vurtùsh
Enèick, or, áwwuffle
Nneickomálu, & áw-
waffle.
Of the Family busineses.

Wutuaunaquáish   Looke bither.
Yo anaquáyeaun.
Máuks máugoke    Looke about.
Yo comméish
Quussúcquon-náukon Give this.
Kuckquílaquin    I will give you this.
Kunnáuki         Heave, light.
Nickáttañi, sing. You are heave.
Nickáltamine, plur. You are light.
Nickáltamútta     Leave, or depart.
Yówa.
Ntowwaukáumen.
Awawkáwni.
Yo awáutees.
Yo wéque.
Yo msfnówwekešem Let us depart.
Ayatche, &
Conkitchea.
Ayatche nippéeam. Thas.
Pakétash.        Thas is used.
Npakétamúnnash.  Vse this.
Wuttámmatím.     Thas farre.
Mat nowewuttámmo  I went thus farre.
                    as § Often.
                    I am often here.
Obs. Which some doe not, but they are rar.

Birds; for generally all the men throughout
the Countrey have a Tobacco-bag, with a pipe
in it, hanging at their back: sometimes they
make such great pipes, both of wood and stone,
that
Of the Family Busineses.

That they are two foot long, with men of ealets carved, so big or maics, that a man may be hurt mortally by one of them; but these comonly come from the Manquâamogs, the Men eaters, three or foure hundred miles from us: They have an excellent Art to cast our Pewter and Brass into very neat and artificiall Pipes: They take their Wuttâmmâmog (that is, a weake Tobacco) which the men plant themselves, very frequently; yet I never see any take so excessively, as I have seen men in Europe; and yet excessive were more olerable in them, because they want the re-eshing of Beare and Wine, which God hath ouchiased Europe.

Wuttâmmagon. A Pipe.
Hupuonck. A Pipe.
Chicks. A Cocke, or Hen: A name taken from the English Chicke, because they have no Hens before the English came.

Chicks anawat. The Cocke crows.
Neesquittenckquislu. A babler, or prater.
Cunneesquittenckquissimmin. You prate.

Obs. Which they figuratively transferre from the frequent troublesome clamour of Cocke.

Nanôta-
Of the Family businesses.

Nanotateem. I keep house alone.
Aqic kuttunnan. Do not tell.
Aqic moooshhikishat-tous. Do not disclose.
Teagy oaugwhattick? What hangs there?
Yo augwhattous. Hang is there.
Penitquai Crooked, or winding.
Penayi. Crooked.
Nquisitam. I remove house: Which they doe upon these occasions: From thic warme vallies, where they winter, they remove a little nearer to their Summer fields, when this warme Spring, then they remove to their fields where they plant Corne.

In middle of Summer, because of the abundance of Fleas, which the dust of the houe breeds, they will flye and remove on a sudden from one part of their field to a fresh place. And sometimes having fields a mile or two or many miles asunder, when the worke of one field is over, they remove house to the other: If death fall in amongst them, they presently remove to a fresh place: If an enemie approach, they remove into a Thicket, or Swamps, unless they have some Fort to remove unto.

Sometimes they remove to a hunting house in the end of the yeere, and forsake it not un-
Of the Family Business.

still Snow lie thick, and then will travel home, men, women and children, thorow the snow, thirtie, yea, fiftie or fixtie miles; but their great remove is from their Summer fields to warme and thicke woodie bottomes where they winter: They are quicke; in halfe a day, yea, sometimes at few hours warning to be gone and the house up elsewhere; especially, if they have stakes readie pitcht for their Mats.

I once in travel lodged at a house, at which in my returne I hoped to have lodged againe there the next night, but the house was gone in that interim, and I was glad to lodge under a tree:

The men make the poles or stakes, but the women make and set up, take downe, order, and carry the Mats and household stuffe.

Observation in generall.

The sociablenesse of the nature of man appeares in the wildest of them, who love societie; Families, cohabitation, and consocia-tion of houses and townes together.
Of the Family busineses.

More particular:

1. How busie are the sonses of men? How full their heads and hands? 
What noye and tumults in our owne, And eke in Pagan lands?

2. Yet I have found lesse noyse, more peace 
In wilde America, 
Where women quickly build the house, 
And quickly move away.

English and Indians busie are, 
In parts of their abode: 
Yet both stand idle, till God's call 
Set them to work for God. 

Mar. 20. 7.

Chap. VII.

Of their Persons and parts of body:

Uppaquontup. 
Nuppaquontup. 
Wéshéck. 
Wuchechepeénnock. 
Múppacuck. 

<table>
<thead>
<tr>
<th>The head.</th>
<th>My head.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The bayre.</td>
<td>A great bunch of bayre bound up behind.</td>
</tr>
<tr>
<td>A long Locke.</td>
<td></td>
</tr>
</tbody>
</table>

Obs Yet
Of their Persons and parts of body. 49

Obs. Yet some cut their haire round, and some as low and as short as the sober English; yet I never saw any so to forget nature it selfe in such excessive length and monstrous fashion, as to the shame of the English Nation, I now (with griefe) see my Countrey-men in England are degenerated unto.

Vuttip. | The braine.

Obs. In the braine their opinion is, that the soule (of which we shall speake in the Chapter of Religion) keeps her chiefe seat and residence: For the temper of the braine in quick apprehensions and accurate judgements (to say no more) the most high and soveraign God and Creator, hath not made them inferiour to Europeans.

The Manquaunges, or Men-eaters, that live two or three miles West from us, make a delicious monstrous dish of the head and brains of their enemies, which yet is no barre (when the time shall approach) against Gods call, and their repentance, and (who knowes but) greater love to the Lord Jesus? great sinners forgiven love much.

Mcattuck.

Wuskeesuck-quash.
Tiyush kusskeesuck-quash?

The sore-head.

Eye, or eyes.

Can you not see, or where are your eyes?

E. Wuchau'n
Of their Persons and parts of body.

Wuchaun. The nostrils.
Wuttówog. guash. Eare, eares.
Wuttone. The mouth.
Wéenat. The tongue.
Wépit-teash. Tooth, teeth.
Pummaumpiteánek. The tooth-ake.

Obs. Which is the onely paine will force their stout hearts to cry; I cannot heare of any diseaſe of the ſtone amongst them (tho' corne of the Countrey, with which they are fed from the wombe, being an admirable cleaner and opener:) but the paine of their womens childbirth (of which I shall speake afterward in the Chapter of Marriage) never forces their women to to cry, as I have heard some of their men in this paine.

In this paine they use a certaine root dried, not much unlike our Ginger.
Snitchipuck. The necke.
Quattuck. The throat.
Timequálisin. To cut off, or behead.
which they are most skilfull to doe in fight for, when ever they wound, and their arrow sticks in the body of their enemie, they (if they be valourous, and possibly may) they follow their arrow, and falling upon the person wounded and tearing his head a little aside by his Locke, they in the twinkling of an eye fetch.
Of their Persons and parts of body. 51

fetch off his head though but with a sorry knife.

I know the man yet living, who in time of warre pretended to fall from his owne campe to the enemie, proffered his service in the front with them against his own Armie from whence he had revolted. Hee propounded such plausible advantages, that he drew them out to battell, himselfe keeping in the front; put on a sudden, shot their chiefe Leader and Captaine, and being shot, in a trice fetched off his head, and returned immediately to his own gaine, from whom in pretence (though with his trecherous intention) hee had revolted: this act was false and trecherous, yet herein appeares policie, stoutnesse and activitie, &c.

The breast.
Arme, Armes.
The heart.
My heart is good.

Obs. This speech they use when ever they offer their honestie; they naturally confessing that all goodnesse is first in the heart.

The vaines.
The blood.
The backe.
My back, or at my back.

E 2 Wunniche.
Of their Persons and parts of body.

<table>
<thead>
<tr>
<th>Wunnicheke</th>
<th>Hand.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wunnichégannash</td>
<td>Hands.</td>
</tr>
<tr>
<td>Mokalsluck</td>
<td>Nayles.</td>
</tr>
</tbody>
</table>

Ob. They are much delighted after battell hang up the hands and heads of their enemie (Riches, long Life, and the Lives of enemie being objects of great delight to all men naturall; but Salomon begg'd Wisedome before these.)

<table>
<thead>
<tr>
<th>Wunnáks.</th>
<th>The bellie,</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apôme, Apómash.</td>
<td>The thigh, the thigh.</td>
</tr>
<tr>
<td>Mohcont, tash.</td>
<td>A legge, legs.</td>
</tr>
<tr>
<td>Wulsete, tash.</td>
<td>A foot, feet.</td>
</tr>
<tr>
<td>Wunnichéganash.</td>
<td>The toes.</td>
</tr>
<tr>
<td>Tou wuttinsin.</td>
<td>What manner of man</td>
</tr>
<tr>
<td>Tou núckquaque.</td>
<td>Of what bignesse?</td>
</tr>
<tr>
<td>Womésu,</td>
<td>White,</td>
</tr>
<tr>
<td>Mowésu, Suckéfu.</td>
<td>Blacke, or swarfish.</td>
</tr>
</tbody>
</table>

Ob. Hence they call a Blackamore (their selves are tawnie; by the Sunne and their anoynings, yet they are borne white:)

Suckautaconé, | A cole blacke man.
For, Sucki is black, and Waunacone, one that weares clothes, whence English, Dutch, French Scotch, they call Waunaconanog, or Contmen.

Cumminakefe. | You are strong.
Minikéfu.     | Strong.      

Miniócquéfá
Of Discourse and News.

Minioquêsú.  Weake.
Cummínoquêsell.  Weake you are.
Quanauquêsí.  A tall man.
Quanauquêsíitchick.  Tall men.
Tiaquonquêsí.  Low and short.
Tiaquonquêsíitchick.  Men of lowe stature.
Wunnetu-wock.  Proper and personall.

The general Observation from the parts of the bodie.

Nature knowes no difference between Europeans and Americans in blood, birth, bodies, &c. God having of one blood made all mankind, Acts 17. and all by nature being children of wrath, Ephes. 2.

More particularly:

Boast not proud English, of thy birth & blood,
    Thy brother Indian is by birth as Good.
Of one blood God made Him, and Thee & All,
    As wise, as faire, as strong, as personall.
By nature wrath's his portion, thine no more (store
    Till Grace his soule and thine in Christ re-
Make sure thy second birth, else thou shalt see,
    Heaven ope to Indians wild, but shut to thee.

E 3 CHAP.
Of Discourse and Newes.

Chap. VIII.
Of Discourse and Newes.

A unchemokau-
hettittea.
Tocketaunchnim?
Aaunchemókaw.
Cuttaunchemókous.
Mautaunchemokou-
éan.
Cummautaunchem-
mókous.

Obs. Their desire of, and delight in newes, is great, as the Athenians, and all men, more or less; a stranger that can relate newes in their owne language, they will give him Maniob, a God.

Wurauunchéocoudóog.
Awaun mesh aunche-
mókau.
Awaun mesh kuppít-
touwaw.
Uppaunchnim.
Cowawwunnau-
chim.

Let us discourse, or tell newes.
What newes?
Tell me your newes.
I will tell you newes.
When I have done telling the newes.
I have done my newes.

I will tell it them.
Who brought this newes?
Of whom did you heare it?
Your newes is true.
He tells false newes.

Nummau-
Of Discourse and Names.

I have spoken enough.
I am weary with speaking.

Obs. Their manner is upon any tidings to fit round, double or treble, or more, as their numbers be; I have seen near a thousand in a round, where English could not well neere halfe so many have fitted: Every man hath his pipe of their Tobacco, and a deep silence they make, and attention give to him that speaketh; and many of them will deliver themselves either in a relation of news, or in a consultation with very emphaticall speech and great action, commonly an hour, and sometimes two hours together.

I cannot speak your language.
I lie not.
You lie.

I am no lying fellow.

I speak very true.
Hearken to me.
I heare you.

E 4 Obs.
Of Discourse and News.

Obs. They are impatient (as all men and God himself is) when their speech is not attended and listened to.

Cuppittous. I understand you.

Covautous. I understand not.

Machagenowautam. Wee understand not each other.

Manowawtawatémina. Speake the truth.

Wunnâumwash. You speake true.

Coanâumwem.

Obs. This word and the next are words of great flattery which they use each to other, but constantly to their Princes at their speeches; for which, if they be eloquent, they esteeme them Gods as Herod among the Jews.

Wunnâumwawewo. He speaks true.

Cuppannawautous. I do not believe you.

Cuppannawauti? Do you not believe?

Nippannawautunckewo He doth not believe me.

Michémenippannahwautam. I shall never believe it.

Obs. As one answered me when I had discoursed about many points of God, of the creation, of the soule, of the danger of it, and the saving of it, he asentted; but when I spake of the ruling againe of the body, he cryed out, I shall never believe this.

Pannówa
Of Discourse and News.

Some body hath made this lie.

I cannot tell, it may so come to passe.

It is true.

It is not true.

Let us speake together.

Speake.

Why speake you not?

What should I speake?

To sit downe.

Sit and talke with us.

A wise speaker.

He speake Indian.

I know nothing of it.

I shall know the truth.

If he say true.

Obs. Canonicus, the old high Sachim of the Narragansett Bay (a wise and peaceable Prince) once in a solemne Oration to my self, in a solemne assembly, using this word, said, I have never
never suffered any wrong to be offered to the English since they landed; nor never will: he	only repeated this word, Wunnaumwágecan, Englishman: if the Englishman speak true, if he
meane truly, then shall I goe to my grave in peace, and hope that the English and my posteriitie shall live in love and peace together.
replied, that he had no cause (as I hoped) to
to question Englishmans, Wunnaumwánonck, that is
faithfulnesse he having had long experience of
their friendlinesse and trustinesse. He take a
sticke and broke it into ten pieces, and related
ten instancies (laying downe a sticke to every
instance) which gave him cause thus to fear
and say; I satisfied him in some presently, and
presented the rest to the Governours of the
English, who I hope, will be far from giving
just cause to have Barbarians to question their
Wunnaumwánonck, or faithfulnesse.

Tockettunnántum, ?
Tocketunáname, ?
Tocketeántam? ?
Ntunnántum, ?
Nteántum.
Nánick nteetáum.
Nteatámmowonck.
Matntunnantáammen
Matntecántáammen.

What do you think? I thinke.
I thinke so to.
That is my thought, or opinion.
I thinke not so.
Nowecón.
Of Discourse and Names.

I am glad.
I believe you.

Obs. This word they use just as the Greek tongue doth that verbe, τισευειν: for believing obeying, as it is often used in the new Testament, and they say Coannâumatous, I will obey you.

When they are here.
When they are com.

This Ablative case absolute they much use, and comp ife much in little;

English-man, men.

His they call us, as much as to say, These strangers.

That is, Coat-men, or clothed.

English-men, properly sword-men.

An English woman.

An English youth.

When you came first.

When English-men came first.

Why come they hither?

Obs. This question they oft put to me: Why me the Englishmen hither? and measuring others by themselves, they say, It is because you
Of Discourse and Newes.

you want firing: for they, having burnt up the wood in one place, (wanting draughts to bring wood to them) they are famine to follow the wood, and so to remove to a fresh new place for the wood's sake.

Matta mihtückquinnunno?

Mifhaunetash, Maunetash, Maunauog, Wussaumemaunauog Noonapúock.

Aumáumuwaw Páudsha.
Wawwhawtowauog. Wauwhatowaw ánawat.

Obs. If it be in time of war, he that is Messenger runs swiftly, and at every town he that is the last coming within a mile or two of the Court, or chief house, he hollows often and they that hear answer him until by mutual hollowing and answering he is brought to the place of audience, whereby this means is gathered a great confluence of people to entertain the newes.

Wussick.
Of Discourse and News.

A letter which they so call from Wussuck.

hommin, to paint; for, having no letters, their painting comes the nearest.

Write a Letter.

Make me a Letter.

OBS. That they have often desired of me on many occasions; for their good and peace, and the English also, as it hath pleased God to vouchsafe opportunitie.

Quenowâuog.

Whycomplaine.

Tawhitch quena.

They complain.

wayean?

Whycoplaine you?

Muccô.

It is true you say.

Tuckawntéawem?

What should I say to it?

The generall Observation from their Discourse and News.

The whole race of mankind is generally infected with an itching desire of hearing News.

more particular:

Mans restlesse soule hath restlesse eyes and cares.

Wanders in change of sorrows, cares and scares.

Faine
Of the time of the day.

Faime would it (Bee-like) suck by the ears, by the eye,
Something that might his hunger satisifie:
The Gospel, or Glad tidings onely can,
Make glad the English, and the Indian.

CHAP. IX.

Of the time of the day.

Obs. They are punctuall in measuring their Day by the Sunne, and their Night by the Moon and the Starres, and their lying much abroad in the ayre; and so living in the open fields, occasioneth even the youngest amongst them to be very observant of those Heavenly Lights.

Mauráubon, Chich-áquat wompan.
Aumpatáuban.
Tou wúttaítan?
Pásrisha.
Nummátrāquaw.
Yáhen Páuishaquaw.
Páweshaquaw.
Quuttúkquaquaw.
Panicómpaw.

It is day.
It is broad day.
How high is the Sunne?
that is, What is 't a clocke?
It is Sunne-rise.
Fore-noone.
Almost noone.
Noone.
After dinner.

Naw-
Of the time of the day.

<table>
<thead>
<tr>
<th>After noone.</th>
<th>The Sunnethus high.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Sunne thus high.</td>
<td>Allmost Sun-set.</td>
</tr>
<tr>
<td>Evening.</td>
<td>The Sun is set.</td>
</tr>
<tr>
<td>Darke night.</td>
<td>Toward night.</td>
</tr>
<tr>
<td>Midnight.</td>
<td>About Cockcrowing.</td>
</tr>
<tr>
<td>Break of day.</td>
<td>The Sun thus high, I will come.</td>
</tr>
</tbody>
</table>

Obf. They are punctuall in their promises keeping time; and sometimes have charged ee with a lye for not punctually keeping time, though hindred.

Come by the Sunnethus high.
This day.
Tomorrow.
It is too late.
A short day.
A long day.
Long dayes.

Nquit.
Of the time of the day.

Nquittakeesiquockat, Nquittakeisoomi-then.

Paukinnum. Wequáí.

Wequáshim. One day's walk, Darke.

Light. Moon-light.

The generall observation from their time of the day.

The Sunne and Moone, in the observation of all the sonnes of men, even the wildest and the great Directors of the day and night; as it pleased God to appoint in the first Creation.

More particular.

1. The Indians find the Sun so sweet,
   He is a God they say;
   Giving them Light, and Heat, and Fruit,
   And Guidance all the day.

2. They have no helpe of Clock or Watch,
   And Sunne they overprize.
   Having those artificiall helps, the Sun,
   we unthankfully despise.
   God is a Sunne and Shield, a thousand times
   Indians, or English, though they see.
   yet how few prize his Light?
### Chap. X.

#### Of the season of the Reere.

<table>
<thead>
<tr>
<th>Days</th>
<th>One day.</th>
<th>2 dayes.</th>
<th>3 dayes.</th>
<th>4 dayes.</th>
<th>10 dayes.</th>
<th>11 dayes.</th>
<th>12 dayes.</th>
<th>20 dayes.</th>
<th>21 dayes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Season</td>
<td>Spring</td>
<td>Spring, or Seed-time</td>
<td>Summer</td>
<td>Fall of leaf and Autumn</td>
<td>Winter</td>
<td>This Spring last</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Season in F</td>
<td>Yo</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- Quittaqunnegat
- Neesquennagat
- Shuckquñockat
- Yowunnockat, &c.
- Piuckaqunnagat
- Piuckaqunnagat nabnaquit
- Piuckaqunnagat nabneeze, &c.
- Neesneechekta-shuck
- Quñockat
- Neesneechekta-shuck
- Quñockat-nabnaquit, &c.
- Séquan
- Auketteamitch
- Néepun, & Ququisquan
- Taquinck
- Pápone
- Saléquacup
The seasons of the Yeares.

Yo neepúnnacup.  This Summer last.
Yo taquonticup.  This Harvest last.
Papapocup.  Winter last.
Yānedg.  The last yeere.
Nippauús.  The Sunne.
Munnánnock.
Nanepaúshat.
Nqnutpawʃuckenpaú−
us.
Neespauʃuck npauus.
Shwe paufuck npau−
us &c.
Neesneáhettit.
Shwinneáhettit:
Yowinneáhettit, &c.

Ob. They have thirteen Moneths according
to the severall Moones; and they give to each
of them significant names: as,
Sequanakeéswush.
Neeppunakeéswush.
Taquontikeéswush.
Paponakeéswush &c.
Nquttlecautúmmo.
Tafecautúmmo?
Chafecautúmmo
cuttáppemus?
Neesfcautúmmo.
Shwecautúmmo.

This Moneth.
1 Moneth.
2 Moneths.
3 Moneths.
4 Moneths.

Spring moneth.
Summer moneth.
Harvest moneth.
Winter moneth, &c.
1 Yeere.
How many yeeres?
How many yeeres since
you were borne?
2 Yeere.
3 Yeere.

Yowecau
The seasons of the yeare.

Obs. If the yeere prove drie, they have eat and solemn meetings from all parts at the high place, to supplicate their gods, and beg rain, and they will continue in this worship ten dayes, a fortnight; yea, three weeks, until rain come.

How many winters?
A sharpe winter.
By day.
By night.

General observation from their seasons of the yeere.

The Sunne and Moone, and Stars and Seaires of the yeere doe preach a God to all the nations of men, that they which know no letters, doe yet read an eternal Power and God in these:

More speciall.

The Sun and Moone and Stars doe preach; a Dayes and Nights found ours:

Spring
Of Travell.

Spring, Summer, Fall, and Winter eke
Each Moneth and Yeere about.
2 Sothat she wildest somnes of men
Without excuse shall say,
Gods righteous sentence past on us,
(In dreadfull Judgement day.)
If so, what doome is theirs that see,
Not onely Natures light;
But Sun of Righteousnesse, yet chose
To live in darkest Night?

CHAP. XI.

Of Travell.

Mayi.
Mayuo?
Mat mayanunno.
Peeamayagat.
Mishimmayagat.
Machipscat.

Away.
Is there away?
There is noway.
A little way.
A great path.
A stonepath.

Obs. It is admirable to see, what paths their
naked hardned feet have made in the wilder-
ness in most stony and rockie places.

Nnatotemuckaun.
Kunnatotemous.
Kunnatatemi?

I will ask the way.
I will inquire of you.
Do you ask me?
<table>
<thead>
<tr>
<th>English</th>
<th>Iroquois</th>
</tr>
</thead>
<tbody>
<tr>
<td>Where lies the way?</td>
<td>Wou nishin méyi?</td>
</tr>
<tr>
<td>Show me the way.</td>
<td>Kokotemúne a méyi</td>
</tr>
<tr>
<td>There the way lies.</td>
<td>Yo áinitchick méyi</td>
</tr>
<tr>
<td>I will show you.</td>
<td>Kukkákotemous</td>
</tr>
<tr>
<td>There is the way you must go.</td>
<td>Yo cuminittamáyon</td>
</tr>
</tbody>
</table>

- Obs. The wilderness being so vast, it is a mercy, that for a hire a man shall never want guides, who will carry provisions, and such as hire them over the Rivers and Brookes, and find out often times hunting-houses, or other lodgings at night.

<table>
<thead>
<tr>
<th>English</th>
<th>Iroquois</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hire him.</td>
<td>Anócë wénawash</td>
</tr>
<tr>
<td>I will hire you.</td>
<td>Kuttánnoonsh</td>
</tr>
<tr>
<td>I will pay you.</td>
<td>Kuttaúnckquittacunh</td>
</tr>
<tr>
<td>I will pay you well.</td>
<td>Kummuchickonckquatous</td>
</tr>
<tr>
<td>What will you give me?</td>
<td>Tocketaonckquittiñnea</td>
</tr>
<tr>
<td>I will conduct you.</td>
<td>Cummauchanish</td>
</tr>
<tr>
<td>Let us go that way.</td>
<td>Yo auntsa</td>
</tr>
<tr>
<td>Goe that way.</td>
<td>Yo cuttáunann</td>
</tr>
<tr>
<td>The right hand.</td>
<td>Yo münnock</td>
</tr>
<tr>
<td>The left hand.</td>
<td>Yo nmûnnatch</td>
</tr>
</tbody>
</table>

- Cowé-
| Cowéchaush. | I will goe with you. |
| Wétash. | Go along. |
| Cowéchaw ewò. | He will goe with you. |
| Cowechaufatìnimmin. | I will goe with you. |
| Wechauatìttea. | Let us accompany. |
| Taûbot wétáyean. | I thank you for your company. |

**Obs.** I have heard of many English lost, and have oft been lost my selfe, and my selfe and others have often been found, and succoured by the Indians.

Pitchcowáwwon.
Meshnowáwwon.
Nummauchémín.
Ntannitéímmin.
Mammauchétuck.
ånakiteunck.
Memauchéwi ánittui.
Memauchegufhánnick.
Anakugufhannick.
Tunnockuttòome
Tunnockkuttoyéaim
Tunnockkuttínshem.
Nnegónshem.
Cuppompáish.
Negónshefsh.
Mittummayaucup.

You will lose your way.
I lost my way.
I will be going.
Let us be going.
He is gone.
They are gone.
They are gone.
Whither goe you?
I will goe before.
I will stay for you.
Goe before.
The way you went before.
Of Travell.

I will follow you.
Stay for me.
Why do you run so?
I have a mind to travel.
Let us go pace.
Goe apace.
I have run always.
I goe this pace.

Obf. They are generally quick on foot, rought up from the breasts to running; their legs being also from the wombe strecht and sound up in a strange way on their Cradle backward, as also annointed; yet have they ome that excell: so that I have knowne many of them run betwene fourescoure or an hundred miles in a Summers day, and back within two dayes: they doe also practice running of Races; and commonly in the Summer, hey delight to goe without shoes, although they have them hanging at their backs: they are so exquisitely skilled in all the body and bowels of the Countrey (by reason of their hunttings) that I have often been guided twentie, thirtie, sometimes fortie miles through he woods, a ffreight course, out of any path.
<table>
<thead>
<tr>
<th>Yō wuchē.</th>
<th>From hence.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tounückquaque yo wuchē.</td>
<td>How far from hence?</td>
</tr>
<tr>
<td>Yō anückquaque.</td>
<td>So farre.</td>
</tr>
<tr>
<td>Yo anuckquaque.</td>
<td>So little away.</td>
</tr>
<tr>
<td>Waunaquēse.</td>
<td>A little way.</td>
</tr>
<tr>
<td>Aukeewushauog.</td>
<td>They goe by land.</td>
</tr>
<tr>
<td>Mishoon hōmwock.</td>
<td>They goe or come by water.</td>
</tr>
<tr>
<td>Naynayouûmewot.</td>
<td>A Horse.</td>
</tr>
<tr>
<td>Wunnia , naynayou- mewot.</td>
<td>He rides on Horse-back.</td>
</tr>
</tbody>
</table>

**Obs.** Having no Horses, they covet them above other Cattell, rather preferring eale in riding, then their profit and belly, by milk and butter from Cowes and Goats. and they are loth to come to the English price for any.  

<table>
<thead>
<tr>
<th>Afpummévi</th>
<th>He is not gone by.</th>
</tr>
</thead>
<tbody>
<tr>
<td>As pummewock</td>
<td>They are not gone by.</td>
</tr>
<tr>
<td>Awanick payâanchick</td>
<td>Who come there?</td>
</tr>
<tr>
<td>Awanick negonshâ- chick?</td>
<td>Who are these before us?</td>
</tr>
<tr>
<td>Yo cuppummesicôm</td>
<td>Cross over into the way there.</td>
</tr>
<tr>
<td>min.</td>
<td>Thick wood: a Swamp.</td>
</tr>
</tbody>
</table>

**Obs.** These thick Woods and Swamps (like the Boggs to the Irish) are the Refuges for Women and children in Warre, whilst the men
Of Travell.

men fight. As the Country is wondrous full of Brookes and Rivers, so doth it also abound with fresh ponds, some of many miles compass.

Nips-nipsash
Wète : wetedg
Wutraumpatammin
Wutraum patamoonck.
Wuttockémin
Tocckétuck
Tou wuttaquaquizin?
Yo ntaquaquizin
Kuniis.
Kuckquauckqun
Kunnaukon
Pasuckquaish
Anakish : mauchish:
Quaquish
Nokus kauates
Nockuskauatitea
Neenmeshnockuskaw.

Pond : Ponds.
The Woods on fire.
To view or look about.

A Prospect.
To wade.
Let us wade.
How deepe?
Thus deep?
I will carry you.
You are heavy.
You are light.
Rise.
Goe.
Runne.
Meet him.
Let us meet.
I did meet.

Obs. They are joyfull in meeting of any in travell, and will strike fire either with stones or sticks, to take Tobacco, and discourse a little together.
Of Travell.

Mesh Kunnockqus
kauatimmin?
Yo Kuttauntapimmin.
Kuflackquetuck.
Yo appituck
Nitolwanis
Nitolwanishkaumen.
Nickquissagus
Ntouagonnausinnum
min

Did you meet?
&c.
Let us rest here.
Let us sit down.
Let us sit here.
I am weary.
I am lame.
We are distressed
undone, or in misery.

O's. They use this word properly in wandering toward Winter night, in which case I have been many a night with them, and many times also alone, yet always mercifully preserved.

Teâno wonck nippée am
Mat Kunnickansh
Aquie Kunnickatshash.
Tâvwhitch nickat shéan?
Wuttânho
Yo ñish Wuttânho

I will be here
by and by again.
I will not leave
you.
Doe not leave me.

Why doe you for
fake me?
A staffe.
Use this staffe.
Of Travell.

Obs. Sometimes a man shall meet a lame man or an old man with a Staffe: but generally a Staffe is a rare sight in the hand of the eldest, their Constitution is so strong. I have upon occasion travelled many a score, yea many a hundreth mile amongst them, without need of stick or Staffe, for any appearance of danger amongst them: yet it is a rule amongst them, that it is not good for a man to travel without a Weapon nor alone.

Taquáttin
Auke taquátha
Séip taquáttin.
Nowannesin
nippitt akúnnanun.

Obs. I once traveled with neere 200 who had word of neere 700. Enemies in the way, yet generally they all resolved that it was a shame to feare and goe back.

Nippanishkokómmín
Npuflago.
kómmín
Mattaáfu
Naüwot.
Nawwatick
Ntaquatchuwaúmen

Frank.
The ground is frozen.
The River is frozen.
I have forgotten.
I must goe back.

I have let fall something.

A little way.
A great way.
Farre of at Sea.
I goe up hill.
<table>
<thead>
<tr>
<th>Taguatchowash</th>
<th>Goe up hill.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Waumfu</td>
<td>Downe hill.</td>
</tr>
<tr>
<td>Mauunfesh</td>
<td>Goe slowly or gently.</td>
</tr>
<tr>
<td>Mauanifhauta</td>
<td>Let us go gently.</td>
</tr>
<tr>
<td>Tawhitch cheche</td>
<td>Why do you rob me?</td>
</tr>
<tr>
<td>qunnuwáyean</td>
<td></td>
</tr>
<tr>
<td>Aqui e chechequunnúwash.</td>
<td></td>
</tr>
<tr>
<td>Chechequunnuwáchick</td>
<td>Robbers.</td>
</tr>
<tr>
<td>Chechequunnittin</td>
<td>There is a Robbery committed.</td>
</tr>
<tr>
<td>Kemineantúock</td>
<td>They murder each other.</td>
</tr>
</tbody>
</table>

**Obs.** If any Robbery fall out in Travell, between Person of diverse States, the offended State sends for Justice. If no Justice be granted and recompence made, they grant out a kind of Letter of Mart to take satisfaction themselves, yet they are careful not to exceed in taking from others, beyond the Proportion of their owne losse.

**Wúskont àwain**

**Obs.** I could never heare that Murthers or Robberies are comparably so frequent, as in parts of Europe amongst the English, French, &c.

Cutchachewussim.
Of Travell.

Cutchauchewusim min.
Kiskecuppeeyau-
men.
Cuppeeyau-
men.
Muckqueyu-
mucimumuck-
quete.
Cusfafaqus
Sadlagushauog
Cutinineaupumih-
em
Wuttineapum-
mushauta.
Kleetshauta.
Ntinneapreyau-
men.
Acoouwe
Ntackowvepe-
yauin.
Cummautosakou
Kihtumayi-wus-
sauhumwi.
Pittuckifh.
Pittuckettuck.
Ponewhush.

You are almost there.
You are a little short.
Now you are there.
Swift.
You are swift.

You are slow.
They are slow.
Will you passe by?

Let us passe by.

I come for no busines.
In vaine or to no purpose.
I have lost my labour.
You have mist him.
He went just now forth.
Go back.
Let us goe back.
Lay downe your burthen.
General Observations of their Travell.

As the same Sun shines on the Wildernesse that doth on a Garden! so the same faithfulland all sufficient God, can comfort feede and safely guide even through a desolate howling Wildernesse.

More particular.

God makes a Path, provides a Guide,
And feeds in Wildernesse!

1 His glorious Name while breath remains;
O that I may conceffe.

Lost many a time, I have had no Guide;
2 No House, but hollow Tree!

In stormy Winter night no Fire,
No Food; no Company:

In him I have found a House, a Bed,
3 A Table, Company:

No Cup so bitter, but's made sweet;
When God shall Sweeuding be:

CHAP. III.
Concerning the Heavens and Heavenly Lights,

Kéefuck.  The Heavens.
Kéefúcquiu.  Heavenward.
Nippáwus.  The Sun.
Keeluckquánd.  A name of the Sun.

(Obf.) By which they acknowledge the Sun, and adore for a God or divine power.
Munnánnock.  A name of the Sun.
Nanepauhat, &}  The Moone.
Munnánnock.  A light Moone.
Wequáshim.  The Moone is up.
Pañpšhea.  So high.
Yowuttuttan.

Obf. And so they use the same rule, and words for the course of the Moone in the Night, as they use for the course of the Sun by Day, which wee mentioned in the Chapter of the Houre, or time of the Day concerning the Sunnes rising, course, or Sunne setting.

Yo
Of the Heavenly Bodies.

Yô Ockquitteunk.  |  A new Moone.
Paushefui.        |  Halfe Moone.
Yowompanàmmít.    |  A Starre Starres.

Obs. The Moone so old, which they measure by the setting of it, especially when it shines till Wómpán, or day.
Obs. By occasion of their frequent lying in the Fields and Woods, they much observe the Starres, and their very children can give Names to many of them, and observe their Motions, and they have the same words for their rising-courses and setting, as for the Sun or Moone, as before.

Mosk or Pankunawaw the great Beare, of Charles Waine, which words Mosk, or Pankunawaw signifies a Beare, which is so much the more observable, because in most Languages that signe or Constellation is called the Beare.
Shwishcuttowwáuog.  |  The Golden Metewand.
Mishánnock.         |  The morning Starre.
Chippápuock.        |  The Brood-ben, &c.

General Observations of the Heavenly Bodies.

The wildest sons of Men heare the preach-
Of the season of the yeere.

ing of the Heavens, the Sun, Moone, and Starres, yet not seeking after God the Maker are justly condemned, though they never have nor despise other preaching, as the civiliz'd World hath done.

More particular.

When Sun doth rise the Starres doe set,
Yet there's no need of Light,
God shines a Sunne most glorious,
When Creatures all are Night.

The very Indian Boyes can give,
To many Starres their name,
And know their Course and therein doe;
2. Excell the English tame.

3 English and Indians none enquire,
Whose hand these Candles hold:
Job. 35. Who gives these Stars their Names
More brighten thousand fold, (hims elf

G C H A P. X I I I.
Of the Weather

Chap. XIII.
Of the Weather.

Opke tussinnâm-min këesuck? | What think you of the Weather?
Wekineâquotat. | Faire Weather.
Wekinnâquotocks. | When it is faire weather.

Tahki, or tatakki. | Cold weather.
Tahkeês. | Cold.

Obf. It may bee wondered why since New England is about 12. degrees nearer to the Sun, yet some part of Winter it is there ordinarily more cold then here in England: the reason is plain: All Islands are warmer then maine Lands and Continents, England being an Island, England's winds are Sea winds, which are commonly more thick and vapoury, and warmer winds: The Nor. West wind (which occasioneth New-England cold) comes over the cold frozen Land, and over many millions of Loads of Snow: and yet the pure wholsomnesse of the Aire is wonderfull, and the warmth of the Sunne, such in the sharpest weather, that I have often seen the Natives Children runne about stark naked in the
Of the Weather

The coldest days, and the Indians Men and Women lye by a Fire, in the Woods in the coldest nights, and I have been often out my selfe such nights without fire, mercifully, and wonderfully preserved.

Taúkocks.
Káusitteks.
Kufluttah.
Núckgusquatch
nñoonakon
Nickgufisittàunum.
Mattauqs.
Mattauquat.
Cúppaquat.
Sókenun.
Anmakétsuck
Sókenun.
Sókenitch.
Sóchepe, or Còne.
Animanâukock-
Sóchepe.
Sóchepewutch.
Mishùnnan.
Pâuqui, pâuquaquat.
Nnâppi.
Nnâppaquat.
Tópu.

Cold weather.
Hot weather.
It is hot.
I am a cold.

I Sware.
A cloud.
It is over-cast.

Raine.
It will rain to

day.
When it raines.

Snow.
It will snow to night.

When it snowes.
A great raines.

It holds up.

Drie.

Drie weather.

Afrost.
Of the Weather?

Oft bettedtkrrl
Mifsittópu.
Capat.
Néechipog.
Michokat.
Michokateh.
Mißluppâugatch.
Cutfhauflia.
Neimpâuog.
Neimpâuog pesk hómwock.

Obs. From this the Natives conceiving consimilitude between our Guns and Thunder, they call a Gunne Peskontuch, and to discharge Peskhômmin that is to thunder.

Observation generall of the Weather.

That Judgement which the Lord Jesu pronounced against the Weather-wise (but ignorant of the God of the weather) will fall most justly upon those Natives, and all men who are wise in Naturall things, but willing ly blind in spirituall.

English and Indians in a Storme,
and seek a hiding place:
O hearts of stone that thinke and dream,
The everlasting stormes t'out-face.

Proud silly Sodome saw the Sunne,
Shine on her head most bright.

A great Frost.
Ice.
The Deaw.
The Lightning.
When it thaws.
When the rivers are open.
Thunder.
Thunderbolts are shot.
The very day that turn'd she was
To snicking heaps, 'fore night.
How many millions now alive,
Within few yeeres shall rot?
O blest that Soule, whose portion is,
That Rocke that changeth not.

Chap. XIV.

Of the Winds.

Vі Vі Aūpi.
Wâupanâsh.
Tăshînâsh wâupanâsh

The Wind.
The Winds.
How many winds are
there?

Obs. Some of them account of seaven, some
eight, or nine; and in truth, they doe upon
the matter reckon and observe not onely the
foure but the eight Cardinall winds: although
they come not to the accurate division of
the 32. upon the 32. points of the compasse, as
we doe.

Nanúmmatin, &
Sunnâdin.
Chepewéssin.
Săchimoačhepewéssin.

The North wind.
The North east.
Strong North east wind.
G 3

Nopâtin
Of the Winds.

Nopătin.  The East wind.
Nanóckquittin  The South east wind.
Touwúttìn  South wind.
Papöné tin  West wind.
Chékefu  The Northwest.
Chëksìitch  When the wind blows Northwest.

Tocketumanántum?  What thinke you?
Tou pitch wuttin?  Where wil the wind be?
Nqënouhick wuttin  I stay for a wind.
Yo pitch wuttin  Here the wind will be to morrow.
Sáuop  It will be Southwest.
Pitch Sowwánishen.

Obf. This is the pleasingest, warmest wind in the Climate, most desired of the Indians, making faire weather ordinarily; and therefore they have a Tradition, that to the Southwest, which they call Sowmanìa, the gods chiefly dwell; and hither the soules of all their Great and Good men and women goe.

This Southwest wind is called by the New-English, the Sea turne, which comes from the Sunne in the morning, about nine or ten of the clock South east, and about South, and then strongest Southwest in the after-noone, and towards night, when it dies away.

It is rightly called the Sea turne, because the wind commonly all the Summer, comes off
Of the Winds.

ff from the North and Northwest in the night, and then turnes againe about from the south in the day: as Solomon speaks of the variety of the Winds in their changes, Eccles. 1.6.

Mishâupan
Mishitâshin
Vunnâgehan, or,
Vunnègin waúpi.
Vunnègitch wuttin
Mattâgehan
Vunnâgehatch
Mattâgehatch
Cowunnâgehûckâ-
men.
Cummatâgehûckâ-
men.
Nummatâgehûckâ-
men.

A great wind.
A storme.
Faire wind.

When the wind is faire.
A crosse wind.
When the wind comes fair
When the wind is crosse.
You have a faire wind.

The wind is against you.
The wind is against mee.

General Observations of the Winds.

God is wonderfully glorious in bringing the Winds out of his Treasure, and riding upon the wings of those Winds in the eyes of all the sonsnes of men in all Coasts of the world.

More particular:

English and Indian both observe,
The various blasts of wind:
And both I have heard in dreadful storms
Cry out aloud, I have sinn'd.

But when the storms are turn'd to calmes,
And seas grow smooth and still:
Both turne (like Swine) to wallow in,
The filth of former will.

'Tis not a storme on sea, or shore,
'Tis not the Word that can;
But 'tis the Spirit or Breath of God
That must renew the man.

Chap. XV.
Of Fowle.

Nepshawog Puffakeseluck.
Ntaucháumen.
Auchauí.
Pepemóii.
Wompíssacuk.
Wompçacuckquâuog.

Fowle.
I goe a fowling or hunting.
He is gone to hunt on fowle.
He is gone to fowle.
An Eagle.
Eagle.
Néhom.
Of Fowle.

Nébyhom, máuog. | Turkies.
Paupock, súog. | Partridges.
Aunckuck, quáuog. | Heath-cocks.
Chógan, euck. | Black-bird, Black-birds.

Obs. Of this sort there be millions, which are great devourers of the Indian corne as soon as it appears out of the ground; unto this sort of Birds, especially, may the mysticall Fowles, the Divells be well resembled (and so it pleaseth the Lord Jesus himselfe to observe, Math. 13, which mysticall Fowle follow the sowing of the Word, and picke it up from loose and carelesse hearers, as these Black-birds follow the materiall seed.

Against the Birds the Indians are very carefull, both to set their corne deep enough that it may have a strong root, not so apt to be pluckt up, (yet not too deep, lest they bury it, and it never come up;) as also they put up little watch-houses in the middle of their fields, in which they, or their biggest children lodge, and early in the morning prevent the Birds. &c.

Kókókehom, | An Owle.
Ohómous.
Kaukont tuock. | Crow, Crowes.

Obs. These Birds, although they doe the corne also some hurt, yet scarce will one Native
Of Fowle.

...ive amongst an hundred wil kil them, because they have a tradition, that the Crow brought them at first an Indian Graine of Corne in one Eare, and an Indian or French Beane in another, from the Great God Kamamouwits field in the South west, from whence they hold came all their Corne and Beanes.

Honck, honckock, Goose, Geese.
Wompatuck, quauog. Swans, Swans.
Wequash, shauog. Brants, or Bram geese.
Munnucks, munnuck, Rust.
Quequécum, mauog. Ducks.

Obs. The Indians having abundance of these sorts of Fowle upon their waters, take great pains to kill any of them with their Bow and Arrowes; and are marvellous desirous of our English Guns, powder and shot (though they are wisely and generally denied by the English) yet with those which they get from the French, and some others (Dutch and English) they kill abundance of Fowle, being naturally excellent marksmen; and also more hardned to endure the weather, and wading, lying, and creeping on the ground, &c.

I once saw an exercise of training of the English, when all the English had mist the mark set...
Of Fowle.

et up to shoot at, an Indian with his owne ece (desiring leave to shoot) onely hit it. 

| Cormorants. |

Obs. These they take in the night time, here they are asleepe on rocks, off at Sea, and ring in at break of day great store of them: There they swim. I lay nets for them.

Ob. This they doe on shore, and catch many wele upon the plaines, and feeding under kes upon Akrons, as Gese, Turkies, Cranes, and others, &c.

It is fled. They are fled: Wings: Wing-shot:

Body-shot: A Pigeon: Pigeons:
Pigeon Country:

Obs. In that place these Fowle breed abun-
tly, and by reason of their delicate Food specially in Strawberrie time when they pick up whole large Fields of the old grounds the Natives, they are a delicate fowle, and the facility of
Of Fowle.

Of killing of them, they are and may be pleasantly fed on.

Sachim: a little Bird about the bignesse of a swallow, or lesse, to which the Indians give that name, because of its Sachim or Princely courage and Command over greater Birds, that a man shall often see this small Bird pursue and vanquish and put to flight the Crow and other Birds farre bigger than it selfe.

Sowwánakitauwaw - They go to the South ward.

That is the saying of the Natives, when the Geese and other Fowle at the approach of Winter betake themselves, in admirable Order and discerning their Course even all the night long.

Chepewàukitádog - They fly Northward.

That is when they returne in the Spring.

There are abundance of singing Birds whom names I have little as yet inquired after, &c.

The Indians of Martins vineyard, at my late being amongst them, report generally, and confidently of some Ilands, which lie off from them to Sea, from whence every morning, early, certaine Fowles come and light amongst them, and returne at Night to lodging, which Iland or Ilands are not yet discovered, though probably, by other Reasons, they give, there is Land, &c.

Tûnec
Of Fowle.

Taunek-kadog. | Crane, Cranes.
Wuf owunan.  | The Hawke.

Which the Indians keep tame about their houses to keep the little Birds from their Corne.

The generall Observation of Fowle.

How sweetly do all the several sorts of Heavens Birds, in all Coasts of the World, preach unto Men the prayer of their Makers Wisedome, Power, and Goodness, who feedes them and their young ones Summer and Winter with their several suitable sorts of Foode: although they neither sow nor reap, nor gather into Barnes?

More particularly:

If Birds that neither sow nor reap.
Nor store up any food,
Constantly find to them and theirs
A maker kind and Good!

If man provide eke for his Birds,
In Yard, in Coops, in Cage.
And each Bird spends in songs and Tunes,
His little time and Age!

What care will Man, what care will God.

For's
Of the Earth and Fruits thereof.

For’s wife and Children take?
Millions of Birds and Worlds will God.
Sooner then His forsake.

CHAP. XVI.

Of the Earth, and the Fruits thereof, &c.

Auke, &c.
Sanaukamuck.
Nittauke
Nislawnakamuck.
Wuskaukamuck.
Aquegunnitteash.
Mihtuck-quash.
Pauchautaquinnesash.
Wunnepog-quash.
Wattap.
Seip.
Toyusk.
Sepeese.
Sepeemese.
Takékum.
Takekummuo?

Earth or Land.

My Land.

New ground.
Fields worn out.
Trees.
Branch, Branches.

Leease, leaves.
A root of Tree,
A River.
A bridge.
A little River.
A little Rivelet.
A Spring.
Is there a Spring.

Sepúo
Of the Earth and Fruits thereof.

Sepúo? | Isthere a River?
Toyusquanúo. | Isthere a Bridge.

Obs. The Natives are very exact and punctuall in the bounds of their Lands, belonging to this or that Prince or People; (even to a River, Brooke) &c. And I have knowne them make bargaine and sale amongst themselves for a small piece, or quantity of Ground: notwithstanding a sinfull opinion amongst many that Christians have right to Heathens Lands: but of the delusion of that phrase, I have spoke in a discourse concerning the Indians Conversion.
Pangautemisk. | A Oake.
Wómpimish. | A Chesnut Tree.
Wómpimineash. | Chesnuts.

Obs. The Indians have an Art of drying their Chesnuts, and so to preserve them in their barnes for a daintie all the yeare.

Anáuchemineash. | Akornes.

These Akornes also they drie, and in case of want of Corne, by much boiling they make a good dish of them: yea sometimes in Lentie of Corne doe they eate these Acornes or a Novelty.

Vuulquat. | A Wallnut Tree.
Vuussquaquatémineug. | Wallnut.

Of these Wallnuts they make an excellent Oyle.
Of the Earth and Fruits thereof.

Oyle good for many uses, but especially for their annoying of their heads. And of the chips of the Walnut-Tree (the barke take off) some English in the Countrey make excellent Beere both for Tast, strength, colour and in offensive opening operation:

Safaunckapamuck. The Sassafras Tree.
Mishquawtuck. The Cedar tree.
Wenomesippagauash. The Vine Tree.
Micúckaskeete. A Meadow.
Tatąggoskituash. A fresh Meadow.
Maskituash. Grass or Hay.
Wékinaš-quash. Reed, Reedes.
Manisimmin. To cut or mow.
Qušluckomineñuasg. The Cherry Tree.
Wuttáhimneasg. Strawberries.

Obs. This Berry is the wonder of all the Fruits growing naturally in those parts: It is of it selfe Excellent: so that one of the chiefest Doctors of England was wont to say, that God could have made, but God never did make a better Berry: In some parts where the Natives have planted, I have many times seen as many as would fill a good ship within few miles compass: the Indians bruise them in a Morter, and mixe them with meal and make Strawberry bread.

Wuchipoquàme
Of the Earth and Fruits thereof. 99

Wuchipoquame-neash. A kind of sharp Fruit like a Barbary ubsaff.

Sasemineash another sharp cooling Fruit growing in fresh Waters all the Winter, Excellent in conserve against Feavers.

Wenomeeash.

Wuttahinnaoppa-

Peshaujuash.

Nummouwinneem.

Mowinne-aug.

Atauntowash.

Ntauntaweni.

Punnouwash.

Npunnowaumeni.

Attitaash.

Of which there are divers sorts sweet like Currants, some opening, some of a binding nature.

Saousash are these Currants dried by the Natives, and so preserved all the yeare, which they beat to powder, and mingle it with their parcht meale, and make a delicate dish which they call Saousashbig, which is as sweet to them as plum or spice cake to the English.

They also make great use of their Strawberries having such abundance of them, making Strawberry bread, and having no other Food
Of the Earth and Fruits thereof.

Food for many dayes, but the English have exceeded, and make good Wine both of the Grapes and Strawberries also in some places as I have often tasted.


Corne. Seed-Corne. White seed-corne.

Obf. There be diverse sorts of this Corne and of the colours: yet all of it either boil in milk, or buttered, if the use of it were knowne and received in England (it is the opinion of some skillfull in phyfick) it might save many thousand lives in England, occaftioned by the binding nature of English wheats the Indian Corne keeping the body in a constant moderate loosenesse.


To plant Corne. To plant Corne. A Labourer. Labourers. Planting time. When they set Corne. I have done planing.

Obf. The Women set or plant, weede, and hill, and gather and barne all the Corne, and Fruites.
Fruites of the field: Yet sometimes the man himselfe, (either out of love to his Wife, or care for his Children, or being an old man) will help the Woman which (by the custome of the Countrey) they are not bound to.

When a field is to be broken up, they have a very loving sociable speedy way to dispatch it: All the neighbours men and Women forty, fifty, a hundred &c, joyne, and come in to help freely.

With friendly joyning they breake up their fields, build their Forts, hunt the woods, top and kill fish in the Rivers, it being true with them as in all the World in the Affaires of Earth or Heaven: By concord little things grow great, by discord the greatest come to nothing. Concordia parva res crescant. Discordia magne dilabuntur.

Anaskhommowock.  They how.  
Anaskhommontea-min.  They break for me.  
Anaskhomwautow-win.  A breaking up How.

The Indian Women to this day (notwithstanding our Howes, doe use their naturall Howes of shells and Wood.)
Of the Earth and Fruits thereof.

Monaskunnemun. To weede.
Monaskunnenummautowwin. A weeding or broad
Petafcunnemun. How.
Kepenummin To kill the Corne.
Wuttunnenumun. To gather Corne.
Nunnowwa. Harvest time.
Anoiant. At harvest.
Wuttinnemitch. When harvest is
Ewáchim. in.
Pauffinnimin. To dry the corne.

Which they doe carefully upon heapes and
Mats many dayes, before they barne it up.
covering it up with Mats at night, and open-
ing when the Sun is hot.
Sókenug. A heap of corne.

Obs. The woman of the family will com-
monly raise two or three heaps of twelve,
fifteene, or twentie bushells a heap, which
they drie inround broad heaps;and if she have helpe of her children or friends. much more.
Pockhómmin. To beate or thrafs out.
Npockhómmin. I am threshing.
Cuppockhómmin? Do you thrafs?
Wuskokkamuckóme-
neash. New ground Corne.
Nquitawanannash. One basketfull.
Munnòte-tash. Basket, Baskets.
Of the Earth and Fruit thereof.

Mâuâleck.
Peewâsick.
Wuâlauâmegewâsick.
Pokowânnanash.
Neesowânnanash.
Shâoanash.
Yowanânnanash.
Anîtraash.
Wawêekanash.
Tawhitch quitche mâuntamen?
Auqûnnanash.
Necawnaûquanash.
Askûtasquash, their Vine apples, which the English from them call Squashes about the bignesse of Apples of severall colours, a sweet, light wholesome refreshing.
Uppakumîneash.

The Observation generall of the Fruits of the Earth.

God hath not left himselfe without within all parts and coasts of the world; the raines and fruitfull seasons, the Earth, Trees, Plants, &c. filling mans heart with food and gladnesse, witnesseth against, and condemneth man for his unthankfulness and unfruitfulness towards his Maker.

More
More particular:
recrest thousands since, God gave command
(as we in Scripture find)
That Earth and Trees & Plants should bring
Forth fruits each in his kind.

The Wilderness remembers this,
The wild and bowling land
Answers the toying labour of,
The wildest Indians hand.

But man forgets his Maker, who,
Fram'd him in Righteousness.
A paradise in Paradise, now worse
Then Indian Wilderness.

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CHAP. XVII.
Of Beasts, &c.

Penash'mwock. Beasts.
Netast'log. Cattell.

Obs. This name the Indians give to tame
Beasts, yea, and Birds also which they keepe
tame about their houses:
Of Beasts, &c.

Muckquahim-wock. | Wolves.
Moattóquus. | A blacke Wolfe.
Tummock quaqog |
" Nosup paqog. | Beaver, Beavers.
úmhup.

Obs. This is a Beast of wonder; for cutting and drawing of great pieces of trees with his teeth, with which, and sticks and earth I have often seen, faire streames and rivers lamm'd and stoppt up by them: upon these streames thus lamm'd up, he builds his house with stories, wherein he sits drie in his chambers, or goes into the water at his pleasure.

Mishqualhim. | A red Fox.
Péquawus. | A gray Fox.

Obs. The Indians say they have black Foxes, which they have often seene, but never could take any of them: they say they are Manistóes, that is, Gods Spirits or Divine powers, as they say of every thing which they cannot comprehend.

Núsup-pánnog. | Raccoons, Raccoones
Nkëke, nkëquock. | Otter, Otters.
Pufloagh.

Ockguschauun-mng. A wild beast of a reddish haire, about the bignesse of a Pig, and rooting like a Pig; from whence they give this name to all our Swine.
Of Beasts, &c.

Mishan neke-quock. | Squirill, quirrils.
Anéquas anéquulluck. | A little coloured Squirill.
Wautuckques. | The Conie.

Obs. They have a reverend esteeme of this Creature, and conceive there is some Deity in it.

Attuck, quock.
Nóonatch noonatchaug.
Moósquin.
Wawwünnes.
Kuttomp & Paucot-tawaw.
Aunán quunêke.
Quinequawese.
Naynayoumewot.
Cówínuck.
Góatelsuck.
Högsuck.
Pgluck.

Obs. This Termination suck, is common in their language; and therefore they add it to our English Cattell, not else knowing what names to give them.

Anum. | A Dog.
Yet the varietie of their Dialects and proper speech within thirtie or fortie miles each of other.
other, is very great, as appeares in that word,

\[
\begin{align*}
\text{Anim, The Cowweset} \\
\text{Ayim, The Narriganset} \\
\text{Arum. The Quinnipiac} \\
\text{Alim. The Neepmuck}
\end{align*}
\]

So that although some pronounce not L, nor R, yet it is the most proper Dialect of other places contrary to many reports.

Enewashim.  | A Male.  
Squashim.  | A Female.  
Modif-fog.  | The great Oxe, or rather a Deere.

Askug.  | A Snake.  
Móaskug.  | Black Snake.  
Sések.  | Rattle Snake.  
Natuppwock.  | They feed.
Téaquanatuphettit?  | What shall they eat?  
Natuphettitchyo fanaukamick.  | Let them feed on this ground.

The generall Observation of the Beasts.

The Wildernesse is a cleere resemblance of the world, where greedie and furious men persecute and devour the harmlesse and innocent as the wilde beasts pursue and devour the Hinds and Rocs.

More
Of the Sea.

More particular.
1. The Indians, Wolves, sea, Dogs and Swine,
I have known the Deere devour,
Gods children are sweet prey to all;
But yet the end proves sour.
2. For though Gods children lose their lives,
They shall not loose an hair;
But shall arise, and judge all those,
That now their Judges are.
3. New-England's wilde beasts are not fierce,
As other wilde beasts are:
Some men are not so fierce, and yet
From mildnesse are they farre.

CHAP. XVIII.
Of the Sea.

VVV Echekum? | The Sea.
Kitthan. | The Sea-God, or that
Paumpagussit. name which they give that Deitie or God-
| head which they conceive to be in the Sea.
Obs. Misbod an Indian Boat, or Canow
made of a Pine or Oake, or Chestnut-tree: I
have seene a Native goe into the woods with
his hatchet, carrying onely a Basket of Corne
with
Of the Sea, &c.

with him, & stones to strike fire when he had feld his tree (being a chestnut) he made him a little House, or shed of the bark of it, he puts fire and follows the burning of it with fire, in the midst in many places: his corne he boyles and hath the Brook by him, and sometimes angles for a little fish: but so hee continues burning and hewing untill he hath within ten or twelve dayes (lying there at his worke alone) finished, and (getting hands,) lanch'd his Boate; with which afterward hee ventures out to fish in the Ocean.

Mishoonemese. | A little Canow.
Some of them will not well carry above three or foure: but some of them twenty, thirty, forty men.

Wunnauanounuck. | A Sallep.

Obs. Although themselves have neither, yet they give them such names, which in their Language signifieth carrying Vessells.

Kitonuck. | A Ship.
Mishittouwand. | A great Canow.
Peewau. | A little one.
Paugautemissaud. | An Oake Canow.

Kowwow-
Of the Sea, &c.


Obs. Their owne reason hath taught them to pull of a Coat or two and set it up on a small pole, with which they will faile before a wind ten, or twenty mile, &c.


Bring his her by my paddle. Goe you by water? Paddle or row. Pull up, or row lustily. A Sayle. Let us saile. We have a faire wind.

Nquawup.
Of the Sea, 

Nquawu phawimen.  
Wuslaume peche-pausha.  
Maumaneetéántaff.  

We oversee.  
The Sea comes into fast upon us.  
Be of good courage.

Obs. It is wonderful to see how they will venture in those Canoes, and how (being oft oversee as I have my self been with them) they will swim a mile, yea two or more safe to Land: I having been necessitated to passe waters diversse times with them, it hath pleased God to make them many times the instruments of my preservation: and when sometimes in great danger I have questioned safety, they have said to me: Fear not, if we be oversee I will carry you safe to Land.

Paupaútuckquash.  
Kinnequass.  
Tiáckomme kiniquass.  

Kunnósnep.  
Chowwophórimin.  
Chouwóphash.  
Touwopshómmke.  
Mishitteshin.  
Awépesha.  
Awépu.  
Nanouwashin.  
Taméccon.

Hold water.  
Steere.  
Steere right.

A Kebick, or Anchor.  
To cast over-board.  
Cast over-board.  
Cast anchor.  
It is a storme.  
It calmnes.  
A calme.  
A great calmnes.  
Flood.
Of the Sea.

Nanahowetamócccon | Half Ground.
Keesaquisian. | High water.
Taumacoks. | Upon the Froun.
Mishittommóckon. | A great Ground.
Mauchetan & skat. | Ebb.
Mittàeskat. | A low Ebb.
Awàniick Paùdhuck? | Who comes there?

Obf. I have knowne thirty or forty of their Canowes fill'd with men, and neere as many more of their enemies in a Sea-fight. Caupaúnhess! | Go aboard.
Caupaushauta. | Let us go aboard.
Wulséheposh. | Heave out the water.
Asképunish. | Make fast the Boat.
Kápunish & Kápune-moke. | Tie it fast.
Maumínikish. | Tie it hard.
NeeneCuthommwock. | Now they goe off.
Kekuthomwushán-nick. | They are gone already.

Generall Observations of the Sea.

How unserviceable, are the depth of the Wisedome and Power of God in separating from Europe, Asia and Africa such a mightie vast continent as America is? and that for so many
Of Fish and Fish.

many ages? as also, by such a Western Ocean of about three thousand of English miles breadth in passage over?

More particular:
They see God's wonders that are call'd
Through dreadful Seas to passe,
In tearing winds and roaring seas,
And calmes as smooth as glass.
I have in Europe's ships, oft been
In King of terrors band;
When all have cried, Now, now we sink,
Yet God brought safe to land.
Alone among Indians in Canoes,
Sometime o'erset, I have been:
Half from death, in Ocean deep,
God's wonders I have seen.

CHAP. XIX.
Of Fish and Fishing.

Amaus, suck. Fish, Fishes.
Pauganaus, tam- Cod, Which is the first
wack. that comes a little be-
ere the Spring.
Of the Sea, &c.

Quinnamaug. | Lampry. The first fish that come in the Summer into the fresh Rivers.
Aumsog. & Munna-whatteaug. | A Fish somewhat like the Herring.
Milsuckeke-kéquock. | Bass. The Indians (and the English too) make a daintie dish of the Upperquontup, or head of this Fish; and well they may, the brains and fat of it being very much and sweet as marrow.
Kaposh-shauog. | Sturgeon.

Obs. Divers part of the Countrey abound with this Fish; yet the Natives for the goodness and greatnesse of it, much prize it and will neither furnish the English with so many, nor so cheape, that any great trade is like to be made of it, untill the English themselves are fit to follow the fishing.

The Natives venture one or two in a Canow, and with an harping Iron, or such like Instrument tacke this fish, and so hale it into their Canow; sometimes they take them by their nets, which they make strong of Hemp.

Ashop. | Their Nets. Which they will set thwart some little River or Cove wherein they kill Bass (at the fall of the water) with their arrows, or sharp sticks, especially if headed with Iron, gotten from the English, &c.

Aucup.
<table>
<thead>
<tr>
<th>Common Name</th>
<th>Native Name</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aucup</td>
<td>Aucupáwese</td>
<td>A little Cove or Creek.</td>
</tr>
<tr>
<td>Wawwhunnekewóog</td>
<td>Mishquammawóock</td>
<td>A very little one.</td>
</tr>
<tr>
<td>Olacontuck</td>
<td></td>
<td>Mackrell.</td>
</tr>
<tr>
<td>Mishcup-páwóg</td>
<td>Sequanamawóock</td>
<td>Red fish, Salmon.</td>
</tr>
<tr>
<td>Obf.</td>
<td>Obf.</td>
<td>A fat sweet fish, something like a Haddock.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Breame.</td>
</tr>
<tr>
<td>Mishcup-páwóg</td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Taut-aóog</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Neefhaúog</td>
<td></td>
<td></td>
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Of their nakednesse and clothing. 

A little Cove or Creek.
A very little one.
Mackrell.
Red fish, Salmon.
A fat sweet fish, something like a Haddock.
Breame.

Of this fish there is abundance, which the Natives drie in the Sunne and smoake; and some English begin to salt, both ways they keep all the yeere; and it is hoped it may be as well accepted as Cod at a Market, and better, if once knowne.

Safflamanawóock
Nquittéconnawóog
Tatackommmanwóog
Pótop -paúog

Which in some places are often cast up; I have seene some of them, but not above fixtie foot long: The Natives cut them out in severall parcels, and give and send farre and neere for an acceptable present, or dish.

The whole.
The halfe.
The Whalebone.

Wukses--
Of Fishes.

Wussuckqui.  | Ataile.
Aumauog.    | They are fishing.
Ntaumen.    | I am fishing.
Kuttaumen?  | Do you fish?
Nattuckquinnuwe.  | I goe a fishing.
Aumachick,   | ?
Natuckquinnuwa-chick.  | Fishes.
Aumaiti.    | He is gone to fish.
Awacenick kukkanata- neanaumen?  | What noe you fish for?
Athaunt-teaug. | Lobsters.
Opponenauhock. | Oysters.
Sickisluog.  | Clams.

Obs. This is a sweet kind of shellfish, which all Indians generally over the Country, Winter and Summer delight in; and at low water, the women dig for them: this fish, and the natural liquor of it, they boil, and it make their broth and their Naqump (which is a kind of thickned broth) and their bread reasonable and savory, in stead of Salt: and for that the English Swine dig and root these Clams wheresoever they come, and watch the low water (as the Indian women do) therefore of all the English Cattell, the Swine (as also because of their filthy disposition) are most
Of Fishes.

most hateful to all Natives, and they call them filthy cut throats, &c.


Poquaûhock.

Obs. This the English call Hens, a little thick fish which the Indians wade deepe and dive for, and after they have eaten the meat there (in those which are good) they breake out of the shell, about halfe an inch of a blacke part of it, of which they make their Suckânhock, or black money, which is to them precious.

Meteaûhock.

The Periminchie. Of which they make their Wompum, or white money, of halfe the value of their Suckânhock, or lacke money, of which more in the Chapter of their Coyne.

Cummenâkisflumenmumchickineanawmen?

Cummenakisflumenmumchikineanawmen.

I have taken store.

I have killed many.

Have you taken store?

I have caught none.

A fishing-line.

Lines.
The Natives take exceeding great pains in their fishing, especially in watching their teasons by night; so that frequently they lay their naked bodies many a cold night on the cold shore about a fire of two or three sticks, and oft in the night search their Nets; and sometimes goe in and stay longer in frozen water.

Hoquaun aunash.  Hooke, hookes.
Peewafsicks.  Litttle hookes.
Maumacocks.  Great hookes.
Nponamouoog.  I set nets for them.
Npunouwauuuen.  I goe to search my nets.
Mihzuck quashep.  An Eele-pet.
Kunnagquuneuteg.  A greater sort.
Onawangonakaun.  A baue.
Yoonawangonnamees  Base with this.
Moamitteatig.  A little sort of fishe, halfe as big as Sprats, plentifull in Winter.
Paponaumsuog.  A winter fishe, which comes up in the brookes and rivulets; some call them Frost fishe, from their comming up from the Sea into fresh Brookes, in times of frost and snow.
Qunosuog.  A fresh fishe; which the Indians break the Ice in fresh ponds, when they take also many other sorts: for, to my knowledge the Country yeelds many sorts of other fishe, which I mention not.
Of Fish, &c.

The general Observation of Fish.
How many thousands of Millions of those under water, sea-Inhabitants, in all Coasts of the world, preach to the tonnes of men on shore, to adore their glorious Maker, by presenting themselves to Him as themselves (in a manner) present their lives from the wild Ocean, to the very doores of men, their fellow creatures in New England.

More Particular.

What Habacuck once spoke, mine eyes
Have often seen most true,
The greater fishes devour the lesse,
And cruelly pursue.

Forcing them though Covens and Creekes,
To leap on driest sand,
To gaspe on earthie element, or die
By wildest Indians hand.

Christ's little ones must hunted be
Devour'd, yet rise as Hee.
And eate up those which now a while
Their fierce devourers be.
Of their nakedness and clothing.

They have a two-fold nakedness:
First, ordinary and constant, when although they have a Beast's skin or an English mantle on, yet that covers ordinarily but their hinder parts and all the foreparts from top to toe, (except their secret parts, covered with a little Apron, after the pattern of their and our first Parents) I lay all else open and naked.

Their male children go stark naked, and have no Apron until they come to ten or twelve yeeres of age; their Female they, in a modest blush cover with a little Apron or an hand breadth from their very birth.

Their second nakedness is when their men often abroad and both men and women within doors, leave off their beast's skin or English cloth and so (excepting their little Apron) are wholly naked; yet but few of the women but will keep their skin or cloth (though loose)
Of their nakednesse and clothing.

Of their nakednesse and clothing, loose) or heare to them ready to gather it up about them.

Custome hath used their minds and bodies to it, and in such a freedom from any wantonnesse, that I have never seen that wantonnesse amongst them, as, (with grieve) I have heard of in Europe.


A Wolves-skin coat.  A Squirrell-skin coat.  A Coat or Mantle, curiously made of the fairest feathers of their Neyhommañog, or Turkies, which commonly their old men make; and is with them as Velvet with us.

Mainek: nquittashí-  Nquittashí-  En English Coat or Mantell.


Piuckquashíagat.  Two coats.

Obse. Within their skin or coat they creepe  Three coats.

I 4 con-
contentedly, by day or night, in house or in
the woods, and sleep soundly, counting it a fe-
lucitie, (as indeed an earthly one it is; Intra
pelliculam quemque ineref num.) That every man
be content with his skin.
Squauas aúhaqt.  
Muckiis aúbaqt.  | A woman's Mantle.
Pétacaus.  
Aútah & aútawhun.  | an English Waistcoat.
Caukóanah.  
Nquittetiagnättash.  | a little waistcoat.
Mocúlsinafs, &  
Mockussneckaf.  | Their apron.
| One pair of stockins.
Shooes.

Oft. Both theè, Shoes and Stockins they
make of their Deere skin wore out, which
yet being excellently tann'd by them, is ex-
cellent for to travell in wet and snow; for it
is so well tempered with oyle, that the water
clean wrings out; and being hang'd up in
their chimney, they presently drie without
hurt as my selfe hath often proved.
Noonacóminash.  
Taubacómínafs.  | Too little.
Saunketíppo, or,  
Añónaquo.  | Big enough.
Móófe.  | A Hat or Cap.

as big as an Ox, some call it a red Deere.

Wussuck-
of their Nakedness and Cloathing.

They also commonly paint these Moose and Deere-skins for their Summer wearing, with variety of forms and colours.

Petouwalinug. Their Tobacco-bag, which hangs at their necke, or sticks at their girdle, which is to them in stead of an English pocket.

Obf. Our English clothes are so strange unto them, and their bodies inured to to endure the weather, that when (upon gift &c.) some of them have had English cloathes, yet in a showre of raine, I have seen them rather expose their skins to the wet then their cloathes, and therefore pull them off, and keep them drie.

Obf. While they are amongst the English they keep on the English apparell, but pull of all, as soone as they come againe into their owne Houlcs, and Company.

Generall Observations of their Garments.

How deep are the purposes and Councells, of God! what should bee the reaon of this mighty difference of One mans children that all the Sonnes of men on this side the way (in Europe, Asia and Africa) should have such plenteous clothing for Body, for Soule! and the rest of Adams sonnes and Daughters on
Of their Religion.

the other side, or America (some thinke as big as the other three,) should neither have nor desire clothing for their naked Soules, or Bodies.

More particular:

O what a Tyrant's Custom long,
How doe men make a tush,
As what's in use, though they're so sowle:
Without once shame or blush?

Many thousand proper Men and Women,
I have seen met in one place:
Almost all naked, yet not one,
Thought want of clothes disgrace.

Isaiah was naked, wearing clothes!
The best clad English-man.
Not cloth'd with Christ, more naked is:
Then naked Indian.

CHAP. XXI.

Of Religion, the soule, 

M Anit-manitto. | God, Gods.

wock.
Of their Religion.

Obs. He that questions whether God made the World, the Indians will teach him. I must acknowledge I have received in my converse with them many Confirmations of those two great points, Heb. 11. 6. viz:

1. That God is:

2. That hee is a rewarder of all them that diligently seek him.

They will generally confesse that God made all: but then in speciall, although they deny not that English men, and the Heavens and Earth there! yet their Gods made them and the Heaven, and Earth where they dwell.

Yiea, if it be but an ordinary accident, a fall, &c. they will say God was angry and did it.
God is angry. But here is their Misery.

First they branch their God-head into many Gods.

Secondly, attribute it to Creatures.

First, many Gods: they have given me the Names of thirty seven which I have, which in their solemn Worships they invocate: as

Kautantowvi the great South-West God, to whose House all soules goe, and from whom came their Corne-Benes, as they say, WOMPANAND.  
CHEKESUVAND.  
WUNNAMANIT.  
SOWWANAND.  
WETUOMANIT.  

Even as the Papists have their He and Saint Protectors as St. George, St. Patrick, St. Denis, Virgin Mary, &c.

SQUAQUANIT.  
MUCKQUACHUCKQUAND.  

Obs. I was once with a Native dying of a wound, given him by some murtherous gliph (who rob'd him and ran him through with a Rapier, from whom in the heat of wound, he at present escaped from them. But
Of their Religion.

Dying of his wound, they suffered Death at new Plymouth, in New-England, this Native Dying call'd much upon Muckquachuckquand, which of other Natives I understand (as they believed) had appeared to the dying young man, many years before, and bid him whenever he was in distress call upon him.

Secondly, as they have many of these fainted Deities: so worship they the Creatures in whom they conceive doth rest some Deity:

Keesuckquand. The Sun God.
Nanepaishat. The Moone God.
Paumpaguefit. The Sea.
Yotianit. The Fire God.

Supposing that Deities be in these, &c.

When I have argued with them about their Fire-God: can it lay theybe, but this fire must be a God, or Divine power, that out of a stone will arise in a Spark, and when a poor naked Indian is ready to starve with cold in the House, and especially in the Woods, often saves his life, doth dress all our Food for us, and if it be angry will burne the House about us, yea if a spark fall into the drie wood, burnes up the Country, (though this burning of the Wood to them they count a benefit,
Of their Religion.

Benefit both for destroying of vermin, and keeping downe the Weeds and thicketes?

Prasentem narrat quidlibet herra Demn.

Every little Grass doth tell,

The sons of Men, there God doth dwell.

Besides there is a generall Custome amongst them, at the apprehension of any Excellence in Men, Women, Birds, Beasts, Fish, &c. to cry out Mamiuó, that is, it is a God, and thus if they see one man excelle others in Wisdom, Valour, Strength, Activity &c. they cry out Mamiuó. A God: and therefore when they talke amongst themselves of the English ships, and great buildings, of the plowing of their Fields, and especially of Books and Letters, they will end thus: Mamiuó. They are Gods: 'Cummiuó, do, you are a God, &c. A strong Conviction naturally in the sole of man, that God is; filling all things and places, and that all Excellencies dwell in God, and proceed from him, and that they only are blessed who have that Jehovah their portion.

Nickommo. | A Feast or Dance.

Of this Feast they have publick and private, and that of two sorts.

First in sicknesse, or Drouth, or Warre, or Famine.

Secondly,
Of their Religion.

Secondly, After Harvest, after hunting, when they enjoy a calm of Peace, Health, Plenty, Prosperity, then *Nikommo* a Feast, specially in Winter, for then (as the Turkish authors of the Christian, rather the Antichristian,) they run mad once a yeare) in their indulgence of Christmas feasting.

**Obs.** These do begin and order their service, and Invocation of their Gods, and all people follow, and joyne interchangeably in a laborious bodily service, unto sweating, specially of the Priest, who spends himselfe in strange Antick Gestures, and Actions even unto fainting.

In sickness the Priest comes close to the sick person, and performs many strange Actions about him, and threaten and conjures out the sickness. They conceive that there are many Gods or divine Powers within the body of a man: In his pulse, his heart, his lungs, &c.

I confess to have most of these their customs by their owne Relation, for after having been in their Houses and beholding that their Worship was, I durst never be an ye witness, Spectator, or looker on: least I should
Of their Religion.

should have been partaker of Sathans Inventions and Worships, contrary to Ephes. 5. 14.

An overseer and Orderer of their Worship.

I will order or oversee.

They have an exact forme of King, Priest, and Prophet, as was in Israel typicall of old in that holy Land of Canaan, and as the Lord Jesus ordained in his spiritual Land of Canaan his Church throughout the whole World their Kings or Governours called Ships, and Acquasomans Rulers doe govern Their Priests performe and manage their Worship: Their wise men and old men of which number the Priests are also, whom they call Nanowwunnenmun. They make solemn speeches and Orations, or Lectures to them concerning Religion, Peace, or Warre and all things.

Now namanseem | I give away at the Worship.

He or she that makes this Nickommo Feast or Dance besides the Feasting of somet men twenty, fifty, an hundred, yea I have seenee near a thousand persons at one of these Feasts) they give I say a great quantity of money, and all sort of their goods (according to and sometimes beyond their Estate)
Of their Religion.

In several small parcells of goods, or money, to the value of eighteen pence, two Shillings, or thereabouts to one person: and that person that receives this Gift, upon the receiving of it goes out, and hollowes thrice for the health and prosperity of the Party that gave it, the Mr. or Mistress of the Feast.

Nowemacaunash. | I give these things.
Nitteaguaywash. | My money.
Nummaumachiumwash. | My goods.

Obs. By this Feasting and Gifts, the Divell drives off their worships pleasantly (as he doth all false worships, by such plausible Earthly Arguments of uniformities, universalities, Antiquities, Immunities, Dignities, Rewards, unto submitters, and the contrary to Refusers) so that they run farre and neere and aske.

Awan. Nakommit? | Who makes a Feast?
Nkekinneawaumen. | I go to the Feast.
Kekineawaui. | He is gone to the Feast.

They have a modest Religious perswasion not to disturb any man, either themselves English, Dutch, or any in their Conscience, and worship, and therefore say:

Aquiewopwauiwash. | Peace, hold your peace.
Aquiewopwauiwock. | K Peeyauntea.
Of their Religion.

Peeyauntam. He is at Prayer.
Peeyauntamwock. They are praying.
Cowwewonck. The Soul.

Derived from Cowmene to sleep, because they, it workes and operates when the body sleepeis. Michaelworth the soule, in a higher notion, which is of affinity, with a word signifying a looking glasse, or cleere resem- biance, so that it hath its name from a clear fight or discerning, which indeed seemes very well to suit with the nature of it.

Wuhock.
Nohock:cohock, The Body.
Awankeéstitteouwi cohock:
Tunna-awwa-commitchichunk- It goes to the South-
kitonckquen?
An. Sowanakit- West.
sawaw.

Obs. They beleive that the soules of Men and Women goe to the Sou-west, their great and good men and Women to Cannfood, his House, where they have hopes (as the Turkes have of carnall Joyes) : Murthere thieves and Lyers, their Soules (say they) wander restlese abroad.

Now because this Book(by Gods good pro- vidence
Of their Religion.

Evidence) may come into the hand of many fearing God, who may also have many an opportunity of occasional discoursé with some of these their wild brethren and Sisters; and may speake a word for their and our glorious Maker, which may also prove some preparatory Mercy to their Souls: I shall propose some proper expressions concerning the Creation of the World, and mans Estate, and in particular theirs also, which from my selfe many hundreds of times, great numbers of them have heard with great delight, and great convictions: which who knowes (in Gods holy season) may rise to the exalting of the Lord Jesus Christ in their conversion and salvation?

Netop Kunnatőtēmous. | Friend, I will ask you a Question.
Natótema: | Speake on.
Tocketunnāntum? | What thinke you?
Awaun Keesiteowin Kecufuck? | Who made the Heavens?
Auke Wechêkom? | The Earth, the Sea?
Mītauke. | The World.

Some will answer Tattā I cannot tell, some will answer Manitôwock the Gods.
Tašuôg Manit tôwock. | How many Gods bee there?

K 2 Maunaňog-
Of their Religion.

Maunauog Many, many
Mishaunawock.

Nétop Friend, not so.
machage.

Paufuck naunt There is only one God.
nant manit.

Cuppissittone. You are mistaken.

Cowauwaunemun. You are out of the way.

A phrase which much pleaseth them, being
proper for their wandering in the woods, and
similitudes greatly please them.

Kukkakotemous, I will sell you presently.
wâ-

Kuttaunchemôkous. I will tell you newes.

Paufuck naunt One only God made the
manit keesittkeesuck,

Napannetahemittan 
naugecautimmob-Five thousand yeers agoe

Naúgом naúnt wuk- and upwards.

kesittines wâme

Wuche mateág. He alone made all things

Quuttatashuchuckquine. Out of nothing.

nacaus-keesitines In six days he made all

wâme. things.

Nquittaquinne. The first day He made

Wuckéesitin the Light.

wequâi. The second day He made the Firmament.

Néesquinne. Shück-

Wuckéesitin Keésuck.
Of their Religion.

Shúckqunne wuckée- sitin Aůke kà wechê-kom.
Yóqunne wuckéeoti- tin Nippaůus kà Na- nepauñhat.
Neenash-mamockiù- wash wêquanananti- ganañ.
Kà wāme anóckçuck.
Napannetañhúc- quonne Wuckéeśittiñ puñlickleélick wāme.
Keeñlickquīuke.
Kawàmeneamauñlick.
Wechekommïuke.
Yuttatañhúkqunne wuckéeśittiñ peña- fhímwock wamè.
Wuttãke wuchè wuckéeśittiñ pau-lick Enin, or, Enef- käetomp.
Wuche mîshquòck.
Ka wefuonckgonna- kaûmes Adam, tüp- pautea mîshquòck.

The third day he made the Earth and Sea.
The fourth day he made the Sun and the Moon.
Two great Lights.

And all the Starres.
The fifth day he made all the Fowle.

In the Ayre, or Heavens.
And all the Fish in the Sea.
The sixth day he made all the Beasts of the Field.
Last of all he made one Man

Of red Earth, And call'd him Adam, or red Earth.

K 3 Wuttâke
Of their Religion.

Wūttāke wuchē, Cāwit mīshquock.


Obs. At this Relation they are much sa- tisfied, with a reason why (as they observe) the English and Dutch, &c. labour six days, and rest and worship the seventh. Besides, they will say, Wee never heard of this

Then afterward, while Adam, or red Earth slept.

God took a rib from Adam, or red Earth.

And of that rib he made one woman.

And brought her to Adam.

When Adam saw her, he said, This is my bone.

The seventh day beast

rested.

And therefore English- men worke sixdayes.

On the seventh day they praise God.
this before: and then will relate how they
have it from their Fathers, that Kamántowwit
made one man and woman of a stone, which
disliking, he broke them in pieces, and made
another man and woman of a Tree, which
were the Fountaines of all mankind.

They apprehending a vast difference of
Knowledge betweene the English and them-
.selves, are very observant of the English lives:
I have heard them say to an Englishman (who
being hindred broke a promife to them) You
know God, Will you lie Englishman?

Nétokhkità.
Englishmannuck.
Dutchmannuck, kée-
nowin kà wamè
mittaukéuk-kitonck
quèhettit.
Mattux swowâanna
kit auóg,
Michichönckquock.
Wåme, ewò pawfuck
Manit wawontâkìck.
Ewò manit waumau
fachick kà uckquíc-
hâncîck.
Keësaqut auóg.

Hearken to mee.
English-men.
Dutch men, and you and
all the world, when they
die.

Their soules goe not to
the Southwest.
All that know that the
God.
That love and fear
Him.

They goe up to Heven.
Michéme
Of their Religion.

Michéme weetean-tamwock.
Naúgom manit we-kick.
Éwo manit mat wau-óntakick.
Matwaumaúsachick.
Mât éwô ąckqushàn-chick.
Kamóotakick.
Pupannowáchick.
Nochisquauónchick.
Nanompanísichick.
Kemineiáčick.
Mamauúsachick.
Nanísquéçáchick.
Wâme naïmaki-áug.
Michème mâuóg.
Awaun kukkakotemógwunnes?
Manittóo wúslick-wheke.

They ever live in joy.
In God's own House.
They that know not this God.
That love.
And fear him not.
Thieves.
Liers.
Vnleane persons.
Idle persons.
Murderers.
Adulterers.
Oppressors or fierce.
They goe to Hell or the Deepe.
They shall ever lament.
Who told you so?
God's Book or Writing.

Obs. After I had (as farre as my language would reach) discoursed (upon a time) before the chiefe Sachim or Prince of the Country, with his Archpriests, and many other in a full Assembly; and being night, wearied with travell;
Of their Religion.

travell and discourse, I lay downe to rest; and before I slept, I heard this passage:

A Quemibicu Indian (who had heard our discourse) told the Sachim Miuntunno, that soules went up to Heaven, or downe to Hell; For, faith he, Our fathers have told us, that our soules goe to the Southwest.

The Sachim answered. But how doe you know your selfe, that your soules goe to the Southwest; did you ever see a soule goe therither?

The Natjue replyed; when did he (naming my selfe) see a soule goe to Heaven or Hell?

The Sachim againe replied: He hath books and writings, and one which God himselfe made, concerning mens soules, and therefore may well know more then wee that have none, but take all upon trust from our fore-fathers.

The said Sachim, and the chiefe of his people, discoursed by themselves, of keeping the Englishmans day of worship, which I could easily have brought the Countrcy to, but that I was perswaded, and am, that Gods way is first to turne a soule from it's Idolls, both of heart, worship, and conversation, before it is capable of worship, to the true and living God, according to 1 Thes. 1. 9. You turned to
to God from Idols to serve or worship the living and true God. As also, that the two first Principles and Foundations of true Religion or Worship of the true God in Christ, are Repentance from dead works, and Faith towards God, before the Doctrine of Baptism or washing, and the laying on of hands, which containe the Ordinances and Practices of worship; the want of which, I conceive, is the bane of million of soules in England, and all other Nations professing to be Christian Nations who are brought by publique authority to Baptisme and fellowship with God in Ordinances of worship, before the saving worke of Repentance, and a true turning to God, Heb. 6. 2.

Netop, kitonckquéan kunngüppamin michéme.
Michéme cuppaquaneimin.
Cummusquauna muckquun manit.
Cuppaquuànuckquun Wuche cummanittò-wockmanâuog.

Friend, when you die you perish everlastingly.
You are everlastingly undone.
God is angry with you.
He will destroy you.
For your many Gods.
The whole world shall ere long be burnt.

Obf. Upon the relating that God hath once destroyed the world by water; and that He will visit it the second time with consuming fire: I have been asked this profitable question of some of them, What then will become of us? Where then shall we be?

That all men now repent.

That all men now repent.

The general Observation of Religion, &c.

The wandering Generations of Adam; lost steritie, having lost the true and living God their Maker, have created out of the nothing their owne inventions many false and fain-Gods and Creators.

More particular:

No sorts of men shall naked stand.

Before the burning ire

Of him that shortly shall appeare,

In dreadfull flaming fire.

First, millions know not God, nor for His knowledge, care to seek:

Millions
Of their Government and Justice.

Millions have knowledge store, but in Obedience are not meek.

If woe to Indians, where shall Turk, where shall appeare the Iew?
O, where shall stand the Christian false?
O blessed then the True.

CHAP. XXII.
Of their Government and Justice.

Sachim-matoog. | King, Kings.
Sachimaionc, | A Kingdome or A

narchie.

Obs. Their Government is Monarchical,
yet at present the chiefest government in the Counrey is divided betweene a younger Sachim, Miantunnòmu, and an elder Sachim Caunoúnicus, of about fourscore yeeres old; this young mans Uncle; and their agreement in the Government is remarkable:
The old Sachim will not be offended what the young Sachim doth; and the young Sachim will not doe what hee conceives will displease his Uncle.

Sauneck
Of their Government.

<table>
<thead>
<tr>
<th>The Queen, or Sachims Wife.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Queens.</td>
</tr>
<tr>
<td>The town, townes.</td>
</tr>
<tr>
<td>To the town.</td>
</tr>
<tr>
<td>A Princes house, which</td>
</tr>
<tr>
<td>according to their condition, is farre different</td>
</tr>
<tr>
<td>from the other house, both in capacity or re-</td>
</tr>
<tr>
<td>spective; and also the fineness and quality of their</td>
</tr>
<tr>
<td>Mats.</td>
</tr>
<tr>
<td>Atau'skawaw -wauog.</td>
</tr>
<tr>
<td>Vauontam.</td>
</tr>
<tr>
<td>Vauontakick.</td>
</tr>
<tr>
<td>( \text{\textit{a'n'at'ch or e'atch Ke'en}} )</td>
</tr>
<tr>
<td>anaw'ayean.</td>
</tr>
<tr>
<td>( \text{\textit{a'n'at'ch ne'en 'an'owa.}} )</td>
</tr>
<tr>
<td>N'innume.</td>
</tr>
<tr>
<td>N'acqu'etunck ew'o.</td>
</tr>
<tr>
<td>Kutt'akqu'etous.</td>
</tr>
</tbody>
</table>

| Lord, Lords.                |
| A Wise man or Comr.         |
| fellow.                     |
| Wise men.                   |
| Your will shall be law.     |
| Let my word stand.          |
| He is my man.               |
| He is my subject.           |
| I will subject to you.      |

Obs. Beside their generall subjection to the

| highest Sachims, to whom they carry presents: |
| they have also particular Protectors, under |
| sachims, to whom they also carry presents, and |
| upon any injury received, and complaint made, these Protectors will revenge it. |
| Itannottam.                        |
| Kuttannottous.                     |
| I will revenge it.                 |
| I will revenge you.                |

Miawene.
<table>
<thead>
<tr>
<th>Dictionary</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Of their Government.</td>
<td></td>
</tr>
</tbody>
</table>

**Miawene.**  
Wèpe cummiawene.  
Miawêtuck.  
Wauwhautowash.  
Miawêmucks.  
Miawêhettit.  

**Obs.** The Sachims, although they have an absolute Monarchie over the people; yet they will not conclude of ought that concern all, either Lawes, or Subsides, or warres, unto which the people are averse, and by general perswasion cannot be brought.

Peyautch naugum.  
Petiteatch.  
Mihautowash.  
Nanântowash.  
Kunnadsittamen wèpe.  
Wunnadsittamutta.  
Neen pitch-annadsittamen.  
Machifu ewô.  
Curtiantacompawwem.  
Curtiantakisquâwquaw.  
Wèpe cukkūmmoot.  
Mat mêschnawmônash.  

<table>
<thead>
<tr>
<th>A Court or meeting.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Come to the meeting.</td>
</tr>
<tr>
<td>Let us meet.</td>
</tr>
<tr>
<td>Call a meeting.</td>
</tr>
<tr>
<td>At a meeting.</td>
</tr>
<tr>
<td>When they meet.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Let himself come here.</th>
<th>Let him come.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Speake out.</td>
<td>Speake plaine.</td>
</tr>
<tr>
<td>You must inquire after this.</td>
<td>Let us search into it.</td>
</tr>
<tr>
<td>I will inquire into it.</td>
<td>He is in guage.</td>
</tr>
<tr>
<td>You are a lying fellow.</td>
<td>You are a lying woman.</td>
</tr>
<tr>
<td>You have stole.</td>
<td>I did not see those things.</td>
</tr>
</tbody>
</table>
Mat mèf hnummám | I did not take them.
menash.
Wèpe kunnifshquéko | You are fierce and quar-
cummiskitsawwaw. | rêsome.

Obj. I could never discerne that excessive of
scandalous sins amongst them, which Europe
aboundeth with. Drunkenness and gluttony,
generally they know not what finnes they be;
and although they have not so much to re-
strain them (both in respect of knowledge of
God and Lawes of men) as the English have,
yet a man shall never heare of such crimes
amongst them of robberies, murders, adulter-
ies, &c. as amongst the English: I conceive
that the glorious Sunne of so much truth, as
hines in England, hardens our English hearts;
for what the Sunne softeneth not, it hardens.

Why do you so? Why do you steal?

Why are you thus idle or
base? Bind him.
You kild him.
You are the murderer.
Let him be whipt.
Let him be imprisoned.
Nippitch.
Of their Government.

Nippitchewò.  Let him die.
Niphettitch.  Let them die.
Púm-púmmoke.  Shoot him.

Obs. The most usuall Custome amongst them in executing punishments, is for the Sachim either to beat, or whip, or put to death with his owne hand, to which the common sort most quietly submit: though sometimes the Sachim sends a secret Executioner, one of his chiefest Warriours to fetch off a head, by some sudden unexpected blow of a Hatchet, when they have feared Mutiny by publick execution.

Kukkéecheaquau–benitch.
Nippansinnea.  I am innocent.
Uppansinea-ewo.  He is innocent.
Matmeshnowau–won.  I knew nothing of it.

NNnowaúntum.  I am sorry.
Nummachiemè.  I have done ill.
Aumaúnemoke.  Let it passe, or take away this accusation.
Konkeeteatch.  Let him live.
Ewò.  Let them live.

Konkeeteàhetti
Of their Government.

Observation generall, of their
Government.

The wildest of the sonses of Men have ever found a necessity, (for preservation of themselves, their Families and Properties) to cast themselves into some Mould or forme of Government.

More particular:

1. Adulteries, Murthers, Robberies, Thefts.
2. Wild Indians punish these!
And hold the Scales of Justice so,
That no man farishing leese.

When Indians heare the horrid slibs,
Of Irish, English Men,
The horrid Oaths and Murthers late,
Thus say these Indians then.

We weare no Cloaths, have many Gods,
And yet our sinnes are lesse:
You are Barbarians, Pagans wild,
Your Land's the Wildernesse.
Of Marriage.

Chap. XXI.

Of Marriage.

A young man.
A Virgin or Maide.
A Widdow.
A Widdow.
He goes a wooing.
He is my sonne in Law.
They make a match.

Obs. Single fornication they count no sin, but after Marriage (which they solemnize by content of Parents and publique approbation publiquely) then they count it hainous to either of them to befallse.

An adulterer.
He hath wronged my bed.
He or She hath committed adultery.

Obs. In this case the wronged party may put away or keepe the party offending: commonly, if the Woman be false, the offended Husband will be solemnely revenged upon the
Of Marriage.

the offender, before many witnesses, by many blowes and wounds, and if it be to Death, yet the guilty resists not, nor is his Death re
venged.

Nquittocaw.  He hath one Wife.
Neelocaw.  He hath two Wives.
Shocowaw.  He hath three.
Yocowaw.  Four Wives, &c.

Their Number is not intimated, yet the chief Nation in the Country, the Narrigansets (generally) have but one Wife.

Two causes they generally allege for their many Wives.

First desire of Riches, because the Women bring in all the increase of the field, &c. the Husband onely fisheth, hunteth, &c.

Secondly, their long sequestring themselves from their wives after conception, until the child be weaned, which with some is long after a yeare old, generally they keep their children long at the breast:

Committamus.  Your Wife.
Cowéewo.  How much gave you for her?
Tahanawutàta shin-
commangemus.  Five fathome of their Money.
Napanetashom  Six, or seven, or eight
paugatash.  fack.
Quatta, énada shoa-
Of their Marriage.

luck to the honour of the daughter, ten fathoms.

Of generally the husband gives these payments for a dowry, (as it was in Israel) to the father or mother, or guardian of the maid. To this purpose if the man be poor, his friends and neighbours do contribute money toward the dowry.

 Nummattamus. My wife.
 Nullógana.
 Waumáusu.
 Wunnëkelu.
 Mañfu.
 Muchickéhea.
 Cutchashekeymis?

How many children have you had?

Nquittékea.
 Neékékea.

Obst. They commonly abound with children, and increase mightily; except the plague fall amongst them, or other lesser sicknesses, and then having no means of recovery, they perish wonderfully.

Katoũ enéechaw. She is falling into travel.

Néechaw
Of their Marriage.

Néechaw.  She is in Travell.
Paugcôtche nechaú- She is already delivered.
waw.      She was just now delivered.

Kitummayi-mes-né- chaw.

Obs. It hath pleased God in wonderfull manner to moderate that curse of the forrowes of Child-bearing to these poore Indian Women: So that ordinarily they have a wonderfull more speedy and easie Travell, and delivery then the Women of Europe: not that I thinke God is more gracious to them above other Women, but that it followes, First from the hardnesse of their constitution, in which respect they beare their forrowes the easier.

Secondly from their extraordinary great labour, (even above the labour of men) as in the Field, they sustaine the labour of it, in carrying of mighty Burthens, in digging clammes and getting other Shellfish from the Sea, in beating all their corne in Mors ters: &c. Most of them count it a shame for a Woman in Travell to make complaint and many of them are scarcely heard to groane. I have often knowne in one Quarter of an houre a Woman merry in the House, and delivered and merry againe: and within two L 3 dayes
Of their Marriage.

dayes abroad, and after foure or five dayes at
worke, &c.

Noolàwwaw.
Noòn François.
Wunnunògan.
Wunnunnganash.
Munnunrug.
Aümáúnemun.

<table>
<thead>
<tr>
<th>A Nurse.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A sucking Child:</td>
</tr>
<tr>
<td>A Breast.</td>
</tr>
<tr>
<td>Broads.</td>
</tr>
<tr>
<td>Milke.</td>
</tr>
<tr>
<td>To take from the breast, or Weane.</td>
</tr>
</tbody>
</table>

Obs. They put away (as in Israel) frequently for other occasions beside Adultery, yet I know many Couples that have lived twenty, thirty, forty yeares together.

Npakétam.
Npakénqun.
Aquièpakétash.
Aquièpokeshàttous.
Awetawàtuonck.
Tackquiwòck.
Towìwìwòck.
Ntouwìwì.
Wàuchàünat.
Wauchàüamachick.
Nullóquaso.
Peewàquun.

I will put her away.
I am put away.
Doe not put away.
Doe not break the knot of Marriage.
Twins.
Orphans.
I am an Orphane.
A Guardian.
Guardians.
My charge or Papill, or Ward.
Looke well to him &c.

Generall
Of their Marriage.

General Observations of their Marriage.

God hath planted in the Hearts of the Wildest of the sons of Men, an High and Honourable esteeme of the Marriage bed, insomuch that they universtally submit unto it, and hold the Violation of that Bed, Abominable, and accordingly reap the Fruit thereof in the abundant increasse of posterity.

More Particular.

When Indians heare that some there are,
(That Menth the Papists call)

Forbidding Marriage Bed and yet,
To thousand VHoredomes fall:

They ask if such doe goe in Cloaths,
And whether God they know?
And when they heare they're richly clad,
know God, yet practice so.

No sure they're Beasts not men(say they,
Mens Shame and fomeled disgrace.
Or men have mixt with Beasts and so,
brought forth that monstrous Race.

L 4 CHAP. VII.
Of their Coyne.

Chap. XXVI.

Concerning their Coyne.

The Indians are ignorant of Europe's Coyne, yet they have given a name to ours, and call it Monēa, from the English Money.

Their owne is of two sorts; one white which they make of the stem or stocke of the Periwinkle, which they call Meteauhock, where all the shell is broken off: and of this sort six of their small Beads (which they make with holes to string the bracelets) are currant with the English for a peny.

The second is black, inclining to bltw, which is made of the shell of a fish, which some English call Hens, Poquaumock, and of this sort three make an English peny.

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

The Indians bring downe all their sorts of Furs, which they take in the Countrey, both to the Indians and to the English for this Indian Money: this Money the English, French, and Dutch, trade to the Indians, six hundred miles in severall parts (North and South from New-
Of their Coyne.

England) for their Furres and whatsoever they stand in need of from them: as Corne, Venilone, &c.

<table>
<thead>
<tr>
<th>Item</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nquittomfiscat.</td>
<td>1 penny</td>
</tr>
<tr>
<td>Neelaumfiscat.</td>
<td>2 pence</td>
</tr>
<tr>
<td>Shwaumfiscat.</td>
<td>3 pence</td>
</tr>
<tr>
<td>Yowomfiscat.</td>
<td>4 pence</td>
</tr>
<tr>
<td>Nappanetashaumfiscat. or quttauatuy.</td>
<td>5 pence</td>
</tr>
<tr>
<td>Enadaatashaumfiscat.</td>
<td>6 pence</td>
</tr>
<tr>
<td>Shwoasuck tashaumfiscat.</td>
<td>7 pence</td>
</tr>
<tr>
<td>Paskugittaumfiscat.</td>
<td>8 pence</td>
</tr>
<tr>
<td>Piuckquaumfiscat.</td>
<td>9 pence</td>
</tr>
<tr>
<td>Piuckquaumfiscat nab naquit.</td>
<td>10 pence</td>
</tr>
<tr>
<td>Piuckquaumfiscat nab nees. &amp;c.</td>
<td>11 pence</td>
</tr>
</tbody>
</table>

Obs. This they call Neen, which is two of their Quttäuatues, or six pence.

Piukquaumfiscat nab nashofuck, which they call Shwin. 18d. 3 quttäuatues.

Neesneetchaumfiscat nab yoh or yowin. 2s. 4 quttäuatues.

Shwinchékaumfiscat, or napannetashin. 2s. 6d. 5 quttäuatues.

Shwin-
### Table: Currency in Their Coyne

<table>
<thead>
<tr>
<th>Description</th>
<th>Conversion</th>
</tr>
</thead>
<tbody>
<tr>
<td>2d. 6d. 6 quattuauates</td>
<td></td>
</tr>
<tr>
<td>3s. 6d. 7 quattuauates</td>
<td></td>
</tr>
<tr>
<td>4s. 8 quattuauates</td>
<td></td>
</tr>
<tr>
<td>4s. 6d. 9 quattuauates</td>
<td></td>
</tr>
<tr>
<td>5s. 10 quattuauates, or, more commonly used Piůckquat.</td>
<td>10 six pence.</td>
</tr>
</tbody>
</table>

**Obs.** This Piůckquat being sixtie pence, they call Nquittómpe, or nquittosphęausu, that is, one fathom, 5 shillings.

This one fathom of this their stringed money, now worth of the English but five shillings (sometimes more) some few yeeres since was worth nine, and sometimes ten shillings per Fathome: the fall is occasioned by the fall of Beaver in England: the Natives are very impatient, when for English commodities they pay so much more of their money, and not understanding the cause of it; and many say the English cheat and deceive them, though I have laboured to make them understand the reason of it.
Of their Coyne.

Neelaumpaugatuck, 10 shil. 2 Fathom.
Shwaumpaugatuck. 15 shil. 3 Fathom.
Yowompaugatuck. 20 shil. 4 Fathom.
&c.
Pruckquampaugatuck 50 shil. 10 Fathom. 
or, Nquit pautuck.
Neespaufuckquompaugatuck. 5 lib. 20 Fathome.
Shwepaufuck. 30 Fathom.
Yowe paufuck. &c.
Nquittemittannaugompaugatuck. 40 Fathome, or, 10. pounds.
Neesemittannug, &c.
Tashincheckompaugatuck. How many Fathom?

Obs. Their white they call Wompam (which ignifies white): their black Suckauhock (Sucke ignifying blacke.)

Both amongst themselves; as also the English and Dutch, the blacke peny is two pence white; the blacke fathom double, or, two fathom of white.
Wepe kuttasslawompapatimin.
Suckauhock, nausake-fachick. |

Change my money.
The blacke money.

Wawompags.
Of their Coyne.

Wauómpég, or Wauompéshick-mésem
Give me white.
Aflawompátitea.
Come, let us change.
Anáwíuck.
Shells.
Méteawíick.
The Periwinkle.
Suckauamáwíuck.
The blacke shells.
Suckauaskéesaquash.
The blacke eyes, or
that part of the shell-fish called Poguăñbock (Hens) broken out neere the eyes, of which they make the blacke.
Puckwhéganañash &
Awle blades.
Múckluck.
Bristle, or breaking.
Papuckakúñash.
Which they desire to be hardened to a brittle temper.

Obs. Before ever they had Awle blades from Europe, they made shift to bore this their shell-money with stone, and so fell their trees with stone set in a wooden staff, and used woodcoves which some old & poore women (fearfull to leave the old tradition) use to this day.

Nnatouwómpitea.
Nnanatouwómpiteem.
Natouwómpitees.
Puckhummin.
Puckwhegonnáütick.
A Coyne or Mint.
I cannot coyne.
Make money or Coyne.
To bore through.
The Awle blade sticks.
Tutto
Of their Coyne.

Tutteputch anawfin.  To smooth them which they doe on stones.
Quissuck-anash.
Cauompasck.
Nickautick.
Eomphómmmmin.
Aconagnnaug.
Eomphómmmmin.
Eomphófaicheck.
Sawhóog & Sawhófa-
chick.
Naumpacouin.

<table>
<thead>
<tr>
<th>Stone, Stones.</th>
<th>To hang about the neckes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Whetstone.</td>
<td>A kind of wooden Pincers or Vice.</td>
</tr>
<tr>
<td>To thread or string.</td>
<td></td>
</tr>
<tr>
<td>Thread the Beads.</td>
<td></td>
</tr>
<tr>
<td>Thread, or string these.</td>
<td></td>
</tr>
<tr>
<td>Strung ones.</td>
<td></td>
</tr>
<tr>
<td>Loose Beads.</td>
<td></td>
</tr>
</tbody>
</table>

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

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

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

Observa-
Of their Coyne.

Observations general of their Coyne.

The Sonnes of men having lost their Maker, the true and onely Treasure, dig downe to the bowels of the earth for gold and silver, yea, to the botome of the Sea for shells of fishes, to make up a Treasure, which can never truly inrich nor satisfie.

More particular:

1. The Indians prize not English gold, Nor English Indians shell:
Each in his place will passe for ought, what ere men buy or sell.

English and Indians all passe hence,
To an eternall place,
Where shets nor finest gold's worth ought,
Where nought's worth ought but Grace.

This Coyne the Indians know not of,
Who knowes how soone they may?
The English knowing prize it not,
But slung't like drosse away.

CHAP.
Of buying and selling.

CHAP. XXV.

Of buying and selling.

A Naqushaug, or Anaqusháanchick
Anaqushénto.
Ọttafs?
ọwachaūnum?
ọttafsa.
ọwachaūnum.
Iqúenowhick.
Jowékineam.
Jummachinámmin.
Jàunetash nqué-
nowhick.
Juttataúamísh.
Jummojanaquish.
Jouanaqushaug,
Jouanaqusháanchick.

Traders.

Let us trade.

Have you this or that?

I have.

I want this, &c.

I like this.

I do not like.

I want many things.

I will buy this of you.

I come to buy.

Chapmen.

Obs. Amongst themselves they trade their corne, skins, Coates, Venison, Fish, &c. and sometimes come ten or twenty in a Company to trade amongst the English.

They have some who follow only making of Bowes, some Arrowes, some Dishes, and (the
Of their Trading.

(of the Women make all their earthen Vessells) some follow fishing, some hunting; most on the Sea-side make Money, and store up shells in Summer against Winter whereof to make their money.

Nummautanagish. I have bought.
Cummanohamin. Have you bought?
Cummanohamoukh. I will buy of you.
Nummautanohamin. I have bought.
Kunnauntatayamish. I come to buy this.
Comaunekunnou? Have you any Cloth?
Koppoki. Thick cloth.
Waffapi. Thin.
Suckinuit. Black, or blackish.
Mishquinuit. Red Cloth.
Wompinuit. White Cloth.

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

Wompequayi. Cloth inclining to white.

Which they like not, but desire to have a faded coulour without any whitish haires, suiting with their owne natural Temper, which inclines to sadsnesse.

Etouwawayi. Wollie on both sides.
Muckucki. Bare without Wool.
Cheche-
Of their Trading.

Long lasting.
Of a great breadth.
Of little breadth.
The Edge or lift.
Open it.
Fold it up.
There is no pool
on it.
Shake it.
New Cloth.
It is torn or rent.
It is Old.
Feel it.
A pair of small breeches or Apron.

Cumpaimisb I will pay you, which is a word newly made from the English word pay.
Tahenaatu? What price?
Tummock cummeinsh. I will pay you Beaver.
Teauguock Cummeinsh. I will give you Money.
Wauwunnégachick. Very good.

Obs. They have great difference of their Coyne, as the English have: some that will not passe without Allowance, and some again made of a Counterfeit shell, and their very blacke
Of their Trading.

black counterfeited by a Stone and other Materials: yet I never knew any of them much deceived, for their danger of being deceived (in these things of Earth) makes them cautious.

Colaumawem.
Kuttiaqquaflawaw.
Aquiie iackquassaume.
Aquiie Wussauomo-
wash.
Taśhin Commen-
fiu?
Kuttenaig Commen-
finsh.
Nkelke Commenfinsh.
Coanombáquisse
Kuttafllokakómme.

Obs. Who ever deale or trade with them, had need of Wisedome, Patience, and Faithfulness in dealing: for they frequently say Cupi a manem, you lye, Guttassokakómme, you deceive me.

Misquéfu Kunúkkeke
Yo auiwulfe Wunne-
gin
Yo chippaíatu.
Augaufaíatu.
Muchickaíatu.

You ask too much.
You are very hard.
Be not so hard.
Do not ask so much.
How much shall I give you?
I will give you your Money.
I will give you an Otter.
You have deceived me.
Your Otter is reddish.
This is better.
This is of another price.
It is Cheap.
It is deare.
Wuttun-
Of their Trading.

Wuttunnaautu. Wunishaunto. 
Aquiæ neesquittoncéquisish.
Wuchè nquittompfc -cat.

They are are marvailous subtle in their Bargaines to save a penny: And very suspicious that English men labour to deceive them : Theretore they will beate all markets and try all places, and runne twenty thirty, yea. forty mile, and more, and lodge in the Woods to save six pence.

Cummaammenash
nitcaíguash ?
Nonànum.
Noonsheni.
Tawhitch nonanumcan ?
machágenkockie.
Tashaumskussäyi
commèshun ?
Neesaumqsussäyi.
Shwaumscussäyi.
Yowompscussäyi.
Napannetashaumf-
cussäyi.
Quttatashaumíkus
Sáyi.

It is worth it.
Let us agree.
Do not make ado.
About a penny.

Will you have my Money ?
I cannot.
Why can you not ?
I get nothing.
How many spans will you give me ?
Two spans.
Three spans.
Four spans.
Five spans.
Six spans.

M 2
Enada
Of their Trading.

Endatashauumscuffayi. Seven spans.
Enadatashauumskutschayi. Seven spans.
Cowenaweke. You are a rich man.

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

Akétash-tamóke.
Now annakefe.
Cofaúmakefe.
Cunnoónakefe.
Shoo kekineafs.
Wunetú nitteaúg.
Mamattisâuog kutteraúquock.
Tashin mesh commaúg?
Chichégin.
Aniskunck.
Maumichémanege.
Cutatatuppaúnanum.

Tell my money.
I have mis-told.
You have told too much.
You have told too little.
Lo ke here.
My money is very good.
Your Beads are naught.

How much have you given?
A Hatchet.
A Home.
A Needle.
Take a measure.

Tatup-
Of their Trading.

To weigh with scales.

They are awaighing.

It is all one.

A Looking Glas[e.

Obs. It may be wondred what they do with Glasses, having no beautie but a swarthish colour, and no dressing but nakednesse; but pride appears in any colour, and the meanest dresse: and besides generally the women paint their faces with all sorts of colours.

They will buy it of you.

Take your cloth againe.

Will you serve me so?

You have tore me off too little cloth.

I have turn it off for you.

Why do you turne it up-on my hand?

Your Hatchets will be soone broken.

Soone gapt.

A Smith.

I would buy land of you.

M 2

Tou
Of their Trading.

<table>
<thead>
<tr>
<th>Tou nuckquaque?</th>
<th>How much?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wuche wuttotānick</td>
<td>For a Towne, or,</td>
</tr>
<tr>
<td>Plantation.</td>
<td></td>
</tr>
<tr>
<td>Nisékineam.</td>
<td>I have no mind to</td>
</tr>
<tr>
<td>Indian'uck sekineam-</td>
<td>seek.</td>
</tr>
<tr>
<td>wock.</td>
<td>The Indians are</td>
</tr>
<tr>
<td>Noonapōock nau gum</td>
<td>not willing.</td>
</tr>
<tr>
<td>Cowetompátimmin.</td>
<td>They want roome</td>
</tr>
<tr>
<td>Cummaugakéamish.</td>
<td>themselves.</td>
</tr>
<tr>
<td>Aquie chenawaušish.</td>
<td>We are friends.</td>
</tr>
</tbody>
</table>

Generall Observation of Trade.

Of the infinite wisedome of the most holy wise God, who hath so advanced Europe above America, that there is not a sorry Hobo, Hatchet, Knife, nor a rag of cloth in all America, but what comes over the dreadful Atlantic Ocean from Europe: and yet that Europe be not proud, nor America discouraged. What treasures are hid in some parts of America, and in our New English parts, how have foul hands (in smoakie houses) the first handling of those Furres which are after worn upon the hands of Queens and heads of Princes?

More
Of Debts and Trusting.

More particular:

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

2. So say they, whatsoever they buy, (though small) which shews they're shrew Of strangers, fear a full to be catch'd By fraud, deceit, or lie.

3. Indians and English fear deceits, Yet willing both to be Deceiv'd and couzen'd of precious soule, Of heaven, Eternitie.

Chap. XXVI.

Of Debts and Trusting.


I have not money enough Trust me. I will owe it you.

M 4 They
Debts and Trusting

Obs. They are very desirous to come into debt, but then he that trusts them, must sustain a twofold losse:

First, of his Commodity.

Secondly, of his custome, as I have found by deare experience: Some are ingenuous, plaine hearted and honest; but the most never pay. unlesse a man follow them to their severall abodes, townes and houses, as I my selfe have been forc'd to doe, which hardship and travells it hath yet pleased God to sweeten with some experiences and some little gaine of Language.

Nonautuckquahéginash.
Nosaumautackquahewhe.
Pitch nippautowin.
Chenock naquómbeg
cuppauitiin nitteauiguaash.
Kunnaúmpatous,
Kukkeéskwhush.
Keéskwhim teaugmésin.
Tawhírchi peyáuyean
Nnádégecom.
Machétu.

Debts

I am much in debt.
I will bring it you.
When
Will you bring mee my money?
I will pay you.
Pay mee my money.

Why doe you come?
I came for debts.
A poore man.
Of Debts and Trusting.

Nummâchêke.
Mesh nummauch-nem.
Nowemacáñash nit-teauquash.

I am a poore man.
I have been sicke.
I was faine to spend my money in my sickness.

Obs. This is a common, and as (they think) most satisfying answer, that they have been sick: for in those times they give largely to the Priests, who then sometimes heales them by conjurations; and also they keepe open house for all to come to helpe to pray with them, unto whom also they give money.

Mat noteauigo.
Kekineafh nippetunck.
Nummâche maüganash.
Mat coanaumwaumis.
Kunnampatowin keénowwin.
Machage wuttamauntam.
Machage wuttammauntammòock.
Michème notammauntam.

I have no money.
Looke here in my bag.
I have already paid.
You have not kept your word.
You must pay it.
He minds it not.
They take no care about paying.
I doe always mind it.

Mat.
Of Debts and Trusting.

I cannot sleep in the night for it.

General Observations of their debts.

It is an universal Disease of folly in men to desire to enter into not only necessary, but unnecessary and tormenting debts contrary to the command of the only wise God: Owe no thing to any man, but that you love each other.

More particular:

I have heard ingenious Indians say,
In debts, they could not sleepe.
How far worse are such English then,
who love in debts to keepe?

If debts of pounds cause restlesse nights
In trade with man and man,
How hard's that heart that millions owes
To God, and yet sleepe can?

Debts paid, sleep's sweet, sins paid, death's sweet,
Death's night then's turn'd to light;
Who dies in finnes unpaid, that soule
His light's eternall night.

Chap.
We shall not name over the several sorts of Beasts which we named in the preceding Chapter of Beasts.

The Natives hunt two ways:

First, when they pursue their game (especially Deere, which is the general and wonderful plenteous hunting in the Country): they pursue in twenty, forty, fifty, yes, two or three hundred in a company, (as I have seen) when they drive the woods before them.

Secondly, They hunt by Traps of several sorts, to which purpose, after they have observed in Spring-time and Summer the haunts of the Deere, then about Harvest, they goen or twenty together, and sometimes more, and withal (if it be not too farre) wives and children also, where they build up little hunting houses of Barks and Rushes (not comparable to their dwelling houses) and so each man takes his bounds of two, three, or foure miles, where hee sets thirty, forty, or fiftie Traps
Of their Hunting.

Traps, and baits his Traps with that food the Deere loves, and once in two dayes he walks his round to view his Traps.

Ntauchaûmen.  I goe to hunt.
Ncättiteam weeyous.  I long for Venison.
Auchaûtuck.  Let us hunt.
Nowetauchauûmen.  I will hunt with you.
Anûmwock.  Dogs.
Kemehéteas.  Creepe.
Pitch nkemehéteem  I will creepe.
Pumm pûmmoke.  Shoote.
Uppetetoua.  A man shot accidentally.
Ntaumpauchauûmen.  I come from hunting.
Cutchashineâna?  How many have you kill'd.
Nneeínneâna.  I have kill'd two.
Shwinneâna.  Three.
Nyowinneâna.  Four.
Npiuckwinneâna.  Ten, &c.
Nneeñeeschettashíun-  Twentsie.
neâna.
Nummouashâwmen.  I goe to set Traps.
Ape hana.  Trap, Traps.
Ashawpock.  Hempse.
Masâinock.  Flaxe.
Eataûbâna.  Old Traps.

Obs. They are very tender of their Traps where they lie, and what comes at them; for they
Of their Hunting.

They say, the Deere (whom they conceive have a Divine power in them) will soone smell and be gone.

I must go to my Traps.
I have found a Deere;

Which sometimes they doe, taking a Wolfe in the very act of his greedy prey, when sometimes (the Wolfe being greedy of his prey) they kill him: sometimes the Wolfe having lusted himselfe with the one halfe, leaves the other for his next bait; but the glad Iedian finding of it, prevents him.

And that wee may see how true it is, that all wild creatures, and many tame, prey upon the poore Deere (which are there in a right Embleme of Gods persecuted, that is, hunted people, as I observed in the Chapter of Beasts according to the old and true saying:

Imbelles Damæ quid nisi prædas sumus?
To harmlesse Roes and Does,
Both wilde and tame are foes.)

I remember how a poore Deere was long hunted and chas'd by a Wolfe, at last (as their manner is) after the chas'e of ten, it may be more miles running, the stout Wolfe tired out the nimble Deere, and seasing upon it, kill'd
kill'd: In the act of devouring his prey, tw
English Swine, big with Pig, past by, assaulted
the Wolfe, drove him from his prey, and de
voured so much of that poore Deere, as tho
both surseted and dyed that night.

The Wolfe is an Embleme of a fierce blood
fucking pericuctor.

The Swine of a covetous rooting worl
ing, both make a prey of the Lord Jesus in
his poore servants.

Ncummóotamúck

The Wolfe hath rob'd me.

Obs. When a Deere is caught by the leg in
the Trap, sometimes there it lies a day togethe
ther before the Indian come, and to lies
pray to the ranging Wolfe, and other wild
Beasts (most commonly the Wolfe), who sea
seth upon the Deere and robs the Indian (a
his first devouring) of neere halfe his prey
and if the Indian come not the sooner, he
makes a second greedie Meale, and leaves him
nothing but the bones, and the torne Deere
skins, especially if he call some of his gree
dy Companions, to his bloody banquet.

Upon this the Indian makes a falling trap
called Sunwúckig, (with a great weight of
stones) and so sometimes knocks the Wolfe
Of their Hunting

on the head, with a gainefull Revenge, especially if it bee a blacke Wolfe, whose Skins they greatly prize.

It is lean.

It is fat.

It is sweet.

It smells ill.

It is purrified.

Half a Deere.

A whole Deere.

A Buck.

A young Buck.

A Doe.

A Fawne.

Thus thick offat.

I hunt Venison.

I hunt a Squirrell.

The hinder part of the Deere.

Thigh: Thighes.

Shoulder, Shoulders:

A bone.

A tail.

Awem.
Of their Hunting.

Awe-manititin. | Their Rutting time.
Pau-shinummin. | To divide.
Pau-shinummau-titea. | Let us divide.

This they doe when a Controversie falls out, whose the Deere should bee.

Ca-uska-shunk, | The Deere skin.
Obs. Pàmmom: a tribute Skin when a Deere (hunted by the Indians, or Wolves) is kild in the water. This skin is carried to the Sachim or Prince, within whose territory the Deere was slaine.
Ntaumpowwushau- | I come from hunting.
men.

General Observation of their hunting.

There is a blessing upon endeavour, even to the wildest Indians; the fluggard rofts not that which he tooke in hunting, but the substance of the diligent (either in earthly or heavenly affaires) is precious, Prov. 25.

More particular:

Great pains in hunting th' Indians Wild,
And eke the English tame;
Both take, in woods and forrests thicke,
To get their precious game.

Pleasure
Of their Gaming.

Pleasure and Profit, Honour false,
(The world's great Trinitie)
Drive all men through all ways, all times,
All weathers, wet and dry.

Pleasure and Profit, Honour, sweet,
Eternal, sure and true,
Laid up in God, with equal pains;
who seekes, who doth pursue?

CHAP. XXVIII.

Of their Gaming, 

Their Games, (like the English) are of two sorts; private and public:
Private and sometimes public; A Game like unto the English Cards; yet, in stead of Cards they play with strong Rushes.

Secondly, they have a kind of Dice which are Plumb stones painted, which they cast in a Tray, with a mighty noise and sweating:
Their public Games are solemnized with the meeting of hundreds; sometimes thousands, and consist of many vanities, none of which I durst ever be present at, that I might not
Of their Gaming.

not countenance and partake of their folly, after I once saw the evil of them.

Ahânu.
Tawhitcachâanean.
Ahânuock.
Nippauochâumen.
Pauochâuog.

Pauochâuotowwin.
Akéluog.

Pissinnéganash.
Ntakélemín.

Hee laughs.
Why do you laugh?
They are merry.
We are dancing.
They are playing or dancing.
A Bable to play with.
They are at Cards, or telling of Rushes.
Their playing Rushes.
I am aselling, or counting; for their play is a kind of Arithmatick.

Obs. The chiefe Gamesters amongst them much desire to make their Gods side with them in their Games (as our English Gamesters so farre also acknowledge God) therefore I have seene them keepe as a precious stone a piece of Thunderbolt, which is like unto a Chrystal, which they dig out of the ground under some tree, Thunder-smitten, and from this stone they have an opinion of success, and I have not heard any of these prove losers, which I conceive may be Satans policie, and Gods holy Justice to harden them for their not rising higher from the Thunderbolt, to the God that send or shoots it.

Ntaquie.
Of their Gaming.

Ntaqu'e akesamen. I will leave play.
Nchikossimunnash. I will burne my Rusbes.
Wunnaugonhommin To play at dice in their Tray.

Alaunanash. The painted Plumbstones which they throw.


Obs. This Arbour or Play house is made of long poles set in the earth, foure square, sixteen or twentie foot high, on which they hang great store of their stringed money, have great takings, towne against towne, and two chosen out of the rest by course to play the Game at this kind of Dice in the midst of all their Abettors, with great shouting and solemnity: beside, they have great meetings of foot-ball playing, onely in Summer, towne against towne, upon some broad sandy shoare, free from stones, or upon some soft heathie plot because of their naked feet, at which they have great takings, but seldom quarrell.

Puttuckquakohomo- Thevmeet to foot-ball.
wanog.

Cukkumnote weepe. You seeall: As I have often told them in their gamings, and in their great losings (when they have flaked and lost their money, clothes, house, corne, and themselves, (if single persons) they will confesse it

N 2 being
being weary of their lives, and ready to make away themselves, like many an English man: an Embleme of the horror of conscience, which all poore sinners walk in at last, when they see what woeful games they have played in their life, and now find themselves eternall Beggars.

Keelaquinnamun, Another kinde of solemn publicke meeting, wherein they lie under the trees, in a kinde of Religious observation, and have a mixture of Devotions and sports: But their chieuest Idol of all for sport and game, is (if their land be at peace) toward Harvest, when they set up a long house called Quonnokamuck. Which signifies Long house, sometimes an hundred, sometimes two hundred foot long upon a plaine neer the Court (which they call Kittickackick) where many thousands, men and women meet, where he that goes in dance th in the sight of all the rest; and is prepared with money, coats, small breeches, knifes, or what hee is able to reach to, and gives these things away to the poore, who yet must particularly beg and say, Corgquetummons, that is, I beseech you: which word (although there is not one common beggar amongst them) yet they will often use when their richest amongst them would fain obtain ought by gift.

Generall
Generall Observations of their Sports.

This life is a short minute, eternitie followes. On the improvement or dis-improvement of this short minute, depends a joyfull or dreadfull eternity; yet (which I tremble to thinke of) how cheape is this invaluable Jewell, and how many vaine inventions and foolish pastimes have the sonnes of men in all parts of the world found out, to passe time & post over this short minute of life, untill like some pleasant River they have past into more mortuum, the dead sea of eternall lamentation.

More particular:

1. Our English Gamesters scorne to stake Their clothes as Indians do, Nor yet themselves, alas, yet both Stake soules and lose them to.

2. O fearfull Games! the divell stakes But strawes and Toyes and Trash, (For what is All; compar'd with Christ, But* Dogs meat and Swines wash? *Phil. 3.8.

3. Man staks his Jewell-darling soule, (His owne most wretched foe) Ventures
Of their Warre, &c.

Ventures, and loseth all in sport.

At one most dreadful throw.

CHAP. XXIX.

Of their Warre, &c.

A Quene.
Nanoueshin, &c.
Awepu.

Chépewess, &c.
Mishittashin.

A peaceable calme; for Amépu signifies a calme.

A Northern forme of warre, as they wittily speake, and which England now wofully tees, untill the Lord Jesus chide the winds, and rebuke the raging tees.

I am angry.

Why are you angry?

Cease from anger.

Fierce.

Why are they fierce?

Cummul-
Of their Warre, &c. 175

Cummusquáunamuck.
Matwaúog.
Matwaúonck.
Cummusquáunamamish.
Cummusquawnamé?
Miskisúwaw.
Tawhtich niskquékean?
Ntatakóommuck qun ewó.
Nummokókunitch.
Ncheckéquunitch.
Mecaúte.
Mecáuntité.
Mecaúnteals.
Wepé cuummécautch.
Júhettitea.
Júhetteke.
Awaun necáwniaum piasha?
Nippakétatunck.
Nummehannántam.
Nummayaontam.

He is angry with you.
Souldiers.
A Battle.
I am angry with you.
Are you angry with me?
A quarrelsome fellow.
Why are you so fierce?
He struck me.
I am robbed.
A fighter.
Let us fight.
Fight with him.
You are a quarreller.
Let us fight.
Fight, Which is the word of incouragement which they use when they animate each other in warre; for they use their tongues in stead of drummes and trumpets.

Who drew the first bow, or shot the first shot?
He shot first at me.
I scorn, or take it indignation.

N 4 Obs. This
Of their Warre, &c.

Obs. This is a common word, not only in warre, but in peace also (their spirits in naked bodies being as high and proud as men more gallant) from which sparkes of the lusts of pride and passion, begin the flame of their warres.

Whauwhâutowaw  | There is an Alarum.
                 | anowat.
Wopwawnônckquat  | An hubbub.
Amaumuwâw paid-  | A Messenger is come.
  -fha.
Keénomp  | Captains, or Valiant men.
Mûcckquomp  | Leaders.
     {pâûog.  | A Trumpet.
Negonshâchick.  | A Drumme.
Kuttówonck.      |
Popowuttâhig.    |

Obs. Not that they have such of their owne making; yet such they have from the French: and I have knowne a good Drumme made amongst them in imitation of the English.

Quaquawtatattçaug  | They traine.
Machîppog         | Arrow, Arrowes.
Caûquat -tâsh.    | An halfe Moone in war.
Onûturr.          | A Gunne.
Pêîkcuuck.        | Powder.
Saûpuck.          | Unladen.
Mâtît.            | Loden.
Mêchimu.          | Mechi-
Of their Warre, &c. 177

Lode it. Shot; A made word from us, though their Gunnes they have from the French, and often fell many a score to the English, when they are a little out of frame or Kelter.

To contribute to the warres.

Keep match.

The Guard.

Is the Guard.

Obs. I once travelled (in a place conceiued dangerous) with a great Prince, and his Queene and Children in company, with a Guard of neere two hundred, twenty, or thirteene fires were made every night for the Guard (the Prince and Queene in the midst) and sentinells by course, as exact as in Europe; and when we travelled through a place where mbushes were suspected to lie, a speciall Guard, like unto a Life-guard, compassed some nearer, some farther of) the King and Queen, my selfe and some English with me. They are very copious and patheticall in Ob- ations to the people, to kindle a flame of wrath, Valour or revenge from all the Com- mon places which Commanders use to insist on.

Wesāśu.
Of their Warre, &c.

Welaffu
Cowéassu.
Tawhitche welsa-fe-
an?
Manowéassu.
Kukkushickquock.
Nofetwitteunckquock
Onamatta cowauta
Nicquisha.
Wuséino-wock.
Npauchippowem
Keesaúname.
Nwámámuck.
Chenawausu.
Wamausu.
Tawhitche chenawaú
fean?
Aumansk.
Waualoundint.
Cupshitteaug.
Aumanskitteaug.
Kekaúmwaw.
Nekaúmuck ewo.
A qui kekaúmowash.

_Afraid._
_Are you afraid?_  
_Why fear you?_
_I fear none._
_They fear you._
_They fly from us._
_Let us pursue._
_I fear him._
_He flies, they fly._
_I fly for succour._
_Save me._
_I am shot._
_Charlsh._
_Loving._
_Why are you charlsh?_  
_A Fort._
_They lie in the way._
_They fortifie._
_A scornor or mocker._
_He scorns me._
_Do not scorne._

_Obs._ This mocking (between their great ones) is a great kindling of Warres amongst them: yet I have known some of their chiefest say, what should I hazard the lives of my precious
Of their Warre, &c. 179

precious Subjects, them and theirs to kindle a Fire, which no man knowes how farre, and how long it will burne, for the barking of a Dog?

| Sekineam.              | I have no mind so is.               |
| Nišlékineug           | He likes not me.                    |
| Nummašruug            | He hates me.                        |
| Sekinneauhettuock.    | They hate each other.               |
| Maninnewauhet-tuock.  | We are Friends.                     |
| Nowetompátimmin       | Friends.                           |
| Wetom,áchick.         | We joyne together.                  |
| Nowepinnátimmin.      | My Companions in War, or Associates.|
| Nowepinnáchick.       | We are Confederates.               |
| Nowecheftimmin.       | This is my Associate.               |
| Néchufe ewó           | They joyne together.                |
| Wechufittuock.        | I will be mad with him.             |
| Nwéche kokkewem.      | An house fired.                     |
| Chickaúta wétu.       |                                      |

Once lodging in an Indian house full of people, the whole Company (Women especially) cryed out in apprehension that the Enemy had fired the House, being about midnight: The house was fired but not by an Enemy: the men ran up on the house top, and with their naked hands beat out the Fire: One scorcht his leg, and suddenly after they came
Of their Warre, 

came into the house againe, undauntedly cut his leg with a knife to let out the burnt blood.  

Yo ánahwone.  

Millsinenge 

Nummišinnam 

ewo.  

Waskeiwhettimitch.  

Nickqueintónckquock 

Nickqueintouôog. 

Nippauquanaôog. 

Quentauawiteea. 

Kunnauntatáuhuckquin. 

Paúquana. 

Pequíttoôg paúquanan. 

Awaun Wuttûnnene? 

Tahittawho? 

Neeßlawho. 

Piuckquinneânaa. 

Obs. Their Warres are farre lesse bloudy, and devouring then the cruell Warres of Europe; and seldom twenty slaine in a pitch field: partly because when they fight in a wood every Tree is a Buckler.

When they fight in a plaine, they fight with
Of their Warre, &c.

with leaping and dancing, that seldom an Arrow hits, and when a man is wounded, unless he that shot follows upon the wounded, they soone retire and save the wounded: and yet having no Swords, nor Guns, all that are slaine are commonly slain with great Valour and Courage: for the Conqueror ventures into the thickest, and brings away the Head of his Enemy.

Kill kill.
I will kill you.
He will kill you.

They will kill you.
They are stout men.
They are weak.
I shall easily vanquish them.

I am dying?
Quarter, quarter.
Mercy, Mercy.

Let us parley.
Let us cease Armes.
Let us agree.
I love you.
Consider what I say.

Tsupauntash.
Of their Warre, &c.

Tuppauntamoke.
Cummequànum
Cummittamustuf-
Fuck ka cumimucki-
àug.
Each keen anawaye-
an.
Cowawwunahiwem.
Cowawontam.
Wetompàtitea.

Do you all consider.
Remember your Wives
and Children.

Let all be as you say.

You speake truly.
You are a wise man
Let us make Friends.

General Observations of their Warres.

How dreadfull and yet how righteous is it
with the most righteous Judge of the whole
World, that all the generations of Men be-
ing turn'd Enemies against, and fight-
ing against Him who gives them breath
and Being and all things. (whom yet they
cannot reach) should stab, kill, burn, mur-
ther and devour each other?

More Particular.

The Indians count of Men as Dogs.

It is no wonder then:

They tear one another's threats!

But now that English Men,
Of their Painting.

That boast themselves Gods Children, and Members of Christ to be, That they should thus break out in flames. Sure 'tis a Mystery!

Rev. 2.6. The second sealed Mystery or red Horse, Whose Rider hath power and will, To take away Peace from Earthly Men, They must Each other kill.

CHAP. XXX.

Of their paintings.

1. They paint their Garments, &c.
2. The men paint their Faces in Warre.
3. Both Men and Women for pride, &c.

Wómpi
Mówi-fücki.
Mósquí.
Wesáni.
Askáski.
Pesháni.

Obs. Wunndá their red painting which they most
most delight in, and is both the Bark of the Pine, as also a red Earth.

Mílhquock. | Red Earth.
Métewis. | Black Earth.

From this Metewis is an Indian Towne a day and a halfes Journey, or less (West from the Massachusets) called Metewemiesick.

Wussuckhosu. | A painted Coat.

Of this and Wussuckwhoek, (the English Letters, which comes neerest to their painting I spake before in the Chapter of their clothing."

Aunakësu. | He is painted.
Aunakeuck | They are painted.
Tawhitch auna | Why do you paint your selfe?
kéan? | Wipe off.

Chéskhos. | You spoile your Face.
Cummachiteouwu. | The God that made you
nash kuskeésuckquash. | will not know you.
Mat pitch cowahick
Manit keesiteonckquas

Generall Observations of their paintings.

It hath been the foolish Custome of all barbarous Nations to paint and figure their Faces and Bodies (as it hath been to our shame and grieve, wee may remember it of some of our Fore-Fathers in this Nation.) How much then are we bound to our most holy Maker, for
Of Sickness.

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for so much knowledge of himself revealed
in so much Civility and Piety? and how
should we also long and endeavour that Amé-
rica may partake of our mercy:

More particular:

Truth is a Native, naked Beauty; but
Lying Inventions are but Indian Paints;
2. Dissembling hearts their Beauties but a Lye,
Truth is the proper Beauty of Gods Saints

Foule are the Indians Haire and painted Faces,
2. More foule such Haire, such Face in Israel.
England so calls her selfe, yet there's
Absoloms foule Haire and Face of Jesabell.

Paints will not bide Christ's washing Flames of fire,
Famed Inventions will not bide such Stormes:
O that we may prevent him, that betimes,
Repentance Teares may wash of all such Formes

CHAP. XXXI.

Of Sickness.

Nunmauchinem
Mauchinai. I am sick.
He is sick.
Of Sicknesse.

Yo Wittunsin
Afahienunmauch-nem.
Nōonshem metesimin.
Mach ge nunumete simmin.
Tocketutsinammin?
Pitch nkēteem?
Niskēelaquish máuchinaath.
Neuflawōntapam.
Npummaumpiteunck
Nchełamattam,
Nchēłāmmān[imam.

Obs. In these cases their Mifery appeares, that they have not (but what sometimes they get from the English) a raisin or currant or any physick Fruit or spice, or any Comfort more than their Corne and Water, &c. In which bleeding case wanting all Meanes of recovery, or present refreshing I have been con- strained to, and beyond my power to refresh them, and I believe to have many of them from Death who I am confident perish many Millions of them (in that mighty continent) for want of Meanes. Nupaqgōntup Kūspislem. Bind my head. Wauaupunish
Of Sicknesse.

Waaupuniss
Nippaqontup.
Nchetamam nséte.
Machage nickow
émen
Nnanotiflu.
Wáme kuslopita
nohonk.
Ntätupe note or
chickot.
Yo nteatchin.
Ntätuppe
wunnépog.
Puttuckhumma.
Paútous nototam
min.

Obs. Which is onely in all their extremities, a little boild water, without the additio-
on of crum or drop of other comfort: O
Englands mercies, &c.
Tahaspunayi?
Tocketuspanem?
Tocketuspunnaú-
maqún?
Chasslaqunfin?
Nnanowweteem.

Obs. This is all their refreshing, the Visit

Of
Of Sickness.

Of Friends, and Neighbours, a poore empty visit and pretence, and yet indeed this is very solemn, unless it be in infectious diseases, and then all forlack them and fly, that I have often seene a poore House left alone in the wild Woods, all being fled, the living not able to bury the dead: so terrible is the apprehension of an infectious disease, that not only persons, but the Houses and the whole Towne takes flight.

Nunmockquele.
Mocquesui.
Wame wuhock.
Mockquesui.

Mamaskishau.
Mamaskishauonck.
Mamaskishauonitch.
Welauashau.
Welauashauonck.
Welauashauonitch.

I have a swelling.
He is swelled.
All his body is swelled.
He hath the Pox.
The Pox.
The last pox.
The plague.
The great plague.

Obs. Were it not that they live in sweet Aire, and remove persons and Houses from the infected, in ordinary course of subordinate Causes, would few or any be left alive, and surviving.

Nmunnadtoomin.
Nquinnuckquus.
Ncupia.

I vomit.
I am lame.
I am dead.
Npoockunnun.
Obj. This Hot-house is a kind of little Cell or Cave, six or eight foot over, round, made on the side of a hill (commonly by some Rivulet or Brooke) into this frequently the men enter after they have exceedingly heared it with store of wood, laid upon an heape of stones in the middle. When they have taken out the fire, the stones keepe still a great heat: Ten, twelve twenty, more or lesse, enter at once starkenaked, leaving their coats, small breeches (or aprons) at the door, with one to keepe all: here doe they sit round these hot stones an houre or more, taking Tobacco, dis-courting, and sweating together; which sweating they use for two ends: First, to cleanse their skin: Secondly, to purge their bodies, which doubtlesse is a great meanes of preserving them, and recovering them from diseases, especially from the French disease, which by sweating and some potions they partly and speedily cure: when they come forth (which is matter of admiration) I have seen

O 3 them
Of Sicknèse.

them runne (Summer and Winter) into the
Brooks to coole them, without the least hurt.
Mifquinesh.
Miquineepuck.
Ntauapauhaumen.
Matux puckqua-
tchick aïwaw.
Poww w.
Maunêtu.
Powwâw nippétea.
Yo Wutteântawaw.

Ofs. These Priests and Conjurers (like Si-
mon Mago,) doe bewitch the people, and not
only take their Money, but doe most cer-
tainly (by the help of the Devil) worke
great Cures, though most certaine it is that
the greatest part of their Priests doe meerely
abuse them, and get their Money, in the
times of their sickness, and to my knowledge,
long for sick times: and to that end the poore
people store up Money, and spend both Mo-
ney and goods on the Powwâws, or Priests in
these times, the poore people commonly dye
under their hands, for alas, they administer
nothing but howle and roare, and hollow
over them, and begin the song to the rest of
the People about them, who all joyne (like a
Quire) in Prayer to their Gods for them.
General Observation of their Sickness.

It pleaseth the most righteous, and yet patient God to warne and admonish all men, that if they proceed to execution of Death and Judgemen, they may be arraigned the unwilling race of Adam, to try and judge themselves, and being sick of love to Christ, find him or seek him in his Ordinance below, and get unainted Assurance of Fernall enjoyment of Him, when they are here no more.
Of their Death and Buriall, &c.

More particular:
One step twixt Me and Death, (was Davids speech.)
And true of sick folks all:
Mans Lease it fades, his Clay house cracks;
Before its dreadful Fall.

Like Grashopper the Indian leafes,
Till blasts of sickness rise;
Nor soale nor Body Physick hath,
Then Soule and Body dies.

O happy English who for both,
Have precious physicks store:
How should (when Christ hath both refresh) Thy Love and zeale be more?

CHAP. XXXII.
Of Death and Buriall, &c.

As Pummisin.
Neene.
Paulawut kitonck-quewa.

He is not yet departed.
He is drawing on.
He cannot live long.

Cheche.
Of Death and Burial, &c.

He is never dead.
He is dead.
He is gone.
They are dead and gone.
He is in black.
That is, he hath some dead in his house (whether wife or child &c.) for although at the first being sick, all the Women and Maides black their faces with foote and other blackings; yet upon the death of the sick, the father, or husband, and all his neighbours, the Men also (as the English weare black mourning clothes) weare blacke Faces, and lay on foote very thicke, which I have often seen clotted with their teares.

This blacking and lamenting they observe in most dolefull manner, divers weeks and moneths; ye, a yeere, if the person be great and publike.

Soothe. He is gone for ever.
You shall never see him more.

Grieved and in bitterness.

I am grieved for you.

Obs. As they abound in lamentations for the dead, so they abound in consolation to
Of Death and Burial, &c.

the living, and visit them frequently, using this word *Kutchimkoke, Kutchimkoke*, be of good cheer, which they express by stroaking the cheek and head of the father or mother, husband, or wife of the dead.


Obs. These expressions they use, because they abhorre to mention the dead by name, and therefore, if any man beare the name of the dead, he changeth his name; and if any stranger accidentally name him, he is checkt; and if any wilfully name him he is fined; and amongst States, the naming of their dead Sachims, is one ground of their warres; so terrible is the King of Terrors, Death, to all naturall men.

Aque mishasha, aquie mishómmokc. Do not name. Cowewénaki. You wrong wee, to wit, in naming my dead. Posakúnnamun. To bury. Aukuck
Of Deathand Burial! &c. 195

Aukuck pónamun. To lay in the earth.
Welquáubenam. To wrap up, in winding mats or coats, as we say, winding sheets.
Mokwuán. One of chiefest esteeme.
who winds up and buries the dead commonly some wise, grave, and well descended man hath that office.

When they come to the Grave, they lay the dead by the Grave's mouth, and then all sit downe and lament; that I have seen tears run downe the cheekes of stoutest Captaines, as well as little children in abundance: and after the dead is laid in Grave, and sometimes (in some parts) some goods cast in with them, They have then a second great lamentation, and upon the Grave is spread the Mat that the party died on. the Dish he eat in; and sometimes a faire Coat of skin hung upon the next tree to the Grave, which none will touch, but suffer it there to rot with the dead: Yea. I saw with mine owne eyes that at my late coming forth of the Countrey, the chiefest and most aged peaceable Father of the Countrey, Castmômnicus, having buried his fonne, he burn'd his owne Palace, and all his goods in it, (amongst them to a great value) in a sollemne remembrance of his fonne, and in a kind of humble Expiation to the Gods, who
who (as they believe) had taken his sonne from him.

The generall Observation of their Dead.

O, how terrible is the looke the speedy and serous thought of death to all the sons of men? Thrice happy those who are dead and risen with the Sonne of God, for they are past from death to life, and shall not see death (a heavenly sweet Paradox or Ridle) as the Son of God hath promised them.

More particular:
The Indians say their bodies die,
Their soules they doe not die;
Worse are then Indians such, as bold
The soules mortalitie.

Our hopelessse Bodie rots, say they,
Is gone eternally,
English hope better, yet some's hope
Proves endlessse miserie.

Two worlds of men shall rise and stand
Fore Christs most dreadful barre;
Indians, and English naked too,
That now most gallant are.

True
Of Death and Burial, &c. 197

True Christ most Glorious then shall make
New Earth, and Heavens New;
False Christs, false Christians then shall quake,
O blessed then the True.

Now, to the most High and most Holy, Immortal, Invisible, and onely Wise God, who alone is Alpha and Omega, the Beginning and the Ending, the First and the Last, who was and is, and is to Come; from Whom, by Whom, and to Whom are all things; by Whose gracious assistance and wonderfull supportment in so many varieties of hardship and outward miseries, I have had such converse with Barbarous Nations, and have been mercifully assisted, to frame this poore Key, which may, (through His Blessing) in His owne holy season) open a Doore; yea, Doors of unkowne Mercies to Us and Them, be Honour, Glory, Power, Riches, Wifdom, Goodness and Dominion ascribed by all His in Jesus Christ to Eternity, Amen.

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I have further treated of these Natives of New-England, and that great point of their Conversion in a little additional Discourse apart from this.
I have read over these thirty Chapters of the American Language, too wholly unknowne, and the Observations, these I conceive inoffensive; and that the Work may conduce to the happy end intended by the Author.

Io. Langley.

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