A

GRAMMAR

OF THE

MASSACHUSETTS INDIAN LANGUAGE

BY JOHN ELIOT.

A NEW EDITION :

WITH NOTES AND OBSERVATIONS,

BY

PETER S. DU PONCEAU, LL. D.

AND

AN INTRODUCTION AND SUPPLE MENTARY   
OBSERVATIONS,

BY

JOHN PICKERING.

THE

**MASSACHUSETTS LANGUAGE.**

INTRODUCTORY OBSERVATIONS.

THE languages of the American ln dians1 however little   
value may be attached to them, as the source of what is   
frequently (though without much discrimination) called   
useful knowledge, have for some time deeply engaged   
the attention of the learned in Europe, as exhibiting nu­   
merous phenomena, if the term may be applied, the know­   
ledge of which will be found indispensable to a just theory   
of speech. It is true, indeed, that we have long had our   
systems of universal grammar, or in other words our the­   
ories of language, as. deduced from the small number of   
European and Oriental tongues, which have been the sub­   
ject of investigation with scholars; just as in the physi­   
cal sciences we have had, for example, our theories of   
chemistry, founded upon the comparatively small number   
of phenomena, which had been observed in past ages.   
But the discovery of numerous facts of the most surpris­   
ing character in that science, even within our own me­   
mory, has compelled the chemists of the present age to re-  
examine the old, and resort to new theories; and from the   
great advances made in Comparative Philology in the present   
age, particularly by means of an extensive acquaintance with   
the unwritten dialects of barbarous nations, there is reason   
to believe that some important modifications are yet to be   
made in our theories of language.

Among the unwritten languages, those of the continent   
of America present us with many new and striking facts.   
If we may adopt the opinions of a learned Society in ano­   
ther part of our country, there appears to be " a wonderful   
organization, which distinguishes the languages of the   
Aborigines of this country from all other idioms of the   
known world;" and they shew us "how little the world   
has yet advanced in that science which is proudly called

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Universal Grammar."\* We find in them (according to a   
learned member of the same Society) "a new manner of   
compounding words from various roots, so as to strike   
the mind at once with a whole mass of ideas; a new man­   
ner of expressing the cases of substantives by inflecting   
the verbs which govern them; a new number (the par­   
ticular plural) applied to the declension of nouns and con­   
jugations of verbs; a new concordance in tense of the   
conjunction with the verb; we see not only pronouns, as   
in the Hebrew and some other languages, but adjectives,   
conjunctions, adverbs, combined with the principal part   
of speech, and producing an immense variety of verbal   
forms;" it is also one of the most remarkable character­   
isticks of the American languages, that they are " entire­   
ly. deficient of our auxiliary verbs to have and to be:''   
"There are no words that I know of (sap, the same dis­   
tinguished philologist) in any American idioms to express   
abstractedly the ideas signified by those two verbs."t  
 Some of the facts here stated, however extraordinary  
they may be thought by speculative persons, who have   
formed their theories upon the study of the European lan­   
guages alone, will be found to have been noticed in the   
following Grammar of the venerable Eliot, composed at   
the distance of a century and a half from our own age,   
and long before any favourite theory or philological en­   
thusiasm can be supposed to have warped the judgment   
of the writer and led him to distort his facts, in order to   
make them suit an ingenious hypothesis; The editor can­   
not refrain from selecting two or three instances, in which   
this indefatigable man, from an examination of a very li­   
mited number of kindred dialects in this part of the con­   
tinent, has given similar views to those, which are more   
fully presented by the learned writer just cited; who has   
extended his investigations to numerous dialects from the   
northern to the southern extremity of America.

Of the general power of compounding words, for exam­   
ple, Eliot (without however describing the particular

" Transactions of the Historical and Literary Committee of the American   
Philosophical Society at Philadelphia, vol. i. p. xii.

t Ibid. Report of Mr. Du Ponceau on the Indian Languages, p. xxviii. xl.

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mode) says-" This language doth greatly delight in com­   
pounding of words, for abbreviation, to speak much in   
few words, though they be sometimes long; which is   
chiefly caused by the many syllables which the Grammar   
Rule requires, and suppletive syllables, which are of no  
signification, and curious care of Euphonie."\* On the  
subject of the declensions he observes-" The variation of   
Nouns is not by male and female, as in other, learned lan­   
guages, and in European nations they do . . . . . There be  
two forms or declensions of Nouns, animate, inanimate.  
1. The animate form or declension is, when the thing sig­   
nified is a living creature; and such Nouns do always   
make their plural in og, as wosketomp, man, wosketompa­   
og; a is but for cuphonie. 2. The inanimate form or de­   
clension of Nouns is, when the thing signified is not a liv­   
ing creature ; and these make the plural in ash; as hussun,   
a stone, hussunash."t Again-in respect to that extraor­   
dinary characteristick of the Indian languages, the want of   
the substantive verb, Eliot says-" We have no compleat   
distinct word for the Verb Substantive, as the learned lan­   
guages and our English Tongue have, but it is under a   
regular composition, whereby many words are made Verb   
Substantive." Of this mode of forming verbs he then   
gives the following among other examples : "The fir t   
sort of Verb Substantives is made by adding any of these   
terminations to the word; yeuro, arꚙo, oꚙ, with due eu­   
phonie ; and this is so, be the word a noun, as woske

• Indian Gram. p. 6.

t Ibid. p. 81 9, 10. The Rev. Mr. Heckewelder, in his interesting Corres-   
pondcnce with Mr. Du Ponceau, gives the same account of the Delaware   
language of the present day: " In the Indian languages (says he) those dis-   
criminating words or inflections, which we call genders, are not, as with us,   
in general intended to distinguish between male and female beings, but be­   
tween animate and inanimate things or substances." He adds that " trees   
and plants ( annual plants and grasses excepted) are included within the gene-   
rick class of animated beings." On this latter point, however, Eliot says, that   
all Vegetables are of the inanimate form; and he then gives these two exam-   
ples; '' mehtug, a tree, mehtugquash; moskeht, grass, mokehtuah." Wheth-   
er this difference of opinion arises from a differe nce between the two dialects   
in this particular, or frou1 some other cause, the editor has not yet been   
able to ascertain.

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tomporo, he is a man; or adnoun, as wompiyeuꚙ, it ts   
white; or be the word an adverb, or the like."\*

It is unnecessary to enumerate further particulars in res­   
pect to the languages of our own part of the country. It   
should not, however, be overlooked, that the same obser­   
vations which Eliot and others have made respecting the   
*northern* dialects, appear to be generally applicable to those   
of the south and other parts of the continent. The editor   
is the more strongly impelled to extend his remarks on this   
point, because the plausible opinions, or rather amusing   
dreams, of certain philosophers (as they are sometimes sty­   
led) have still an influence among us, and continue to give   
currency to speculative errours instead of establisl1td facts.   
Of these erroneous opinions, founded upon very limit­   
ed inquiries into the languages of the globe, an ample   
specimen is given by Clavigero, in his valuable History   
of Mexico; where they are also most thoroughly refuted   
by an appeal to facts. To this intelligent author, indeed,

subsequent writen, both in our own country and in Eu-  
rope, have been much indebted, not only for the correc­

tion of errours which had been successfully propagated   
respecting these languages, but also for a refutation of the   
unfounded opinions of eminent naturalists and philoso­   
phers respecting the degeneracy of the animal and other   
productions of this continent. It will not be useless or   
out of place, so far as respects the languages of America,   
to advert briefly to those opinions; became they still have,   
as above observed, an influence in perpetuating errour.  
 In respect to the general character of these languages,   
(to adopt the remarks of Mr. Du Ponceau) " it has been

• Indian Gram. p. 15. Thi, want of the verb lo be is also noticed in Ed­   
ward's valuable Observations on /he Language of the Muhhekaneew [Mohe­   
gan] Indian,, published at New Haven in the year 1788. "They have (says   
Edwards) no verb substantive in all the language. Therefore they cannot   
say, he is a man, he is a coward, &c. They express the same by one word,   
which is a verb neuter, viz. ne1n.annauwoo, he is a man. Nemannauw is the  
noun substantive man: that turned into a verb neuter of the third person sin­   
gular becomes nemannauwoo, as in Latin it is said Graecor, Graecatur, &c.   
Thus they turn any substantive whatever into a verb neuter.,, The learned   
author adds in a note-" The circumstance that they have no verb substan­   
tive, accounts for their not using that verb, when they speak English. They   
say, I man, I sick," &c. p. 14.

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said and will be said again, that savages, having but few   
ideas, can want but few words, and therefore that their lan­   
guages must necessarily be poor." To which the same   
learned writer thus answers by a direct appeal to the sim­   
ple fact: "Whether savages have or have not many ideas,   
it is not my province to determine; all I can say is, that if it   
is true that their ideas are few, it is not less certain that they   
have many words to express them." He then concludes   
his remarks in these strong terms: "For my own part, I   
confess that I am lost in astonishment at the copiousness   
an& admirable structure of their languages; for which I   
can only account by looking up to the GREAT FIRST

CAUSE."\*

To the same effect are the observations of the venera­   
ble Mr. Heckewelder, whose fidelity, and intelligence , and   
skill (in the Delaware dialect in particular) are beyond all   
question. In one of his letters he tells Mr. Du Ponceau,   
that he must not "imagine that their languages are poor"

-that he will be still more pleased as he becomes more   
familiar " with the beautiful idiom of the Lenni Lennape"  
-" I should never have done, (he adds) were I to en­   
deavour to explain to you in all their details the various   
modes which the Indians have of expressing their ideas,  
shades of ideas and combinations of ideas ," &c. t

Will any one require a confirmation of the testimony   
of persons circumstanced as these two writers are; the   
one distinguished for those habits of accurate investigation   
which belong to his profession, and the other for that per­   
fect and minute knowledge of his subject, which is the   
natural result of forty years' study? If such confirmation   
should be required, it will be found at large, in the work of   
Clavigero above cited, where the author refutes in detail   
many erroneous opinions respecting America, which had   
so long prevailed. He thus quotes a celebrated writer on   
this subject: "The languages of America are so limited   
and so scarce of words, that it is impossible to express any   
metaphysical idea in them. In no one of those language s

\* Report of Mr. Du Ponceau, p. xxvii-xxix,

t Correspondence, p, 368, 377, 393.

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can they count above the number three. It is impossi-   
ble to translate a book either into the languages of the Al­   
gonquines or Paraguese, or even into those of Mexico or   
Peru, on account of their not having sufficient plenty of   
proper terms to express general ideas." To which Cla­   
vigero replies: " We have (says he) learned the Mexican,   
and have heard it spoken by the Mexicans for many years,   
but never knew that it was deficient in numerical terms,   
and words signifying universal ideas," &c. " We know   
that the Mexicans had numeral words to express as ma­   
ny thousands or millions as they pleased;" and the au-  
thor then subjoins a long list of them, extending to very   
high numbers. He then shows that the writers whom he is   
here opposing, are equally wrong in asserting that these   
languages cannot express metaphysical ideas; and he af-  
firms "that it is not easy to find a language more fit to   
treat on metaphysical subjects than the Mexican, as it   
would be difficult to find another which abounds so much   
in abstract terms,'' equivalents to many of which, he de­   
clares, cannot be found "in the Hebrew, in the Greek, in   
the Latin, in the French, in the Italian, in the English, in   
the Spanish or Portuguese;" and he gives his readers a   
list of abstract terms with the corresponding Mexican   
words, "which (he observes) are understood by the rud-   
est Indians." He adds, that it is by means of this abun­   
dance of words of this kind, that the deepest mysteries   
of religion have been explained in that language, and that   
various books of the Scriptures, and the works of Tho­  
mas a Kempis and others, have been translated into it;  
which, as he justly remarks, could not have been done if   
the language had been deficient in terms of this nature.   
The same observations, he says, are applicable to all the   
languages spoken in the dominions of Mexico, as Gram­   
mars and Dictionaries and treatises on religion have been   
published in them, as well as in the Mexican.\*

Such, then, is the character of the languages spoken   
by the inhabitants of the middle region of this continent;   
and since the publication of Clavigero's work, we have

\* Clavigero's Mexico, Dissertat, vi. Sect, 6 ; in vol. 2, edit. 1787.

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been enabled to obtain authentick information of various other languages; particularly of one of the most south­ ern, that of *Chili,* (or the Araucanian, as it is often called,) an account of which is given in the Abbe *Molina's* ex­ cellent History of Chili. It will, assuredly, surprise most readers to find how exactly the account given of this language by Molina (who furnishes us with facts in­ stead of hypotheses) corresponds with what Clavigero says of the Mexican ; and how completely at variance they both are with those of the speculative writers above alluded to. "So *copious* is the *Chilian* language (says the author) that, in the opinion of those well acquainted with it, a complete dictionary thereof would require more than one large volume; for, besides the radical words, which are very numerous, so great is the use of *com­ pounds,* that it may almost be said in this consists the very genius of the language." *Again-"Abstract* nouns are very frequent;" and, in another place he states, as a remarkable property of this language, that it makes "fre­ quent use of abstract nouns in a peculiar manner, Thus, instead of saying *pu Huinca,* the Spaniards, they com- *v* manly say, *Huincagen,* the Spaniolity ; *tamen cuiagen,* your trio, that is, you other three; *epu tamen cajugen layai,* two of you other six will *die-literally,* two of your sixths." The author also mentions in this language (as Eliot, Edwards and others do in the case of the north­ ern dialects) the "practice of converting all the parts of speech into verbs, in such a manner that the whole know­ ledge of the Chilian language may be said to consist in the management of the verbs."\* He adds, that *"pro­ per names* are also susceptible of this elegance. Thus from *Pedro,* is formed the verb *Petron,* to be Pedro; *Petrobui,* was Pedro . . . . . Owing to this property, the translation of European works into the Chilian is very easy, in which, instead of losing any of their spirit and elegance, they acquire a degree of precision even supe­ riour to the originals. This, among other instances that

" *To* the same effect, Eliot says of the *Massachusetts* language- " The manner of *formation* of the nouns and verbs have such a latitude of use, that *there needeth little other S1111taxis in the language,"-lndian* Gram. p. 23.

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might be mentioned, is strongly evinced in the *Christian Thoughts* of the celebrated Bouhours, which was trans­ lated in the year 1713. There can be no better test of a language than its *translations,* as its comparative rich­ ness or poverty is rendered more apparent in this mode than in anv other."\*

But it may possibly still be urged, that whatever is the   
fact with respect to the languages of Mexico, Chili, and   
the more civilized parts of the continent, yet the dia­   
lects of the more barbarous nations must be extremely   
poor and deficient in the particulars above considered.   
As to some of these very dialects, however, we have the unequivocal testimony of Mr. Heckewelder and Mr. Du Ponceau already cited ; and their opinion is supported   
by that of writers who have preceded them. It may,   
perhaps, appear somewhat like want of respect to persons   
so well known as those gentlemen are, to adduce the tes­   
timony of others in support of their statements; but such   
has been the influence of the opposite opinion on this   
subject, that the editor trusts he shall be pardoned for   
briefly recurring to two or three preceding writers;   
whose observations in this instance are the more impor­   
tant, as they are founded upon the dialects of the *northern* nations alone. *Colden* informs us, that "the Six Nations compound their words without end, whereby their lan­   
guage becomes sufficiently copious." *Edwards* observes  
-" It has been said, that savages have no parts of speech   
beside the substantive and the verb. This is not true   
concerning the *Mohegan,* nor concerning any other tribe   
of Indians of whose languages I have any knowledge.   
The Mohegans have all the eight parts of speech to be   
found in other languages." Again-" It has been said   
also, that savages never abstract, and have no abstract   
terms; which -with regard to the Mohegans is another mistake …. I doubt not, but that there is in this language  
the full proportion of abstract to concrete terms, which is commonly to be found in other languages."t The late

*Molina's Hist. of Chili,* vol. jj, p, 5, 297, 303, 301, A*merican translation,*

t *Obserations,* &c. p. 16.

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**Mr.** Zei berger affirmed the Iroquois language (in which   
he was thoroughly skilled) to be very copious, Roger  
Williams, who was distinguished for his skill in the In­   
dian languages, **in** speaking of the dialect of the Nara­   
gansets, declarts in emphatick terms, that " their lan­   
guage is exceeding copious, and they have five or six   
words sometimes for one thing."\* If any further proof   
were necessary in this case; we have it conclusively in   
the single fact, that *Eliot* found a sufficient stock of  
words in the *Massachusetts* dialect, for *a complete trans­   
lation of the Old and N ew Testaments.*

Such, then, are some of the striking facts, which the   
investigation of these remarkable dialects has already   
brought into view; and facts of this novel character   
could not fail to stimulate the curiosity of all, who take   
an interest in the study of man, particularly of his dis­   
tinguishing characteristick, the faculty of speech For , if   
there is any utility in studying language philosophical­   
ly, (which all admit,) then it is manifestly indispensable   
for those, who claim the rank of philosophical grammar-  
ians, to make themselves in some degree acquainted with  
the languages of the barbarous, as well as of the civilized   
nations of the globe. Accordingly, the illustrious scholars   
of Europe, particularly of Germany, have for some time   
past, with their well known ardour and perseverance,   
been pursuing their researches into the curious dialects   
of this continent; and they have already examined, with   
no inconsiderable degree of minuteness, such a number   
of them as will astonish every reader, whose attention   
has not been particularly directed to this subject.

In that wonderful monument of philological research,   
the MITHRIDATES, begun by the illustrious Professor   
*Adelung,* and continued and augmented by the celebrated   
Professor *Vater,* by the Honourable *Frederick Adelung,*(the distinguished relative of the late professor,) and by  
the learned Baron *William von Humboldt,* we find "a   
delineation of the grammatical character of *thirty-four*American languages, and the Lord's Prayer in *fifty-nine*

"*Directions* prefixed to his *Key into the Languages of America. Williams* **also, in speaking of their *numerals;* says, "'tis admirable how quick they are** in casting up gr*eat numbers* with the helpe of graines of corne," &c, *Key ,* chap. 1v.

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different idioms or dialects of the savages of this coun­   
trv."\* But what will be the reader's astonishment to   
learn, that since the publication of the 1.lfi.thridates, the   
present learned Adelung has been enabled to make a  
more extensive survey of the languages of the globe than  
1was before practicable, and has enumerated in America   
twelve hundred and .fourteen different dialects!t Justly  
may we (to adopt the sentiment of Mr. Du Ponceau)   
express our astonishment at the great knowledge which   
the Literati of Europe appear to possess of America, and   
of the customs, manners and languages of its original   
inhabitants; and cheerfully ought we to express our   
"thanks to the Germans and Russians, our masters," to   
whom "the general science of languages is peculiarly   
indebted for the great progress that it has lately made."   
 The vast field of investigation, which is thus opening   
to our view, would be sufficient to dishearten the most  
adventurous and resolute philologist, if the American   
dialects were subject to the intricate anomalies of the Eu­   
ropean tongues,‡ and if ·they were, moreover, as ma-

• Report, in Histor. Transact. vol. i. p. xx.xii.

t Uebersicht aller bekannten Sprachen und ihrer Dialekte; or, View of all   
the known Languages and their Dialects, 8vo. St. Petersburg, 1820. A copy  
of this important work has been presented by the learned author to the Ameri­  
can Academy of Arts and Sciences. The Historical Transactions, and partic­   
ularly the labours of Mr. Du Ponceau, are noticed by the author in terms of just   
commendation. In connection with the example of the learned Adelung, I   
cannot forbear mentioning, as an incitement to American scholars, in these re­   
searches, that of Baron William von Humboldt; who ( as an obliging correspon­   
dent in Germany justly observes) ' unites to his high rank as a po1itici an and   
nobleman the distinctions of genius and erudition.'' This eminent philologist,   
(says Mr. Du Ponceau) "surrounded with the honours and dignities of his   
country, made a journey into the mountains of Biscay and resided there some   
months for the sole purpose of studying the Basque Language." Report, p. xxxi. He has also   
been engaged for some years in the study of the Languages of AMERICA.

‡ The almost inconceivable degree of regularity in the American languages   
is not the least curious of their peculiarities. Molina says of that of Chili­  
"What is truly surprising in this language is, that it contains no irregular verb   
or noun. Every thing in it may be said to be regulated with a geometrical   
precision, and displays much art with great simplicity, and a connection so   
well ordered and unvarying in its grammatical rules, which always make the   
subsequent depend upon the antecedent, that the theory of the language is  
asy and may bel earned in a few days." Vol. ii, p. 5, .9.mer. edit. Mr. Heck­   
ewelder observes of the Delaware, that the ve rbs are conjugated through all   
their negati ve, causative and various other forms, with fewer irregularities, than   
any other language that I know of." Correspondence, Letter x. Mr. Du Ponceau

says too, of the same language, that '" it would rather appear to have been   
formed by philosophers in their closets, than by savages in the wilderness."   
Report, p. xxvi,

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ny have erroneously supposed, for the most part radical­   
ly different languages. This last unfounded opinion,   
which has been too much countenanced by speculative   
writers, has doubtless been one reason why our scholars   
have not directed their attention to this part of American  
history ; for, in the works of most writers upon this   
country, we meet with such numbers of Indian names,  
often ill-defined and as often misapplied, that we become  
perplexed and distracted with the multifarious group:   
Just as an uninstructed spectator (to adopt a remark ap­   
plied on another occasion) who gazes on the endless va­   
riety of flowers that adorn the earth, or the innumerable   
stars that glitter in the heavens, is lost in the irregularity   
and disorder which seem to pervade those parts of the   
natural world, and despondingly imagines the knowledge   
of them to be placed beyond the reach of human attain­   
ment. But as we are enable by the labours of a New­   
ton and a Linnaeus to class and systematize the innume­   
rable subjects of those departments of knowledge, and   
find order and regularity amidst the apparent confusion,   
so, by the assistance of the Adelungs and Vaters and   
Humboldts of the old world, and of their zealous fellow­  
labourers in our own country. we can class and arrange   
the various languages spoken by man; and thus dissipate   
the confusion and perplexity which reign through the   
chaos, and discover, in this, the like wonderful connexion   
and harmony, which are conspicuous in all other parts of   
the creation.

We now accordingly find, that the numerous dialects   
of North America may probably be reduced to three,   
or at most four classes or families :

1. The Kara/it, or language of Greenland and the Es­ kimaux:

2. The Delaware; and

• Mr. Du Ponceau informs me in a late letter, that he is now ah1e to es­

tablish the correctness of Professor Vater ' s import ant remark-- that this  
American language is also spoken in Asia, by the tribe of Tartars called the   
Sedentary Tscthuktschi, who inhabit the most eastern peninsula of th e other   
continent. See .Mithridates, vol. iii, part 3, p. 464.

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3. The *Iroquois*; to which should be added, as Mr.   
 Heckewelder is inclined to think,

4. The *Floridian* class, comprehending the body of lan­   
 guages spoken on the whole southern frontier of   
 the United States.

By the study of only three or four original languages,   
therefore, a scholar will be able to command a know­   
ledge of the numerous dialects which are spread over all   
that part of America in which our countrymen will feel   
the greatest interest. In the same manner as, by the   
knowledge of three or four principal languages of the   
old continent, we are able to master all the dialects which   
are to be found from the northern to the southern ex­   
tremities of Europe.

The Massachusetts Historical Society, with the view   
of co-operating at this time with their brethren of other   
states in affording such aid as may be in their power to   
persons engaged in these interesting researches, will de­   
vote a portion of their Collections to this part of Ameri,   
can history; in the course of which it is their intention   
to communicate to the publick all rare and valuable me­   
morials of the Indian languages, whether printed or in   
manuscript, which may come into their possession. It   
is several years since they republished the principal part   
of Roger Williams' small but valuable Vocabulary of the   
Naraganset dialect.\* They now resume this depart­   
ment of their work by the republication of the present   
Grammar of the Massachusetts Language. This Gram­   
mar had become so rare, that the Society had not one per­   
fect printed copy of it in their extensive collection of early   
American publications; and they have been indebted to   
their obliging and indefatigable correspondent, Mr. Du   
PONCEAU, for a *manuscript* copy, which he has liberally   
presented to them. The present n:publication, however,   
is made from a *printed* copy belonging to one of their   
members. The Society is abo indebted to Mr. Du Pon­  
ceau for the Remarks subjoined to the present edition,  
  
 \* See vols. iii. And v.

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which are distinguished by his name: The few other   
additions to it have been made by the editor; to whose   
care hi colleagues on the Publishing Committee have   
confided this part of the present volume.

It was thought proper to resume the Indian publica­   
tions of the Society with a Grammar of some one of   
the dialects, in order that our scholars might at once be   
provided with a guide to direct them in their first inqui­   
ries; and the Committee have been led by their respect   
for the memory of the author (and perhaps too by an   
excusable partiality for a New England production) to   
select that of Eliot; which appears to have been the first   
ever published in *North America*.\* The work itself   
possesses great merit in many respects ; and, with the   
aid of Mr. Du Ponceau's remarks, it will afford essential   
aid in the prosecution of these studies.

But it is now proper to submit a few remarks more im­   
mediately relative to the particular language which is the   
subject of the present Grammar ; in doing which it will   
be necessary to take a general view of the other New   
England dialects.

The principal nations of Indians in New England, at   
the first settlement of the country by our ancestors, were   
five:

1, The *Pequots*; who inhabited the most *southerly* part,   
which comprehended what is now the State of Con­   
necticut. They were once "a very warlike and po­   
tent people."t

2. The *Naragansets*; who possessed the country about   
Naraganset Bay, including Rhode Island and other   
islands in that bay, and also a part of the State of

\* In Spanish America, grammars and dictionaries of the native languages   
had been published a century before Eliot's. Among the valuable books on   
this subject in the library of Baron W. von Humboldt, of which the editor has   
a list, there is a Vocabulary of the Spanish and Mexican Languages, printed   
at Mexico., as early as 1571.

t Gookin's Historical Collections of the Indians in New England; written   
in 1674, and first published from the MS. in the Massachusetts Histor. Collect .  
vol. i. p. 147-8.

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Connecticut. This tribe is spoken of by our early   
 historians as "a great people."\*

S. The *Pawkunnawkuts*; inhabiting the territory of the

old Colony of Plymouth. These were also known   
 by the name of *Wampanoags*, and were once in pos­  
 session of Rhode Island.t

4. The *Massachusetts* Indians; occupying principally the   
 territorv which was afterwards inhabited by the En­   
 glish, on Massachusetts Bay. They are described   
 as "a numerous and great people."

.5. The *Pawtuckets*; who dwelt north and east of the

Massachusetts Indians.‡

Besides these five general divisions, or tribes, of the   
New England Indians, however, our historians. often   
speak of smaller divisions by specifick names, within the   
same territory; which smaller divisions seem to have

been so distinguished, sometimes in consequence of their   
local situation, and sometimes on account of a slight dif­   
ference of dialect.

In respect to the languages of these Indians, there seems   
to have been one principal dialect, which extended through   
a great part of New England, and was the basis of all the   
others. *Gookin* (in 1674) says--"The Indians of the   
parts of *New England*, especially upon the *sea-coasts*,   
used the same sort of speech and language, only with some   
difference in the expressions, as they differ in several coun­   
tries [qu. counties?] in England, yet so as they can *well   
understand one another*. Their speech is a distinct speech   
from any of those used in Europe, Asia or Africa, that I   
ever heard of. And some of the *inland* Indians, particu­  
larly the Mawhawks or Maquas, use such a language, that  
our Indians *upon the coast* do not understand. So the   
Indians to the southward, upon the sea coast about Vir-

• Ibid. See also *Roger William,' Key*; where the author Says-"In the   
Nariganset countrey (which is the chief people in the land) a wan shall come   
to many townes, some bigger, some lesser, it may be a dozen in 20 miles   
travel." p. 3.

t *Mass. Histor. Collect*. vol, viii. p. 159, and vol. x. p. 20, note

‡ Gookin, ubi Supra.

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ginia, use a speech much different from those in New En­   
gland."\* Roger Williams also, who is spoken of as par­   
ticularly "skilful in the Indian tongue,"t agrees, sub­   
stantially, with Gookin; though from his remarks we   
should infer, that there were more differences of dialect   
than Gookin's account would lead us to suppose. Wil­   
liams says-" with this [the Naraganset language] I have   
entered into the secrets of those countries wherever En­   
glish dwell, about two hundred miles, between the French   
and Dutch Plantations;" and he adds, that "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 aforesaid their dialects doe exceedingly dif­   
fer; yet not so, but (within that compasse) a man may by

this helpe converse with thousands ef natives all over the

countrcy." In another place Williams makes a remark   
which (as above observed) might lead us, at first view, to   
conclude, that there were many radical differences in tlte   
various dialects alluded to by him. His words are-" The   
varietie of their Dialects and proper speech within thir­   
tie or fortie miles each of other is very great." But the   
example, which he subjoins in proof of this, shows that   
his expression is to be taken in a qualified sense, and must   
be considered as founded upon minute distinctions, which   
would not be thought to constitute "a very great   
varietie" of language by any person, except one whose   
ear had been long habituated to the niceties of some par­   
ticular dialect ; every trifling deviation from which   
would be as striking, as the slightest violation of the idi­   
om of his native tongue. He observes, that this very   
great variety .Df dialect will appear in this word Anum, a   
dog, which he sets down in four of the languages, thus:

"Anum, the Cowweset   
 Ahim, the Nariganset   
 Arum, the Qunnipiuck dialect  
 Alum, the Neepmuck

\* Mass. Histor. Collect. vol. i. p. 149.

t Gookin; in Mass. Histor. Collect. vol. i. p. 210.

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Now, it will be at once perceived, that in three of these   
four examples there is no other difference of dialect, than   
the slight one occasioned by the very common inter­   
change of the liquids l, n, r; a difference, which, in a gen­   
eral view of the subject, would not be called" a very great   
one."\*

The observation of the old writers, that there was one

principal or fundamental language throughout New En­   
gland (and even beyond it} is in accordance with the re­   
marks of later writers upon this subject; who have taken   
a more extended view of these dialects than was practica­  
ble at the early period when Williams and Eliot wrote.   
It will suffice to refer to two writers of our own age,   
(one of them still living,} eminently distinguished for their   
skill in the Indian languages-the Rev. Dr. Edwards,   
whose Observations have been already cited, and the Rev.   
Mr. Heckewelder, whose Account of the Indians and their   
languages is well known to every reader. These two wri­   
ters, who agree in every thing material to the present ques­   
tion, differ only in thi5 circumstance, that each of them   
considers the particular dialect with which he happened   
to be most familiar, as the principal, or standard language,

\* Williams' Key, chap. xvii. p. 106, London edit. of l643; republished   
(in part) in Massa. Historical Collect. vols iii. and v. Williams adds a re­   
mark , which is deserving of notice as a refutation of an opinion which at that   
day (as is often the case in our own) had been hastily formed upon a partial   
knowledge of the Indian languages : " So that (says he) although some pro­   
nounce not L nor It, yet it is the most proper dialect of other places; con-  
trary to many reports." Ibid

This difference of dialect (which was probably the most important of   
any, because it is the most frequently aJlude<l to by the old writers) is also   
noticed by Eliot in much the same manner as by Williams: u. The conso­   
nants l, n, r (says he) have such a natural coincidence, that it is an eminent   
variation of their dialects. We J,1assaehuaetts pronounce then. The Nip-  
muk Indians pronounce l. And the Northern Indians pronounce r. As   
instance:

We say Anum (um produced)

Nipmuk, Alum a dog.''

Northern, Arim

To which he adds a remark that should not be overlooked-"So in most   
words." Indian Gram. p. 2. The Nipmuk Indians, (or Neepmuck, as Wil­   
liams writes it) who are here mentioned, had their principal settlement about   
fifty miles south-west of Boston, on the territory now called Oxford, in the   
county of Worcester; but their territory extended into the borders of Con­   
necticut. See Massa. Histor. Collect. vo1. ix. p. 80, note.

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and then compares all the rest with that ; just as an En­   
glishman would make his own language the standard with   
which he would compare the northern dialects of Europe,   
or as a native of Italy would take the Italian language as   
the standard for those of the south of Europe. Thus   
Dr. Edwards, for example, in speaking of the Mohegan   
tongue, observes-" This language is spoken by all the   
Indians throughout New England. Every tribe, as that   
of Stockbridge, that of Farmington, that of New London,   
&c. has a d1fterent dialect; but the language is radically   
the same. Mr. Eliot's translation of the Bible is in a par­   
ticular dialect of this language. This language appears   
to be much more extensive than any other language   
in North America. The languages of the Delawares in   
Pennsylvania, of the Penobscots bordering on Nova Sco­   
tia, of the Indians of St. Francis in Canada, of the Shaw­   
anese on the Ohio, and of the Chippewaus at the west­   
ward of Lake Huron, are all radically the same with the   
Mohegan That the language of the several tribes  
in New England, of the Delawares, and of Mr. Eliot's   
Bible, are radically the same with the Mohegan, I assert   
from my own knowledge."\*

To the same effect are the observations of Mr. Heck­   
ewelder respecting the Delaware language, more proper­   
ly called the Lenni Lenape. "The Lenui Lenape or   
Delawares (says he) are the head of a great family of In­   
dian nations who are known among themselves by the   
generick name of Wapanachki or Men of the East. The   
same language is spread among them all in various dia­   
lects, of which I conceive the purest is that of the chief   
nation, the Lenape, at whose residence the great national  
councils meet, and whom the others, by way of respect,   
call Grandfather."t In another place he says, that " this  
is ,the must widely extended language of any of those that  
are spoken on this side of the Mississippi. It prevails in   
the extensive regions of Canada, from the coast of La­   
brador to the mouth of Albany River, which falls into the

\* Edwards' Observations, p. 5.

t Correspondence with Mr. Du Ponceau, Letter xiv. (Transactions, p. 391.)

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southernmost part of Hudson's Bay, and from thence to   
the Lake of the Woods, which forms the north-western   
boundary of the United States. It appears to be the lan­   
guage of all the Indians of that extensive country, except   
those of the Iroquois stock, which are by far the least nu­   
merous . . . . Out of the limits of Canada few Iroquois are   
found, except the remnants of those who were once set­   
tled in the vicinity of the great lakes in the northern parts   
of the now State of New York. There are yet some   
Wyandots in the vicinity of Detroit. All the rest of the   
Indians who now inhabit this country to the Mississippi,   
are of the Lenape stock and speak dialects of that lan­   
guage. It is certain, that at the time of the arrival of the   
Europeans, they were in possession of all the coast from   
the northernmost point of Nova Scotia to the Roanoke.   
Hence they were called Wapanachki or the Abenaki, Men  
of the East ," He adds-" In the interior of the country   
we find every where the Lenape and their kindred tribes."\*   
From these different accounts, then, it appears, that the   
Lenape may properly enough be considered as the prin­   
cipal, or standard langu age of the New England Indians,   
as well as of various tribes that inhabited the adjacent terri­   
tories. It appears too, from the concurring testimony of   
our early historians, that among the Indians of New En­   
gland there was "a great and numerous people," well   
known and commonly distinguished by the name of the   
Massachusetts Indians, who resided principally on the   
sea coast of the present State of Massachusetts, the ex­   
tent of whose territory, however, was probably not very   
well defined. The editor, therefore, without regarding   
any of the subdivisions of this nation, (subdivisions, which   
have given rise to a variety of appellations both for the   
different portions of the people and for their slightly differ­   
ing dialects,) has thought it proper to follow the example   
of Eliot in applying to the prevailing dialect of that peo­   
ple the general name of the *Massachusetts Language.*   
In the same manner, as we include under the general

\* Heckewelder's Historical Account of the Indians, chap. ix , ( in Transac-

tion of the Histor, and Literar. Committee, &c. p, 106, 107.)

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name of English, all the provincial dialects spoken in   
the several counties of England; though, as far as we can   
judge, those county dialects differ much more from stand­   
ard English, than the local dialects of Massachusetts did   
from the standard Indian of the country. This same   
language is often mentioned by our early writers under   
different names; sometimes under the very indefinite ap­   
pellation of the Indian language; sometimes, however,   
it is called by its proper name, the Massachusetts; it   
has also been called the Nonantum language; but more   
frequently the Natick tongue, apparently from the acci­   
dental circumstance, that Eliot established his first Indian   
church in the town called *Natick*, which was near Boston   
and was once the town of greatest note among the Indians   
in this quarter.

With these remarks the editor submits the present edi­   
tion of this Grammar to the publick, as part of a series of   
scarce tracts respecting the Indian Languages, which it is   
the intention of the Historical Society to publish, from   
time to time, as circumstances shall permit. The present   
publication will probably be followed by a valuable En­   
glish and Indian Vocabulary (of the 1lfassachusetts lan­   
guage also) composed by Josiah Cotton, Esquire, who was   
the son of John Cotton and was once an occasional preach­   
er among the Indians; he died at Plymouth, in this State,   
during the year 1756. The MS. bears the date of the   
years 1707 and 1708. They also hope to obtain a Vo­   
cabulary of the language spoken at the present day by the   
small tribe of Indians called the *Penobscots*, who reside   
near the river of that name, in the State of Maine. A vo­   
cabulary of this dialect (the Abnaki) will be of use in mak­   
ing a comparison' of the present language with the same   
dialect as we find it in Father Rale's MS. Dictionary,   
which was formed a century ago. This last work, of   
which a short' bibliographical account was given, by the   
editor, in the fourth volume of the American Academy's   
Memoirs, page 358, and which is the greatest treasure of   
Indian, that is to be found in this part of our country,   
ought also to be published without delay, lest some acci­   
dent should depeive us of it forever. But its large size

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alone, even if the MS. were the property of the Historical   
Society; would forbid its publication in these volumes.   
It is to be hoped, however, that measures will be taken   
without loss of time, either under the direction of the Uni­   
versity, (to whose library it belongs) or of the American   
Academy of Arts and Sciences to effect its publication.

The editor has thought it might be acceptable to most   
readers, and not without use, to add to this e reface, an   
account of the Indian publications made by Eliot; and   
the following Li t, which has been collected from the   
preceding volumes of the Historical Collections, is ac­   
cordingly subjoined. A valuable account of the Life of   
the venerable author, drawn up by his much respected   
descendant, the late Dr. John Eliot, Corresponding Se­   
cretary of the Society, will be found in the eighth volume.   
of these Collections, and also in the New England Bio­   
graphical Dictionary of the same writer.

JOHN PICKERING.

Salem, Massachusetts,   
July 31, 1821.

List of Eliot's Indian Publications.

1. The Bible; of which the New Testament was finished Sept. 5,   
1661, (See Mass. Hist. Coll. vol. i. p. 176.) and the Old Testa-   
ment in 1663. The second edition of the New Test. was pub­   
lished in 1680, and of the Old Test. in 1685. Eliot, in a letter   
of July 7, 1688, to the celebrated Sir Robert Boyle, who was   
Governour of the Corporation for propagating the gospel among   
the Indians of New England, and occasionally supplied money   
for that purpose, speaks of having paid ten pounds to Mr. John   
Cotton," who (says he) helped me much in the second edition of   
the Bible." See Mass. Hist. Coll. vol. iii. p. 187.-The trans­   
lation of the New Testament was dedicated to King Charles   
the IId; a copy of the " Epistle Dedicatory" may be seen in   
the Mass. Hist. Coll. vol. i. p. 174.

2. Indian Catechisms; several of them.-See vol.i. 172, and viii.33.  
3 \_\_\_\_ Grammar; which is printed in some editions of the Bible.-   
 See vol. viii. 12 and 33.

4. --- Psalter.--Ibid.

5. Singing Psalms.-See vol. i. 172.

6. The Practice of Piety, published in 1686.-See a letter from Eliot

to Boyle, in vol. iii. p. 187.

7. Baxter's Call to the Unconverted.-See vol. i. 172.

THE

INDIAN GRAMMAR BEGUN:

OR,

AN ESSAY TO BRING THE INDIAN LANGUAGE

INTO

RULES,

FOR THE HELP OF SUCH AS DESIRE TO LEARN THE SAME, FOR-

THE FURTHERANCE OF THE GOSPEL AMONG THEM,

BY JOHN ELIOT.

Isa, 33. 19. Thou shalt not see a fierce people, a people of a   
 deeper speech than thou canst perceive, of a stammering   
 tongue, that thou canst not understand.

Isa. 66. 18. It shall come that I will gather all Nations and   
 Tongues, and they shall come and see my Glory.

Dan. 7. 14. And there was given him Dominion, and Glory,

and a Kingdome, that all People, Nations and Languages   
 should serve him, &c.

Psal. 19. 3. There is no speech nor language where their voice   
 is not heard.

Mal. 3. 11. From the rising of the Sun, even to the going   
 down of the same, my Name shall be great among the Gen­   
 tiles, &c.

CAMBRIDGE:

PRINTED BY MARMADUKE JOHNSON,

1666.

TO THE RIGHT HONOURABLE,

**ROBERT BOYLE, ESQ;**

GOVERNOUR:

WITH THE REST OF THE RIGHT HONOURABLE AND CHRISTIAN

**CORPORATION**

FOR THE PROPAGATION OF THE GOSPEL UNTO   
  
 THE INDIANS IN NEW-ENGLAND.

NOBLE SIR,

YOU were pleased, among other Testimonies of your

Christian and prudent care for the effectual Progress of   
this great Work of the Lord Jesus among the Inhabitants  
of these Ends of the Earth, and goings down of the Sun,  
to Command me (for such an aspect have your so wise and   
seasonable Motions, to my heart) to Compile a Grammar   
of this Language, for the help of others who have an heart   
to study and learn the same,\_fo r the sake of Christ, and of   
the poor Souls of these Ruines of Mankinde, among whom   
the Lord is now about a Resurrection-work, to call them   
into his holy Kingdome. I have made an Essay unto this   
difficult Service, and laid together some Bones and Ribs   
preparatory at least for such a work. It is not worthy the   
Name of a Grammar, but such as it is, I humbly present it

to your Honours, and request your Animadversions upon   
the Work, and Prayers unto the Lord for blessing upon all   
Essayes and Endeavours for the promoting of his Glory,   
and the Salvation of the Souls of these poor People. Thus   
humbly commending your Honours unto the blessing of   
Heaven and to the guidance of the 01:d of God, which is   
able to save your Souls, I remain

Your Honours Servant in the Service   
 of our Lord Jesus,

JOHN ELIOT.

THE

INDIAN GRAMMAR BEGUN.

GRAMMAR is the Art or Rule of Speaking.

There be two parts of Grammar:

I. The Art of making words.

2. The Art of ordering words for speech.   
The art of *making* 1. By various articulate sounds.

*words*, is 2. By regular composing of them,

Syllables

*Articulate sounds* are composed. Words

The various *articulate sounds* must be distinguished

Names.

By Characters.

These *Names* and *Characters* do make the *Alpha-bet.*

Because the *English Language* is the first, and most   
attainable Language which the *Indians* learn, he is a   
learned man among them, who can *Speak, Reade* and   
*Write* the *English Tongue*.

I therefore use the same *Characters* which are of most   
common use in our English Books*; viz. the Roman* and   
*Italick* Letters.

Also our *Alpha-bet* is the same with the *English*, saying   
in these few things following.

1. The *difficulty of the Rule* about the Letter [c], by   
reason of the *change of its sound* in the five sounds, *ca ce*

*ci co cu*; being sufficiently helped by the Letters

[k and s.]: We therefore lay by the Letter [c], [p. 2.]

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Saving in [ch]; of which there is frequent use in the Lan-  
guage. Yet I do not put it out of the Alpha-bet, for the   
use of it in other Languages, but the Character [ch] next  
to it, and call it [chee].   
 2. I put [i] Consonant into our Alpha-bet, and give it

this Character [j], and call it ji or [gi], as this Syllable   
soundeth in the English word [giant]; and I place it   
next after [i vocal]. And I have done thus, because it   
is a regular sound in th e third person singular in the Imper­   
ative Mode of Verbs, which cannot well be distinguish-  
ed without it: though l have sometimes used [gh] in   
stead of it, but it is harder and more inconvenient. The   
proper sound of it is, ,as the English word [age] sound­   
eth. See it used Genes. 1. 3, 6, 9, 11.

3. We give (v) Consonant a *distinct name*, by putting   
together (ú f) or (uph), and we never use it, save when   
it soundeth as it doth in the word (*save, have*), and place   
it next after (u vocal.) Both these Letters (u Vocal,   
and v Consonant) are together in their proper sounds in   
the Latine word (uva a Vine.)

4. We call w (wee), because our name giveth no hint   
of the power of its sound.

These Consonants (l. n. r.) have such a natural coinci­   
dence, that it is an eminent variation of their dialects.

We *Massachusetts* pronounce the *n*. The *Nipmuk*   
*Indians* pronounce *l*, And the *Northern Indians* pro­   
nounce *r*. As instance :

We say Anúm (um produced)   
Nipmuk, Alúm A Dog.  
Northern, Arúm So in most words.

Our Vocals are five: a e i o u. Dipthongs, or dou­   
ble sounds, are many, and of much use,

ai au ei ee eu eau oi oo ꚙ,

Especially we have more frequent use of [o and ꚙ]   
than other Languages have: and our [ꚙ] doth always   
sound as it doth in these English words (moody, book.)

THE INDIAN GRAMMAR BEGUN. 3

We use onely *two accents*, and but sometime. [p. 3]   
The Acute (') to shew which Syllable is first   
*produced* in pronouncing of the word; which if it be not   
attended, no Nation can understand their own Language:   
as appeareth by the *witty Conceit* of the *Tytere tu's*.

ó produced with the accent, is a *regular distinction* be­   
twixt the *first* and *second persons plural* of the *Suppositive*   
*Mode*; as

Naumog, If we see: (as in Log.)

Naumóg, lf ye see: (as in Vogue.)

The other Accent is (^), which I call Nasal; and it is   
used onely upon (ô) when it is sounded in the Nose, as   
oft it is; or upon (â) for the like cause.

This is a *general Rule*, When two (o o) come togeth­   
er, ordinarily the first is produced; and so when two (ꚙ)   
are together.

All the *Articulate sounds* and *Syllables* that ever I heard   
(with observation) in their Language, are sufficiently   
comprehended and ordered by our Alpha- bet, and the   
Rules here set down.

Character. Name. Character. Name.

a n en

b bee o

c see p pee

ch chee q keuh

d dee r ar

e f s es

f ef t tee

g gee as in geese u

h v vf

i w wee

j ji as in giant x ex

k ka y wy

l el z zad.

m em

Here be 27 Characters: The reason of increasing the   
 number is above.

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And I have been thus far bold with the *Alpha-bet*, be ­   
cause it is the first time of *writing this Language*; and   
it is better to settle our *Foundation* right at first, than tQ

have it to *mend afterwards*.

[p. 4.] *Musical sounds* they also have, and *perfect*   
 Harmony, hut they differ from us in sound.

There be four several sorts of *Sounds* or *Tones* utter-   
ed by Mankinde.

l. *Articulation* in Speech.

2. *Laughter*.

3. *Laetation* and *Joy*: of which kinde of sounds our

*Musick* and *Song* is made.

4. *Ululation*, *Howling, Yelling*, or *Mourning*: and

of that kinde of sound is their *Musick* and

*Song* made.

In which kinde of sound they also hallow and call,

when they are most vociferous.

And that it is thus, it may be perceived by this, that   
their Language is so full of (ꚙ) and ô *Nasal*.

They have Harmony and Tunes which they sing, but   
the matter is not in *Meeter*.

They are much pleased to have their Language and   
Words in *Meeter* and *Rithme*, as it now is in *The Sing­   
ing Psalms* in some poor measure, enough to *begin* and   
*break the ice* withall: These they sing in our *Musicall   
Tone*.

So much for the Sounds and Characters.

Now follows the Consideration of Syllables, and

the Art of Spelling.  
  
 The formation of Syllables in their Language, doth in  
nothing differ from the formation of Syllables in the En-  
glish, and other Languages.  
 When I taught our Indians first to lay out a Word in-  
to Syllables, and then according to the sound of every   
Syllable to make it up with the right Letters, viz. if it   
were a simple sound, then one Vacall made the Syllable;

THE INDIAN GRAMMAR BEGUN. 5

if it were such a sound as required some of the Conso­   
nants to make it up, then the adding of the right Conso­   
nants either before the Vocall, or after it, or both. They   
quickly apprehended and understood this Epitomie of the

Art of Spelling, and could soon learn to Reade.

The Men, Women, an.d up-grown Youth do thus [p. 5.]  
rationally learn to Reade: but the Children learn

by rote and custome, as other Children do.

Such as desire to learn this Language, must be atten­  
tive to pronounce right, especially to produce that Syllable   
that is first to be produced; then they must Spell by Art,   
and accustome their tongues to pronounce their Syllables   
and Words; then learn to reade such Books as are   
Printed in their Language. Legendo, Scribendo, Lo­   
quendo, are the three means to learn a Language.

So much for the Rule of Making Words.

Now follows the Ordering of them for Speech.

THE several sorts of words are called Parts of Speech ,

which are in number Seven.

I. The Pronoun.

2. The Noun 3. The Adnoun, or Adjective.

4. The Verb. 5. The Adverb.

6. The Conjunction.

7. The Interjection.

Touching these several kindes of Words, we are to   
consider,

1. The formation of them asunder by themselves.

2. The construction of them, or the laying them to­   
 gether, to make Sense, or a Sentence.

And thus far Grammar goeth in concatenation with   
Logick: for there is a Reason of Grammar. The laying   
of Sentences together to make up a Speech, is performed   
by Logick: The adorning of that Speech with Elo-

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quence, is performed by *Rhetorick*. Such a use and ac­   
cord there is in these general Arts.

In the formation of words asunder by themselves,

Consider I. The general Qualifications, or Affections of   
 words.

2. The Kindes of Words.

[P· 6.] 1. In respect of their Rise

whence they spring.

The Qualifications are 2. In respect of their Consorts,

how they are yoked.

1. Original words: sure originis.

In respect of their 2. Ort words sprung out of other:   
 Rise some are Nominals: or Verbs made

Chiefly out of Nouns.

Verbals: or Nouns made   
 out of Verbs.

Simple words: one alone.

In respect of Consorts, Compounded words: when two

some are or more are made into one.

This Language doth greatly delight in Compounding   
of words, for Abbreviation, to speak much in few words,   
though they be sometimes long; which is chiefly caused   
by the many Syllables which the Grammar Rule requires,   
and suppletive Syllables which are of no signification, and  
curious care of Euphonie.

So much for the common Affection of words.

Now follow the severall Kindes of words.

1. Chief leading Nouns.

THERE be two words; Verbs.

kindes : 2. Such as attend upon, and belong

unto the chief leading words.

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1. Such as are proper Adnouns.

Attendants on the to each; as Adverbs.   
 Chief, are 2. Such as are of com- Pronouns.

mon use to both; as Conjunctions.

Independent Passions or Interjections come under [p. 7]   
no Series or Order, but are of use in Speech, to   
express the passionate minde of man.

Touching the principal parts of Speech, this may be said   
in general, That Nouns are the names of Things, and   
Verbs are the names of Actions; and therefore their pro­   
per Attendants are answerable. Adnouns are the quali­   
ties of Things, and Adverbs are the qualities of Actions.

And hence is that wise Saying, That a Christian must   
be adorned with as many adverbs as adjectives: He must   
as well do good, as be good. When a man's virtuous   
Actions are well adorned with Adverbs, every one will   
conclude that the man is well adorned with virtuous

Adjectives.

1. Of the Pronoun.

BECAUSE of the common and general use of the Pro­   
noun to be affixed unto both Nouns, Verbs and other parts   
of Speech, and that in the formation of them; therefore   
that is the first Part of Speech to be handled.

I shall give no other description of them but this, They   
are such words as do express all the persons, both singular   
and plural: as.

Neen I. Neenawun or kenawun, We.

Sing. Ken Thou Plu. Kenaau Ye.

Noh or nagum He. Nahoh or Nagoh, T hey.

There be also other Pronouns of frequent use:

As the Interrogative of persons: sing. Howan. pl. Howanig, Who.

sing. Uttiyeu, or tanyeu.

The Interrogative of things; pl. Uttiyeush, Which.

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sing. Yeuoh ,This or that man. Noh.

Of persons: pl. Yeug, These men. Nag or  
 neg, They.  
Demonstratives  
 Yeu this. Ne This.  
 of things:

Yeush These. Nish These.

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Distriubtives; as Nawhutchee, some. Tohsuog? How man?  
 Monaog, many. Toshsunash

But because these are not of use in afficing to other   
Parts of Speech, they may as well be reckoned among   
Adnouns, as some do; though there is another Schesis up­   
on them, and they attend upon Verbs as well as Nouns.

The first and second persons are of most use in affixing   
both of N ouns and Verbs, and other Parts of Speech.

The third person singular is affixed with such Syllables   
as these, Wut. wun. um. ꚙ, &c. having respect to Eupho­   
nie: And sometime the third person, especially of Verbs,   
hath no affix.

These Pronouns, (Neen and Ken) when they are af­   
fixed, they are contracted into Ne and Ke, and varied in   
the Vocal or Vowel according to Euphonie, with the word   
it is affixed unto; as Nꚙ. Kꚙ, &c.

If the word unto which it is affixed begin with a Vocal,   
then a Consonant of a fitting sound is interposed, to   
couple the word and his affix with an Euphonie: as Nut.   
kut, num, kum, &c.

I give not Examples of these Rules, because they will   
be so obvious anon, when you see Nouns and Verbs affixed.

2. Of a Noun.

A NOUN is a P art of Speech which signifieth a thing;

or it is the name of a thing .

The variation of Nouns is not by Male and Female, as   
in other Learned Languages, and in European Nations   
they do.

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Nor are they varied by Cases, Cadencies, and Endings:

herein they are more like to the Hebrew.

Yet there seemeth to be one Cadency or Case of the   
first Declination of the form Animate, which endeth in oh,   
uh, or ah; viz. when an animate Noun followeth a Verb   
transitive whose object that he acteth upon is without him­   
self. For Example: Gen. 1. 16: the last word is anogq­   
sog, stars. It is an Erratum: 1t should be anogqsoh;   
because it followeth the Verb ayim, He made.

Though it be an Erratum in the Press, it is the [p. 9.]   
fitter m some respects for an Example.

In Nouns consider 1. Genera, or kindes of Nouns.

2. The qualities or affections thereof.

The kindes of Nouns are two; according to which   
there be two Declensions of Nouns, for the variation of   
the number.

Numbers are two: Singular and Plural.

The first kinde of Nouns is, when the thing signified is

a living Creature.

The second kinde is, when the thing signified is not a   
living Creature.

Therefore I order them thus:

There be two forms or declensions of Nouns: Animate  
 Inanimate

The Animate form or declension is, when the thing sig-   
nified is a living Creature: and such Nouns do alwayes   
make their Plural in ( og); as,

Wosketomp, Man. Wosketompaog. (a) is but for Eupho­   
Mittamwossis, A Woman. Mittamwossissog. , [nie.   
Nunkomp, A. young Man. Nunkompaog.

Nunksqau, A Girl. Nunksqauog.   
Englishman. Englishmanog.

Englishwoman. Englishwomanog.

So Manit, God. Manittoog.

Mattannit, The Devil. Mattannittoog.

So Ox, Oxesog, Horse, Horsesog.

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The Stars they put in this form:

Anogqs, A Star. Anogqsog.   
Muhhog, The Body. Muhhogkꚙog.   
Psukses, A little Bird. Psuksesog.   
Ahtuk, A Deer. Ahtuhquog.

Mukquoshim, A Wolf. Mukquoshimwog,   
 Mosq, A Bear. Mosquog.

Tummunk, The Beaver. Tummunkquaog.   
 Puppinashim, A Beast. Puppinashimwog.   
 Askrok, A Snake or Worm. Askrokquog.   
 Namohs, A Fish. Namohsog. &c.

Some few Exceptions I know.

[p. 10.] 2. The Inanimate form or declension of Nouns,   
 is when the thing signified is not a living Crea­   
ture: and these make the Plural in ash; as

Hussun, A Stone. Hussunash.   
 Qussuk, A Rock. Qussukquanash.

Of this form are all Vegitables:

Mehtug, A Tree. Mehtugquash.   
 Moskeht, Grass. Moskehtuash

And of this form are all the parts of the Body: as   
 Muskesuk, The Eye or Face. Muskesukquash.

Mehtauog, An Ear. Mehtauogwash.

Meepit, A Tooth. Meepitash.   
 Meenan, The Tongue. Meenanash,

Mussissillron, A Lip. Mussissittronash.   
 Muttron, A Mouth. Muttronash.

Menutcheg, A Hand. Menutchegash.   
 Muhpit, An Arm. Muhpittenash.

Muhkont, A Leg. Muhkontash.

Musseet, The Foot. Musseetash.

Of this form are all Virtues, and all Vices: as

Waantamoonk, Wisdome. Waantamꚙongash, or onganash.

All Verbals are of this form, which end in onk, and

make their Plural in ongash, or in onganash.

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All Virtues and Vices (so far as at present I discern)   
are Verbals; from their activity and readiness to turn into   
Verbs.

All Tools and Instruments of Labour, Hunting, Fishing,   
Fowling, are of this form. . All Apparel, Housing: All   
Fruits, Rivers, Waters, 8c.

So much for the kindes of Nounes.

The common Affections or Qualifications are two:

1. The affixing of the Noun with the Pronoun.

2. The ranging them into several Ranks.

1. The way of affixing of Nouns, is the putting [p. 11]   
or using of the Noun in all the three persons, both   
Singular and Plural.

This manner of speech being a new thing to us that   
know the European or Western Languages, it must be   
demonstrated to us by Examples.

Metah, the Heart,

Nuttah, my heart. Nuttahhun, our heart.   
Sing. Kuttah, thy heart. Pl. Kuttahhou, your heart.

Wuttah, his heart. Wuttahhou, their heart.

Menutch eg, A Hand.

Nunnutcheg, my hand. Nunnutcheganun, our hand

Sing. Kenutcheg, thy hand. P. Kenutcheganꚙ, your hand.   
 Wunnutcheg, his hand. Wunnutcheganoo, their hand.

Nunnutcheganash, my hands.

Sing. Kenutchegash, or kenutcheganash, thy hands.

Wunnutchegash or wunnutcheganash, his hands.

Nunnutcheganunnonut, our hands.

Plu. Kenutcheganꚙwout, your hands.

Wunnutcheganꚙwout, thei r hands.

Wetu, A House.

Neek, my house. Neekun, our house.   
Sing. Keek, thy house. Pl: Keekou, your house,

Week, his house. Weekou, their house

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ut, in.

Neekit, in my house. Neekunonut, in our house.

Sing. Keekit, in thy house. Pl. Keekuwout, in your house  
 Weekit, in his house, Weekuwout, or wekuwo­   
 [mut, in his house.

Hence we corrupt this word Wigwam.

So much may at present suffice for the affixing of Nouns.

[p. 12.] Now for the ranging them into ranks.  
 The Primitive.

There be three Ranks of Nouns; The Diminutive.

The Possessive.

The same Noun may be used in all these Ranks.

The primitive Rank expresses the thing as it is: as   
Nunkomp, a Youth. Nunksqua, a Girl. Ox. Sheep.   
Horse. Pig. So Hassuu, a stone. Mehtug, a tree. Mos­   
keht, grass or herb.

2. The diminutive Rank of Nouns doth lessen the thing,   
and expresses it to be a little one; and it is formed by add­   
ing, with a due Euphonie (es) or (emes) unto the prim­   
itive Noun. For Example, I shall use the same Nouns   
named in the first Rank, here in the second Rank: as   
Nunkompaes or emes. Nunksquaes or emes. Oxemes.   
Sheepsemes. Horsemes. Pigsemes. Hassunemes. Meh­   
tugques, or Mehtugquemes. Moskehtuemes.

And so far as I perceive, these two endings (es and

emes) are degrees of diminution: ( emes) is the least,

3. The possessive Rank of Nouns, is when the person   
doth challenge an interest in the thing. Hence, as the   
other Ranks may be affixed, this must be affixed with   
the Pronoun.

And it is made by adding the Syllable ( eum or ꚙm, or   
um) according to Euphonie, unto the affixed Noun. For   
Example: Num-Manittꚙm, my God. Nuttineneum, my   
man. Nunnunkompꚙm. Nunnunksquaeum. Nutoxin­   
eum. Nusheepseum. Nuthorsesum. Nuppigsum. Nu-

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thassunneum. Nummehtugkmm. Nummoskehteum. Num­   
moskehteumash.

Both the primitive Noun, and the diminutive Noun,   
may be used in the form possessive; as Nutsheepsemeseum,   
and the like.

Nouns may be turned into Verbs two wayes:

1. By turning the Noun into the Verb-substantive  
form: as Wosketompoꚙ, He became a man. Of this see   
more in the Verb Substantive.

2. All Nouns that end in onk, as they come [p. 13]

from Verbs by adding (onk) so they will turn

back again into Verbs, by taking away (onk) and forming   
the word according to the Rule of Verbs; as

Waantamoonk is Wisdome: take away onk, and then it may be

formed Nꚙwaantam, I am wise. Kꚙwaantam , Thou wise, &c.

Waantam, He wise, &c.

3. Of Adnouns.

AN Adnoun is a part of Speech that attendeth upon a

Noun, and signifieth the Qualification thereof.

The Adnoun is capable of both the Animate and Inan­   
imate forms; and it agreeth with his leading Noun, in   
form, number, and person.

For example: Rev. 4. 4. there is Neesneechagkodtash   
nabo yau appuongash, Twenty four Thrones. And Nees­   
neechagkodtog yauog Eldersog, Twenty four Elders.

Here be two Nouns of the two several forms, Animate   
and Inanimate; and the same Adnoun is made to agree   
with them both.

The Inanimate form of Adnouns end some in i, and   
some in e.

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The Animate form in es, ot esu: and those are turned   
into Verbs by taking the affix. As

Wompi, White. Wompiyeuash.   
 Mꚙoi, Black. Mꚙesseuash.

Menuhki, Strong. Menuhkiyeuash.   
 Nꚙchumwi, Weak. Nꚙcchumwiyeuash.

The same words in the Animate form:

Wompesu. Wompesuog.   
Mꚙoesu. Mꚙoesuog.

Menuhkesu. Menuhkesuog.   
 Nꚙchumwesu. Nꚙchumwesuog.

Put the affix to these, and they are Verbs.

[p. 14] NUMERALs belong unto Adnouns, and in them   
 there is something remarkable.

From the Number 5 and upward, they adde a word   
suppletive, which signifieth nothing, but receiveth   
the Grammatical variation of the Declension, according to   
the things numbered, Animate or Inanimate. The Ad­   
ditional is (tohsú) or (tahshé) which is varied (tohsúog,   
tohsúash, or tohshinash.)

For Example:

1 Nequt, 6 Nequtta tahshe.

2 Neese. 7 Nesausuk tahshe.

3 Nish. 8 Shwosuk tahshe.

4 Yau. 9 Paskoogun tahshe.

5 Napanna tahshe tohsua 10 Piuk. Piukqussuog, Piuk-  
 tohswash. qusswash.

Then from 10 to 20 they adde afore the Numeral (nab   
or nabo) and then it is not needful to adde the following   
additional, though sometimes they do it.

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As for Example:

11 Nabo nequt. 16 Nabo nequtta.

12 Nabo neese, 17 Nabo nesausuk.

13 Nabo nish. 18 Nabo shwosuk.

14 Nabo yau. 19 Nabo paskoogun.

15 Nabo napanna. 20 Neesneechag kodtog.  
 kodtash.

Then upwards they adde to Neesneechag, the single   
Numbers to 30, &c.

30 Nishwinchag kodtog, kodtash.

40 Yauunchag kodtog, kodtash.   
 50 Napannatahshinchag kodtog, kodtash.  
 60 Nequtta tahshinchag kodtog, kodtash.  
 70 Nesausuk tahshinchag kodtog, kodtash.   
 80 Shwosuk tahshinchag kodtog, dodtash. [p. 15.]  
 90 Paskoogun tahshinchag kodtog, kodtash.   
 100 Nequt pasuk kꚙog. kꚙash.   
 1000 Nequt muttannonganog kodtog. or kussuog.  
 kodtash. kussuash.

The Adnoun is frequently compounded with the Noun,

and then usually they are contracted: as

Womposketomp, A white man.   
 Mꚙosketomp, A black man.   
 Menuhkoshketomp, A strong man,

Menuhkekont, A strong leg. Qunuhtug, of qunni, long.

Mehtug, Wood or Tree. And this word is used for a Pike.

When the Noun becometh a Verb, then the Adnoun

becometh an Adverb.

There is no form of comparison that I can yet finde,   
but degrees are expressed by a word signifying more: as   
Anue menuhkesu, More strong: And Nano More and   
more. Mꚙcheke, Much. Peesik or Peasik, Small.

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4. Of the Verb

A VERB is when the thing signified is an Action.

There be two sorts of Verbs. The Verb Substantive.  
 Active.

The Verb Substantive, is when any thing hath the sig­   
nification of the Verb Substantive added to it: as (am, art   
is, are, was, were) &c. Actuall being is above the nature   
of a Noun, and beneath the nature of a Verb Active.

We have no compleat distinct word for the Verb Sub­   
stantive, as other Learned Languages, and our English   
Tongue have, but it is under a regular composition where­   
by many words are made Verb Substantive.

[ p. 16] All may be referred to three sorts, so far as yet   
 I see.

I. The first sort of Verb Substantives is made by adding   
any of these Terminations to the word, yeuꚙm, aꚙ, oꚙ; with   
due Euphonie: And this is so, be the word a Noun; as   
Wosketompoꚙ, He is a man: Or Adnoun; as Wompiyeuꚙ,   
It is white: Or be the word an Adverb, or the like; as   
James 5. 12. Mattayeuꚙutch, Let it be nay: Nuxyeuꚙ­  
 utch, Let it be yea. The words in the Text are spelled   
with respect to pronunciation, more than to Grammaticall   
composition: here I spell them with respect to Grammat­   
ical! composition. See more Examples of this, Exod. 4.   
3, 4, 6, 7.

2. The second sort of Verb Substantives is when the   
animate Adnoun is made the third person of the Verb, and   
so formed as a Verb: as Wompesu, White; Menuhkesu,   
Strong; may be formed as a Verb: Nꚙwompes, Kꚙwom­   
pes, Wompesu. And so the like words.

And of this sort are all Adnouns of Vertue or Vice: as

Waantam, Wise: Assꚙtu, Foolish, &c.

Whatever is affirmed to be, or denied lo be, or if it be   
asked if it be, or expressed to be made to be; All such   
words may be Verb Substantives. I say, may be, because

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there be other wages in the Language to express such a   
sense by. But it may be thus.

3. The third sort are Verb Substantive passive, when   
the Verb Substantive (am, is, was, &c.) is so annexed to a   
Verb Active, that the person affixed is the object of the act;   
as Nꚙwadchanit, I am kept.

So much for the Verb Substantive.

Now followeth the Verb Active.

A Verb Active is when the word signifieth a compleat   
action, or a causall powe1exerted.

Verbs inceptives or inchoatives, I find not; such a no­   
tion is expressed by another word added to the Verb, which   
signifieth to begin, or to be about to do it.

Also when the Action is doubled, or frequented,

&c. this notion hath not a distinct form, but is [p. 1.7]   
expressed by doubling the first Syllable of the   
word: as Mohmoeog, they oft met; Sasabbath-   
dayeu, every Sabbath.

There be two sorts or forms of Verbs Active:

1. The Simple form

2. The Suffix form.

The Simple form of the Verb Active, is when the act   
is conversant about a Noun inanimate onely: as

Nꚙwadchanumunneek, I keep my house.

And this Verb may take the form of an Adnoun: as

Nꚙwadchanumunash nꚙwéatchimineash, I keep my corn.   
 Or every person of this Verb, at least in the Indicative   
Mode, will admit the plural Number of the Noun inani­

mate.

The Suffix form of the Verb Active, is when the act is   
conversant about animate Nouns onely; or about both an­   
imate and inanimate also: as

Kꚙwadchansh, I keep thee.

Kꚙwadchanumoush, I keep it for thee.

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There be jive Concordances of the Suffix form Active,

wherein the Verb doth receive a various formation. I   
think there be some more, but I have beat out no more.

The reason why I call them Concordances, is, Because

the chief weight and strength of the Syntaxis of this Lan-  
guage, lyeth in this emment manner of formation of   
Nouns and Verbs, with the Pronoun persons.

1. The first Concordance is, when the object of the act  
is an animate Noun. I call it, The Suffix animate ohject: as

Kꚙwadchansh, I keep thee.

2. The Suffix animate mutual: when animates are   
each others ohject : as

Nꚙwadchanittimun, We keep each other.

This form ever wanteth the singular Number.

3. The Suffix animate end, and inanimate object: as

Kꚙwadchanumoush, I keep it for thee; or, for thy use.

[p. 18.] 4. The Suffix animate form social: as

Kꚙweechewadchanumwomsh, I keep it with thee.

5. The Suffix form advocate or in stead form, when one   
acteth in the room or stead of another: as

Kꚙwadchanumwanshun, I keep it for thee; I act in thy stead.

This form is of great use in Theologie, to express

what Christ hath done for us: as

Nunnuppꚙwonuk, He died for me.   
 Kenuppꚙwonuk, He died for thee.   
 Kenuppꚙwonukqun, He died for us.   
 Kenupprowonukro, He died for you. &c.

All these forenamed forms of Verbs, both Verb Sub­

stantives and Verbs Active, both Simple and Suffix, may be

varied under three distinct forms of variation; viz.

Affirmative: when the act is affirmed .

Negative: when the act is denied.   
 Interrogative: when the act is question'd.

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Again, many of these forms may also be varied in a   
form causative, in all cases where the efficient is capable to   
be compelled, or caused to act.

All these will be more conspicuous in the Paradigms,

or Examples.

To make compleat work, I should set down many ex-   
amples. .

But I shall (at present) set down onely two examples:   
One of the Simple form Active, which may generally   
serve for all the Verb Substantives. ·

The second Example of the Suffix animate form, which   
may generally serve for all the Concordances of Verbs suf­   
fixed. Even as the Meridian of Boston may generally serve   
for all New-England: And the Meridian of London   
may generally serve for all England.

And these will be enough to busy the heads of Learn­   
ers for a while.

Note this, That all Verbs cannot be formed [p. 19]

through all these forms, but such Verbs as in

reason of Speech are useable all these wayes, which sundry   
Verbs are not; as, I sleep, eat, piss, &c.

Before I come to the Paradigms, there be other gene­   
ral considerations about Verbs.

1. Divers Modes of the action.   
In Verbs consider 2. Divers Times of the action.

First, The Modes of actions in this Language are five.

l. The Indicative, Demonstrative, or Interrogative   
Mode, which doth fully assert the action or deny it, or en­   
quire if it be asserted:

Nꚙwadchanumun, I do keep it.

As Nꚙwadchanumroun, I do not keep it.

Nꚙwadchanumunas, Do I keep it?

2. The Imperative, or Hortative, or Praying and Bless­   
ing Mode, is when the action is Commanded, or Exhorted

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to be done, or Prayed for. When a Superiour speaks in   
this Mode, be commands. When an Inferiour speaks in   
this Mode, he prayes and intreats. When a Minister   
speaks in this Mode, he exhorts, and blesseth.

Wadchansh, Keep thou.

Wadchaneh, K eep me,

3. The Optative, Wishing, or Desiring Mode, when   
one desireth the action to be done: as

Nꚙwaadchanumun toh, I wish or desire to keep it.

4. The Subjunctive, or rather the Supposing, or Sup­   
positive Mode, when the action is onely supposed to be; as   
in these three expressions:

If it be.

When it is.

It being.

And this third sense and meaning of this Mode of the   
Verb, doth turn this Mode into a Participle, like an Ad­   
noun, very frequently.

[p. 20.] 5. The Indefi,nite Mode, which doth onely as-

sert the action without limitation of person or   
time; and it is made of the Indicative Mode by adding   
the termination (at) and taking away the suffix: as

Wadchanumunat, To keep.

There is another Mode of the Verb in reason of speech,   
and in some other Languages, viz. The Potential, which   
doth render the action in a possibility to be. But this   
Language hath not such a Mode, but that notion is ex­   
pressed by a word signifying (may) to the Indicative   
Mode. The usual word w1th us 1s (woh) may or can.

All these Modes of the Verb are timed by Tenses, sav­   
ing the Indefinite Mode, and that is unlimited,

The times are two; Present, and Past. The time to   
come is expressed by a word signifying futurity, added to   
the Indicative Mode, as (mos, pish, shall, or will.)

THE INDIAN GRAMMAR BEGUN. 21

In the Roman Language there do belong unto this In­   
definite Mode, gerundive, lofty, and vapouring Expressions;   
also supine, sluggish, dull, and sunk-hearted Expressions.   
And though the spirit of this People, viz. the vapouring   
pride of some, and the dull-hearted supinity of others,   
might dispose them to such words and expressinns, yet I   
cannot find them out.

As Nouns are often turned into Verbs, so Verbs are

often turned into Nouns; and a frequent way of it is,

by adding (onk) to the Verb: as

Nꚙwompes, I am white.   
Kꚙwompes, Thou art white.   
Nꚙwompesuonk, My whiteness.   
Kꚙwompesuonk, Thy whiteness.

Every person of the Verb that is capable of such a   
change in the reason of Speech, may so be turned into a   
Noun singular or plural.

Before I set down the Examples of Formation of Verbs,

I will finish a few Observations about the remaining Parts

of Speech.

[p. 21.]

5. Of Adverbs.

AN Adverb is a word that attendeth upon the Verb,   
and signifieth the quality of the action, by Extension, Dim­   
inution, Rectitude, Curvation, Duration, Cessation, &c. ac­   
cording to the various qualities of all sorts of actions.

Adverbs do usually end in (é or u), as wame or wamu,

All: Menuhke or Menuhku, Strongly.

The several sorts of Adverbs (according as Learned   
Grammarians have gathered them together) are

1. Of Time. Yeuyeu, Now. Wunnonkou, Yesterday.

Saup, Tomorrow. Ahquompak, When. Paswu, Lately.

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Nôadtuk, A long time. Teanuk, Presently. Kuttumma,

Very lately.

2. Of Place. Uttiyeu, Where. Naut, There. Ano­   
mut, Within. Woskeche, Without. Onkoue, Beyond.   
Negonnu, First. Wuttat, Behinde.

3. Of Order. Negonnu, First. Nahohtôeu, Second.

Nishwu, Third, &c.

4. Of Asking. Sun, Sunnummatta; ls it? or Is it   
not? Tohwutch, Why.

5. Of Calling. Hoh. Chuh.

6. Affirming. Nux, Yea. Wunnamuhkut, Truely.

7. Denying. Matta, Matchaog, No. Also Mo some­   
times signifieth No. They have no Adverbs of Swearing,   
nor any Oath, that I can yet finde: onely we teach them   
to Swear before a Magistrate By the great and dreadful   
name of the Lord. The word we make for swearing,   
signifieth to speak vehemently.

8. Of Exhorting or Encouraging. Ehhoh, Hah.

9. Of Forbidding. Ahque, Beware, Do not.

10. Of Wishing. Woi, Napehnont, Oh that it were.

Toh.

l I. Of Gathering together. Moeu, Together. Yeu   
nogque, This way-ward. Ne nogque, That way-ward.   
Kesukquieu, Heaven-ward. Ohkeiyeu, Earth-ward.

12. Of Choosing. Anue, More rather. Teaogku, Rath­   
 er, unfinished. Nahen, Almost. Asquam, Not yet.

[p. 22·] 13. Of Continuation. Ash, Still.

14. Of Shewing. Kusseh, Behold.

15. Of Doubting. Pagwodche, It may be. Toh, It   
may be.

16. Of Likeness. Netatup, Like so. Nemehkuh, So.

Neane, As.

17. Of unexpected Hap. Tiadche, Unexpectedly.

18. Of Quality. Wunnegen. Matchet. Waantamwe, 8rc.   
Of this kinde are au Virtues and Vices, &c.

Adverbs are oft turned into Adnouns, especially when   
his Verb is turned into a Noun.

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6. Of the Conjunction.

A Conjunction is a Part of Speech to joyn Words and   
Sentences: As

Causatives. Wutcb, wutche, newutche. For, from,   
because. Yeu waj, For this cause.

Disjunctives. Asuh, Or.   
Discretives. Qut, But.   
Suppositives. Tohneit, If.

Exceptives. Jshkont, Least. Chaubohkish, Except,

or besides. Kuttnmma, Unless.

Diversatives. Tohkônogque, Although.   
 Of Possibility. Woh, May or Can.

Of Place. In, en, ut, át. In, At or To.

7. Of Interjections.

AN Interjection is a word or sound that uttereth the pas-   
sion of the minde, without dependance on other words.

Of Sorrow. Woi, ꚙwee.   
 Of Marvelling. Hó, hꚙ.   
 Of Disdaining. Quah.

Of Encouraging. Hah, Ehoh.

There be also· suppletive Syllables of no signi- [p. 23]

fication, but for ornament of the word: as tit, tin,

tinne; and these in way of an Elegancy, receive the affix   
which belongeth to the Noun or Verb following; as nuttit,   
kuttit, wuttit, nuttin, kuttin, wuttin, nuttinne, kuttinne, wut­

tinne.

Other Languages have their significant suppletives for   
Elegancy: and some of our English Writers begin so to   
use [Why], but I conceive it to be a mistake. Our sup-  
pletive is rather [Weh], and [Why] is a significant word.

It oft puts the Reader to this inconvenience, to stay and   
look whether it be significant or not; and some are slum-

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bled at it. It is seldome an Elegancy, to make a significant   
word a meer suppletive.

So much for the formation of words asunder.

For the Construction of words together, I will give three   
 short Rules.

l. WHEN two Nouns come together, one of them is  
 turned into a kinde of an Adverb, or Adnoun, and that   
is an Elegancy in the Language: of which see frequent   
Examples. See 1 Pet. 2. 2. Pahke sogkodtungane   
wuttinnowaonk, The pure milkie word, for milk of the   
word. The like may be observed a thousand times.

2. When two Verbs come together, the latter is the In­   
finitive Mode: as in the same 1 Pet. 2. 5. Kꝏweekikon­   
itteamwꝏ sephausinat. Ye are built, &c. to sacrifice, &c.   
And a thou sand times more this Rule occurs.

3. When a Noun or a Verb is attended upon with an

Adnoun, or Adverb, the affix which belongeth to the Noun   
or Verb is prefixed to the Adnoun or Adverb: as in the same   
Chapter, I Pet. 2. 9. Ummonchanatamwe wequaiyeumut,   
His marvellous light: The affix of Light is prefixed to   
marvellous. Kꝏwaantamwe ketꝏhkam, Tlwu speakest   
wisely: The affix of speaking is prefixed to wisely. This   
is a frequent Elegancy in the Language.

But the manner of the formation of the Nouns   
and Verbs have such a latitude of use, that there needeth little   
other Syntaxis in the Language.

[p. 24] I shall now set down Examples of Verbs: and   
 first of the Simple form. And here

First, I shall set down a Verb Active, whose object is

Inanimate:

as Nꝏwadchanumun, I keep it. (Be it tool or garment.)

And secondly, I shall set down a Verb Substantive:

as Nꝏwaantam, I am wise.

Both these I shall set down Parallel in two Columes.

ú

THE INDIAN GRAMMAR BEGUN. 25

The form Affirmative.

Indicative Mode.

Present tense. Present tense.

I keep it. I am wise.

Nꝏwadchanumun Nꝏwaantam

Sing. Kꝏwadchanumun Sing. Kꝏwaantam  
 ꝏwadchanumun. Waantam noh.

Nꝏwadchanumumun Nꝏwaantamumun

Plur. Kꝏwadchanumumwꝏ Plur. Kꝏwaantamumwꝏ  
 Wadchanumwog. Waantamwog.

Praeter tense. Praeter tense.

Nꝏwadchanumunap Nꝏwaantamup

Sing. Kꝏwadchanumunap Sing. Kꝏwaantamup  
 ꝏwadchanumunap. Waantamup.

Nꝏwadchanumumunnónup Nꝏwaantamumunnónup

Pl. Kꝏwadchanumumwop Kꝏwaantamúmwop   
 Wadchanmnuppanneg: or pl.

ꝏwadchanummuaop. Waantamuppanneg.

The Imperative Mode, when it Commands or Exhorts it   
wanteth the first person singular: but when we Pray in   
this Mode, as alwayes we do, then it hath the first person;   
as, Let me be wise: but there is no formation of the word   
to express it; yet it may be expressed by add-

ing this word unto the Indicative Mode [pa], as, [p. 25.

Pânꝏwaantam, Let me be wise. Our usual for-

mation of the Imperative Mode is without the first person   
singular, casting away the affix.

Imperative Mode.

Present tense. Present tense.

Wadchanish Waantash  
Sing. Wadchanitch. Sing. Waantaj.

Wadchanumuttuh Waantamuttuh

plur. Wadchanumꝏk plur. Waantamꝏk

Wadchanumahettich. Waantamohettich.

The Imperative Mode cannot admit of any other time

than the Present.

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The Optative Mode.

Present tense. Present tense.

Nꝏwáadchánumun-toh Nꝏwáaantamun-toh  
Sing. Kꝏwáadchanumun-toh Sing. Kꝏwáaaantamun-toh  
 oowaadchanumuncau-toh. ꝏwáaantamun-toh.  
   
 Nꝏwaadchanumunnan-toh Nꝏwáaantamunan-toh   
plur. Kꝏwaadchanumunnan-toh Pl. Kꝏwáaantamunaz-toh  
 ꝏwaadchanumunaz-toh ꝏwáaantamuneau-toh.

Praeter tense. Praeter tense.  
 Nꝏwaadchanumunaz-toh Nꝏwáaantamunaz-toh

Sing. Kꝏwaadchanumunaz-toh S. Kꝏwáaantamunaz-toh  
 ꝏwaadchanumunaz-toh. ꝏwáaantamunaôiz-toh

Plu. Plu.

Nꝏwadchanumunannonuz-toh Nꝏwáaantamúnanôiz-toh

Kꝏwadchanumunaóuz toh Kꝏwáaantamunaôiz-toh  
 ꝏwadchanumunaóuz-toh. ꝏwáaantamunaôiz-toh.  
  
 It seems their desires are slow, but strong;

Because they be utter'd double-breath't, and long.

[p. 26.]  
  
 The Suppositive Mode: which usually flats the first Vo­

cal and layes by the affix.

Present tense. Present tense.

Wadchanumon Waantamon

Sing. Wadchanuman Sing. Waantaman

Wadchanuk. Waantog.

Wadchanumog Waantamog

plur. Wadchanumóg plur. Waantamóg

Wadchanumahettit. Waantamohettit.

Praeter tense. Praeter tense.

Wadchanumos Waantamos

Sing. Wadchanumôsa Sing. Waantamas   
 Wadchanukis. Waantogkis.

Wadchanumogkus Waantamogkis

plur. Wadchanumógkus plur. Waantamógkis   
 Wadchanumahettis. Waantamohettis.

THE INDIAN GRAMMAR BEGUN, 27

The Indefinite Mode.

Wadchanumunát Waantamunát.

Indicative Mode. The form Negative, which is varied   
 from the Affirmative by interposing [ꝏ].

Present tense. Present tense.

Nꝏwadchanumꝏun Nꝏwaantamꝏh

Sing. Kꝏwadchanumꝏun Sing. Kꝏwaantamꝏh  
 ꝏwadchanumꝏun. Waantamꝏh.

Nꝏwadchanumꝏunnonup Nꝏwaantanmꝏmun

plur. Kꝏwadchanumꝏwop plur. Kꝏwaantamromwꝏ  
 Wadchanumꝏog. Waantamꝏog

Praeter tense.

Nꝏwadchanumꝏunap Nꝏwaantamꝏp  
Sing. Kꝏwadchanumꝏunap Sing. Krowaantamrop  
 ꝏwadchanumꝏunap. ꝏwaantamop

Plu. Plu.

Nꝏwadchanumꝏunnanónup Nꝏwaantamꝏmunaonup  
 Kꝏwadchanumrowop Kꝏwaantamꝏmwop Wadchanumꝏpanneg. Waantamꝏpanneg.

[p. 27.]

The Imperative Mode of the Negative simple form.

Present tense. Present tense.

Wadchanuhkon Waantukon

Sing. Wadchanuhkitch. Sing. Waantukitch

Wadchanumꝏuttuh Waantamꝏuttuh  
 plur. wadchanumꝏhteó waantamꝏhteók  
 wadchanumohettekitch. waantamóhettekitch.

The Optative Mode is of seldome use, and very difficult,   
 therefore I pass it by.

27 THE INDIAN GRAMMAR BEGUN.

The Suppositive Mode of the Simple form.

Present tense. Present tense.

Wadchanumꝏun Waantamꝏon

Sing. Wadchanumꝏan Sing. Waantamꝏan

Wadchanꝏg. Waantamꝏg,

Wadchanumꝏog Waanlamꝏog

Plur. Wadchanumꝏóg Plur. Waantamꝏóg

Wadchanumꝏahettit, or Waantamꝏohettit or

ꝏhetteg.] [ꝏhetteg.

Praeter tense, Praeter tense.

Wadchanumꝏos Waantamꝏos

Sing. Wadchanumꝏosa Sing. Waantamꝏoas

Wadchanumꝏgkis. Waantamꝏogkis.

Wadchanumꝏogkus Waanlamꝏogkus

Plur. Wadchanumꝏókus Plur. Waantamꝏógkus

Wadchanumꝏahettis. Waantemꝏohettis.

The Indefinite Mode of the Simple form Negative.

Wanchanumoounát Waantamꝏunát.

The Simple form Interrogative, is formed onely in the   
 Indicative Mode: All Questions are alwayes asked in   
 this Mode of the Verb, and in no other; and it is form­   
 ed by adding [as] to the Affirmative.

Indicative Mode.

Present tense. Present tense.

Nꝏwadchanumunás Nꝏwadchanumunnanonus

Sing. Kꝏwadchanumunás Plur. Kꝏowadchanumunnaóus

ꝏwadchanumunáous. ꝏwadchanumunnaóus Nag.

THE INDIAN GRAMMAR BEGUN. 28

[p. 28.]

The Suffix form animate Affirmative.

Here I carry in a Parallel our English Verb (Pay) that so any   
may distinguish betwixt what is Grammar, and what belongs to   
the word. And remember ever to pronounce (pay), because else you  
will be ready to reade it (pau). Also remembe that (Paum) is the   
radicall word, and all the rest is Grammar. In this remarkable   
way of speech, the Efficient of the Act, and the Object, and some-   
times the End also, are in a regular composition comprehended in

the Verb: and there is no more difficulty in it, when use hath   
brought our Notion to it, than there is in other Languages, if so   
much.

Indicative Mode. Present tense.

I keep thee, I pay thee,  
 Kꝏwadchansh. Kuppaumush.  
 1 I keep him, 1 I pay him,

Sing. Nꝏwadchan Plur. Nuppayum.

I keep you, I pay you,

Kꝏwadchanunumwꝏ. Kuppaumunumꝏo.

I keep them, I pay them,

Nꝏwadchanóog. Nuppaumôog.

Thou keepest me, Thou payest me,

Kꝏwadchaneh. Kuppaumeh.

2 Thou keepest him, 2 Thou payest him,

Sing. Kꝏwadchan. Plur. Kuppaum.

Thou keeptst us, Thou payest us,

Kꝏwadchanimun. Kuppaumimun.

Thou keepest them, Thou payest them

Kꝏwadchanoog. Kuppaumoog.

He keepeth me, He payeth me,

Nꝏowadchanuk. Nuppaumuk.

3 He keepeth thee, 3 He payeth thee,

Sing. Kꝏwadchanuk. Plur. Kuppaumuk.

He keepeth him, He payeth him,

ꝏwadchanuh. Uppaumuh.

He keepeth us, He payeth us,

Kꝏwadchanukqun. Kuppaumukqun

He keepeth you, He payeth you,

Kꝏwadchanukꝏ. Kuppaumukou.

He keepeth them, He payeth them,

ꝏwadchanuh. Uppaumuh nah

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[p. 29]

Indicative Mode.

Present tense. Present tense.

We keep thee, We pay thee,

Kꝏwadchanunumun. Kuppanmunmnun.

1 We keep him, 1 We pay him,

plur. nꝏwadchanoun. plur. nuppaumoun.

We keep you, We pay you,

kꝏwadchanunumun(wame) kuppaumunumun

We keep them, We pay them,

nꝏwadchanóunonog nuppamnounónog.

Ye keep me, Ye pay me

Kꝏwadchanimwꝏ. Kuppaumimimwꝏ.

2 Ye keep him, 2 Ye pay him,

plur. kꝏowadchanau. plur. kuppaumau.

Ye keep us, Ye pay us,

kꝏwadchanimun. Kuppaumimun.  
 Ye keep them, Ye pay them,

kꝏwadchanoog. kuppaumoog.

They keep me, They pay me,

Nꝏwadchanukquog. Nuppaumukquog.

3 They keep thee, 3 They pay thee,

plur. kꝏwadchanukquog. plur. kuppaumukquog.

They keep him, They pay him,

ꝏwadchanouh. uppaumouh.

They keep us, They pay us,

nꝏwadchanukqunnonog. nuppaumukqunnonog  
 They keep you, They pay you,

kꝏwadchanukꝏoog. kuppaumukꝏoog.  
 They keep them, They pay them,  
 ꝏwadchanouh nah. uppaumouh nah.

THE INDIAN GRAMMAR BEGUN. 30

[p. 30]

Indicative Mode.

Praeter tense. Praeter tense.

I did keep thee, I did pay thee,  
 Kꝏwadchanunup. Kuppaumunup  
 1 I did keep him, 1 I did pay him,

sing. nꝏwadchanóp. sing. nuppaumóp.

I did keep you, I did pay you,

kꝏwadchanunnumwop. kuppaumunumwop.

I did keep them, I did pay them,

nꝏwadchanópauneg. nuppaumópanneg.

Thou didst keep me, Thou didst pay me,

Kꝏwadchanip. Kuppaumip.

2 Thou didst keep him, 2 Thou didst pay him,

sing. kꝏwadchanóp sing. kuppaumóp.

Thou didst keep us, Thou didst pay us,

kꝏwadchanimunonup. kuppaumimunonup.

Thou didst keep them, Thou didst pay them,

kꝏwadchanopanneg. kuppaumopanneg,

He did keep us, He did pay us

Nꝏwadchanukup. Nuppaumukup.  
 3 He did keep thee, 3 He did pay thee  
 sing. kꝏwadchanukup sing. kuppaumukup  
 He did keep him, He did pay him,  
 ꝏwadchanópoh. uppaumopoh.  
 He did keep us, He did pay us,   
 nowadchanukqunnonup. Nuppaumukqunnonup.  
 He did keep you, He did pay you,  
 kꝏwadchanukꝏop. kuppaumukꝏwop.  
 He did keep them, He did pay them,

ꝏwadchanrópoh. uppaumopoh nah.

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[p. 31.]

Indicative Mode.

Praeter tense. Paeter tense.

We did keep thee, We did pay thee,

Kꝏwadchaninumunonup, kuppaumunumunonup.

1 We did keep him, 1 We did pay him,

plur nꝏwadhanóunonup. plur nuppaumounonup.

We did keep you, We did pay you,

kmwadchanmumunonup, kuppaumunumunonup.

We did keep them, [ neg. We did pay them,

nꝏwadchanounonuppan- nuppaumounonuppanneg.

Ye did keep me, Ye did pay me,

Kꝏwadchanimwop, Kuppaumimwop.

2 Ye did keep him, 2 Ye did pay him,

plur kꝏwadchanuop. plur kuppaumauop.  
 Ye did keep us, Ye did pay us,  
 kꝏwadchanumunonup. kuppaumimunonup.

Ye did keep them, Ye did pay them,

kꝏwadchanoopanneg. kuppaumauopanneg.

They did keep me, They did pay me,   
 Nꝏwadchanukuppanneg. Nuppaumukuppaneg.   
 3 They did keep thee, 3 They did pay thee,  
 plur kꝏwadchanukuppanneg. plur kuppaumukuppanneg.

They did keep him, They did pay him,

ꝏwadchananopoh. uppaumauopoh.

They did keep us, [ neg. They did pay us, [neg.

kꝏwadchanukqunonuppan- nuppaumukqunnouppan-

They did keep you, They did pay you,

kꝏwadchanukꝏoopanneg. kuppaumukꝏopanneg,

They did keep them, They did pay them,   
 ꝏwadchanꝏopoh nah. uppaumꝏoopoh nah.

THE INDIAN GRAMMAR BEGUN. 32

[p. 32.]

The Imperative Mode of the Suffix form animate

Affirmative.

Note, That this Mode of the Verb doth cast off the Affix, or prefix­   
 ed Pronoun, using onely the suffixed Grammaticall variations.

Present tense. Present tense.

Let me keep thee, Let me pay thee,

Wanchanunutti. Paumunutti.

1 Let me keep him, 1 Let me pay him,

sing. wadchanonti. sing. paumonti.

Let me keep you, Let me pay you,

wadchanunonkqutch. paumunonkqutch.

Let me keep them, Let me pay them,

wadchanonti nagoh. paumonti

Do thou keep me, Do thou pay me,

Wadchaneh. Paumeh.

2 Do thou keep him, 2 Do thou pay him,

sing. wadchan. sing. paum

Do thou keep us, Do thou pay us

wadchaninnean. pauminnean.

Do thou keep them, Do thou pay them,

wadchan nag. paum.

Let him keep me, Let him pay me,

Wadchanitch. Paumitch.

3 Let him keep thee, 3 Let him pay thee,

sing. wadchanukqush. sing. paumukqush.

Let him keep him, Let him pay him,

wadchanonch. paumonch.

Let him keep us, Let him pay us,

wadchanukqutteuh. paumukqutteuh.

Let him keep you, Let him pay you,

wadchanukꝏk. paumukrok.

Let him keep them, Let him pay them,

wanchanonch. paumonch.

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[p. 33.

Imperative Mode.

Present tense. Present tense.

Let us keep thee, Let us pay thee,

Wadchanunuttuh. Paumunutti.

1 Let us keep him, 1 Let me pay him,

plur. wadchanontuh. plur. paumontuh.  
 Let us keep you, Let us pay you,

wadchanunuttuh. paumunuttuh.

Let us keep them, Let us pay them,

wadcbanontuh. paumontuh.

Do ye keep me, Do ye pay me,

Wadchanegk. Paumegk.

2 Do ye keep him, 2 Do ye pay him,

plur. Wadchanók. plur. paumók.

Do ye keep us, Do ye pay us,

wadchaninnean. pauminnean.

Let us keep them, Do ye pay them,

wadchanók. paumók

Let them keep me, Let them pay me,

Wadchanukquttei or wad­ Paumukquttei, or Paumé­  
 chanhettich. hettich.

3 Let them keep thee, 3 Let them pay thee,

plur. wadchanukqush. plur. paumukqush.

Let them keep him, Let them pay him,

wadchanáhettich. paumáhettich.

Let them keep us, Let them pay us,

wadchanukqutteuh. paumukqutteuh.

Let them keep you, Let them pay you,

wadchanukꝏk. paumukꝏk.

Let them keep them, Let them pay them,

wadchanáhettich. paumáhettich.

THE INDIAN GRAMMAR BEGUN, 34

[p. 34.]

The Optative Mode of the Suffix form animate Affirmative.

This Adverb- (toh) or (napehnont) properly signifleth (utinam) I   
 wish it were. ind see how naturally they annex it unto every  
 variation of this Mode of the Verb. Note also, That this  
 Mode keepeth the Affix, or prefixed Pronoun.

Present tense. Present tense.

I wish I keep thee, I wish 1 pay thee,

Kꝏwaadchanunan-toh, or Kuppapaumunun-toh.

napehnont.

1 I wish I keep him, 1 I wish 1 pay him,  
sing. Nꝏnwaadchanun-toh. sing. nuppapaumon-toh

I wish I keep you, I wish I pay you,

Kꝏwaadchanununeau-toh. kuppapaumuneau-toh.

I wish I keep them, I wish I pay them,

Nꝏwaadchanóneau-toh. nuppapaumóneau-toh.

I wish thou keep me, I wish thou pay me,

Kꝏwaadchanin-toh. kuppapaumin-toh.

2 I wish thou keep him, 2 I wish thou pay him

sing. kꝏwaadchanon-toh. sing. kuppapaurnon-toh.

I wish thou keep us, I wish thou pay us,

kꝏwaadchaninneau-toh. kuppapaurnuneau-toh.

I wish thou keep them, I wish thou pay them,

kꝏwaadchanoneauh-toh. kuppapaumóneau-toh.

I wish he keep me, I wish he pay me,

Nꝏwaadchanukqun-toh, Nuppapaumukqun-toh.   
 3 I wish he keep thee, 3 I wish he pay thee,   
 sing. kꝏwaadchanukqun-toh. sing. kuppapaumukqun-toh.

I wish he keep him, I wish he pay him,  
 ꝏwaadchanon-toh. uppapaumon-toh.  
 I wish he keep us, I wish he pay us,

kꝏwaadchanukqunan-toh. kuppapaumukqunan-toh.  
 I wish he keep you, I wish he pay you,

kꝏwaadchanukquneau-toh. kuppapaumukquneau-toh,

I wish he keep them, I wish he pay them,

ꝏowaadchanon-toh. uppapaumon-toh,

35 THE INDIAN GRAMMAR BEGUN.

[p. 35]

Optative Mode.

Present tense. Present tense.

I wish we keep thee, I wish we pay thee,

Kꝏwaadchanunan-toh. Kuppapaumunan-toh

1 I wish we keep him, 1 I wish we pay him,

plur. nꝏwaadchanonan-toh. plur. nuppapaumónan-toh.

I wish we keep you, I wish we pay youó

kꝏwaadchanunnan-toh. kuppapaumunan-toh

I wish we keep them; I wish we pay them,

nꝏwaadchanonan-toh. nuppapaumonan-toh

I wish ye keep me, I wish ye pay me,

Kꝏwaadchanuneau-toh. Kuppapaumuneau-toh

2 I wish ye keep him, 2 I wish ye pay him,

plur. kꝏwaadchanóneau-toh. plur. kuppapaumóneau-toh.

I wish ye keep us, I wish ye pay us,

kꝏwaadchanunean-toh. kuppapaumunean-toh.

I wish ye keep them, I wish ye pay them,

kꝏwaadchanóneau-toh. kuppapaumóneau-toh.

I wish they keep me, I wish they pay me,

Nꝏwaadchanukquneau-toh Nuppapaumukquneau-toh.

3 I wish they keep thee, 3 I wish they pay thee,

plur. kꝏwaadchanukquneau-toh. plur. kuppapaumukquneau-toh.

I wish they keep him, I wish they pay him,

ꝏwaadchanóneau-toh. uppapaumóneau-toh.

I wish they keep us, I wish they pay us,  
 nꝏwaadchanukqunan-toh. nuppapaumukqunan-toh.

I wish they keep you, I wish they pay you,

kꝏwaadchanukquneau-toh. kuppapaumukquneau-toh.

I wish they keep them, I wish they pay them,

ꝏwaadchanóneau-toh. uppapaumóneau-toh.

THE INDIAN GRAMMAR BEGUN. 36

[p. 36.]

Optative Mode.

Praeter tense. Praeter tense.

I wish I did keep thee, I wish I did pay thee,  
 Kꝏwaadchanununaz-toh. Kuppapaumununaz-toh  
1 I wish I did keep him, 1 I wish I did pay him,

sing. nꝏwaadchanónaz-toh. sing. nuppapaumónaz-toh.

I wish I did keep you, I wish I did pay you,  
 kꝏwaadchanununnaouz­ kuppapaumununnaouz-toh.  
 toh.

I wish I did keep them, I wish I did pay them,

nꝏwaadchanónaóoz-toh. nuppapaumonaouz-toh.

I wish thou didst keep me, I wish thou didst pay me,

Kꝏwaadchaninneaz-toh. Kuppapaumineaz-toh.

2 I wish thou didst keep him, 2 I wish thou didst pay him,

sing. kꝏwaadchanónaz-toh. sing. kuppapaumonaz-toh  
 I wish thou didst keep us, I wish thou didst pay us,  
 kꝏwaadchanuneanonuz- kuppapaumuneanonuz-toh  
 toh.

I wish thou didst keep them I wish thou didst pay them,

kꝏwaadchanónaouz-toh. kuppapaumónaouz-toh.

I wish he did keep me, I wish he did pay me,  
 Nꝏwaadchanukqunaz-toh. Nuppap aumukqunaz-toh.  
 3 I wish he did keep thee, 3 I wish he did pay thee,

sing. kꝏwaadchanukqunaz-toh. sing. kuppapaumukqunaz-toh.

I wish he did keep him. I wish he did pay him,

ꝏwaadchanónaz-toh. uppapaumónaz-toh.

I wish he did keep us, I wish he did pay us,

nꝏwaadchanukqunanonuz- nuppapaumukqunanonuz-

toh. toh.

I wish he did keep you, I wish he did pay you,

kꝏwaadchanukqunnaouz- kuppapauamkqunaouz-toh.   
 toh.

I wish he did keep them, I wish he did pay them,

ꝏwaadchanonaouz-toh. uppapaumonaouz-toh.

37 THE INDIAN GRAMMAR BEGUN,

[p. 37.]

Optative Mode.

Praeter tense. Praeter tense.

I wish we did keep thee, I wish we did pay thee,

1 Kꝏwaadchanonanonuz- 1 Kuppapaumunanonuz-toh.  
 plur toh. plur  
 I wish we did keep him, I wish we did pay him,

nꝏwaadchanònanonuz-toh. nuppapaumónanonuz-toh.

I wish we did keep you, I wish we did pay you

kꝏwaadchanunanònaz-toh. kuppapaumunanonuz-toh.

I wish we did keep them, I wish we did pay them,

nꝏwaadchanonanonuz-toh. nuppapaumonanonuz-toh,

I wish ye did keep me, I wish ye did pay me,

Kꝏwaadchanineaouz-toh. Kuppapaumineaouz-toh.

2 I wish ye did keep him, 2 I wish ye did pay him,

plur kꝏwaadchaninneanonuz- plur kuppapaumineanonuz-toh.  
 toh.

I wish ye did keep them, I wish ye did pay them,

kꝏwaadchanónaouz-toh. kuppapaumonaouz-toh.

I wish they did keep me, I wish they did pay me,

Nꝏwaadchanukqunnaóuz­ Nuppapaumukqunaouz-toh  
 toh,

3 I wish they did keep thee, 3 I wish they did pay thee,

plur. kꝏwaadchanukqunaóuz- plur kuppapaumukqunaóuz-toh.  
 toh.

I wish they did keep him, I wish they did pay him,

ꝏwaadchanónaóuz-toh. uppapaumónaòuz-toh.

I wish they did keep us, I wish they did pay us,  
 nꝏwaadchanukqunnanouz- nuppapaumukqunanonuz­   
 toh. toh.

I wish they did keep you, I wish they did pay you,

kꝏwaadchanukqunaouz- kuppapaumukqunaouz-toh.  
 toh.

I wish they did keep them, I wish they did pay them,

ꝏmwaadchanónaouz-toh. uppapaumónaouz-toh.

THE INDIAN GRAMMAR BEGUN. 38

[p. 38.]

The Suppositive Mode of the Suffix form animate

Affirmative.

Note, That this Mode also doth cast off the Affix, or prefixed Pronoun,

Present tense. Present tense.

If I keep thee, If I pay thee,

1 Wadchanunon. 1 Paumunon.

sing. If I keep him, sing. If I pay him,

wadchanog. paumog.

If I keep you, If I pay you,

wadchanunóg. paumunóg

If I keep them, If I pay them,

wadchaog. paumog.

If thou keep me, If thou pay me,

2 Wadchanean. 2 Paumean.

sing. If thou keep him, sing. If thou pay him,

wadchanadt. paumadt.

If thou keep us, If thou pay us,

wadchaneog. paumeog.

If thou keep them, If thou pay them,

wadchanadt. paumadt.

If he keep me, If he pay me,

3 Wadchanit. 3 Paumit.

sing. If he keep thee, sing. If he pay thee,

wadchanukquean. paumukquean.

If he keep him, If he pay him,

wadchanont. paumont.

If he keep us, If he pay us,

wadchanukqueog. paumukqueog.  
 If he keep you, If he pay you,  
 wadchanukqueóg. paumukqueóg

If he keep them, If he pay them,

wadchanáhettit, or ont. paumáhettit.

39 THE INDIAN GRAMMAR BEGUN.

[p. 39.]

Suppositive Mode.

Note, Where the singular and plural are alike, they are dis­   
tinguished by Noh or Neen in the singular, and Nag or Nenawun   
in the plural.

Present tense. Present tense.

If we keep thee, If we pay thee,

1 Wadchanunog. 1 Paumunog.

plur. If we keep him, plur. If we pay him,

wadchanogkut. paumogkut.

If we keep you, If we pay you,  
 wadchanunog. paumunog.

If we keep them, If we pay them

wadchanogkut. paumogkut

If ye keep me, If ye pay me,

2 Wadchaneóg. 2 Paumeóg.

plur. If ye keep him, plur. If ye pay him,

wadchanóg. paumóg.

If ye keep us, If ye pay us,

wadchaneog. paumeóg.

If ye keep them, If ye pay them,

wadchanóg. paumóg.

If they keep me, If they pay me,

3 Wadchanhettit. 3 Paumhettit,

plur. If they keep thee, plur. If they pay thee,  
 wadchanukquean. paumukquean.  
 If they keep him, If they pay him,

wadchanukáhettit. paumáhettit.

If they keep us, If they pay us,

wadchanukqueog. paumukqueog.  
 If they keep you, If they pay you,  
 wadchanukqueòg. paumukqueòg.

If they keep them, If they pay them,

wadchanáhettit. paumáhettit.

THE INDIAN GRAMMAR BEGUN, 40

[p. 40.]

Suppositive Mode.

Praeter tense. Praeter tense.

If I did keep thee, If I did pay thee,

1 Wadchanunos, 1 Paumunos.

sing. If I did keep him, sing. If I did pay him,

waadchanogkus. paumogkus.

If I did keep you, If I did pay you,

wadchanunógkus. paumunógkus.

If I did keep them, If I did pay them,

wadchanogkus. paumogkus.

If thou didst keep me, If thou didst pay me,

2 Wadchaneas. 2 Paumeas.

sing. If thou didst keep him, sing. If thou didst pay him,

wadchanas. paumas.

If thou didst keep us, If thou didst pay us,

wadchaneogkus. paumeogkus.

If thou didst keep them, If thou didst pay them,

wadchanas. paumas.

If he did keep me, If he did pay me,  
3 Wadchanis 3 Paumis.

sing. If he did keep thee, sing. If he did pay thee,

wadchanukqueas. paumukqueas.

If he did keep him, If he did pay him,

wadchanós, paumos.

If he did keep us, If he did pat us,

wadchanunkqueogkuys paumukqueogkus.

If he did keep you, If he did pay you,

wadchanukqueógkus. paumukqueógkus.

If he did keep them, If he did pay them,

Wadchanos. paumos.

41 THE INDIAN GRAMMAR BEGUN.

[p. 41.]

Suppositive Mode.

Praeter tense. Praeter tense.

If we did keep thee, If we did pay thee,

1 wadchanunogkus. 1 Paumunogkus.

plur. If we did keep him, plur. If we did pay him,

wadchanogkutus paumunogkutus.

If we did hep you, If we did pay you,

wadchanunogkus. paumunogkus.

If we did keep them, If we did pay them,

wadchanogkutus. paumogkutus

If ye did keep me, If ye did pay me,

2 Wadchaneógkus. 2 Paumeogkus.

plur. If ye did keep him, plur. If ye did pay him,

wadchanógkus. paumogkus.

If ye did keep us, If ye did pay us,

wadchaneogkus. paumeogkus.

If ye did keep them, If ye did pay them

wadchanógkus; paumógkus.

If they did keep me, If they did pay me,

3 wadchanhettis. 3 Paumehettis.

plur. If they did keep thee, plur. If they did pay thee,

wadchanukqueas. paumukqueas.

If they did keep him, If they did pay him,

wadchanahettis. paumahettis.

If they did keep us, If they did pay us,

wadchanukqueógkus. paumukqueógkus.

If they did keep you, If they did pay you,

wadchanukqueógkus. paumukqueógkus.

If they did keep them, If they did' pay them,

wadchanahettis. paumahettis.

THE INDIAN GRAMMAR BEGUN. 42

[p. 42.]

The Indefinite Mode.

Present tense. Present tense.

To keep, To pay,

Wadchanónat. Paummuonat.

The third Person of the Suffix form Animate is capa-  
ble to be expressed in the Indefinite Mode.

Note also, That this mode followeth the Indicative and keepeth   
 the Affix.

As for Example.

To keep me, To pay me

Nꝏwadchanukqunat. Nuppaumunkqunat.

To keep thee, To pay thee,

kꝏwadchanukqunat. kuppaumukqunat.

To keep him, To pay him,

ꝏwadchanonat. uppaumonat

To keep us, To pay us,  
 nꝏwadchamunkqunnanonut nuppaumukqunnanonut.   
 To keep you, To pay you,

kꝏwadchanukqunnaout. kuppaumukqunnaout.

To keep them, To pay them,

ꝏwadchanonaout, uppaumonaoont.

So much for the Suffix form Animate Affirmative.

(A blank page follows, in the original, between this page and 44. En.]

44 THE INDIAN GRAMMAR BEGUN,

[p. 44.]

The Suffix: form Animate Negative.

Indicative Mode.

Present tense. Present tense.

I keep not thee, I pay not thee,

1 Kꝏwadchanunroh. 1 Kuppaumunꝏh.

sing. I keep not him, sing. I pay not him,

nꝏwadchanòh. nuppaumòh

I keep not you, I pay not you,

kꝏwadchanoog. kuppaumunꝏmwoo.

I keep not them, I pay not them,

Mat nꝏwadchanoog. Mat nuppaumoog.

Thou keep not me, Thou pay not me,

2 Kꝏwadchaneúh. 2 Kuppaumeuh

sing. Thou keep not him, sing. Thou pay not him,

kꝏwadchanoh. kuppaumòh.

Thou keep not us, Thou pay not us,

kꝏwadchaneumun. kuppaumeumun.

Thou keep not them, Thou pay not them,

Mat kꝏwadchanoog. Mat kuppaumeumoog.

He keep not me, He pay not me,

3 Nꝏwadchanukꝏh, 3 Nuppaumukꝏh.  
sing. He keep not thee, sing. He pay not thee,  
 kꝏwadchanukꝏh, Kuppaumukꝏh.  
 He keep not him, He pay not him,  
 Mat ꝏwadchanuh. Mat uppaumoh

He keep not us, He pay not us,

nꝏwadchanukꝏun. nuppaumukꝏun.

He keep not you, He pay not you,

Mat kꝏwadchanukꝏ. Mat kuppaumukꝏh.

He keep not them, He pay not them,

Mat ꝏwadchanuh. Mat uppaumuh.

THE INDIAN GRAMMAR BEGUN, 45

[p. 45]

Indicative Mode.

Present tense. Present tense.

We keep not thee, We pay not thee,  
 1 Kꝏwadchanunꝏmun. 1 Kuppaumunꝏmun.

plur. We keep not him, plur. We pay not him,  
 mat nꝏwadchanóun. mat nuppanumoun.

We keep not you, We pay not you,  
 kꝏwadchanunꝏmun. kuppaumunꝏmun,  
 We keep not them, We pay not them,

mat nꝏwadchanounonog. mat nuppaumounonog.

Ye keep not me, Ye pay not me,

2 Kꝏwadchaneumwꝏ. 2 Kuppaumeumwꝏ.

plur. Ye keep not him, plur. Ye pay not him,

mat kꝏwadchanau. mat kuppaumau.

Ye keep not us, Ye pay not us,

kꝏwadchaneumun. kuppaumeumun.

Ye keep not them, Ye pay not them,

mat kꝏwadchanoog. mat kuppaumoog.

They keep not me, They pay not me,

3 Nꝏwadchanukꝏog. 3 Nuppaumukꝏog.

plur. They keep not thee, plur. They pay not thee,

kꝏwadchanukꝏog. kuppaumukꝏog.

They keep not him, They pay not him,

mat ꝏwadchanouh. mat uppaumouh.

They keep not us, They pay not us,

nꝏwadchanukꝏunonog. nuppaumukꝏunonog

They keep not you, They pay not you,

kꝏwadchanukrꝏoog. kuppaumukꝏoog.

They keep not them, They pay not them,

mat ꝏwadchanouh. mat uppaumouh.

46 THE INDIAN GRAMMAR BEGUN,

[p. 46.]

Indicative Mode.

Praeter tense. Praeter tense.

I did not keep thee, I did not pay thee,

1 Kꝏwadchanunꝏp. 1 Kuppaumunꝏp.

sing. I did not keep him, sing. I did not pa him,

mat nꝏwadchanóhp. mat nuppaumóp  
 I did not keep you, I did not pay you,

kꝏwadchanunꝏmwop. kuppaumunꝏmwop

I did not keep them, I did not pay them,

mat nꝏwadchanopanneg, mat nuppaumopanneg,

Thou didst not keep me, Thou didst not pay me,

2 Kꝏwadchaneup. 2 Kuppaumeup.

sing. Thou didst not keep him, sing. thou didst not pay him,

mat kꝏwadchanóp. mat kuppaumop,

Thou didst not keep us, Thou didst not pay us,

kꝏwadchaneumunonup. Kuppaumeumunònup.  
 Thou didst not keep them, Thou didst not pay them,  
 mat krowadchanopanneg. Lma,t kuppaumopanneg.

He did not keep me, He did not pay me,

3 Nꝏwadchanukꝏp. 3 Nuppaumukꝏp

sing. He did not keep thee, sing. he did not pay thee,

kꝏwadchanukꝏp. kuppaumukꝏp.

He did not keep him, He did not pay him,

mat ꝏwadchanòpoh. Mat paumópoh.

He did not keep us, He did not pay us,

nꝏwadchanukꝏunonup, nuppaumukꝏunonup

He did not keep you, He did not pay you,

kꝏwadchanukꝏop. kuppaumukꝏp,

He did not keep them, He did not pay them,

mat ꝏwadchanopoh. mat uppaumopoh,

THE INDIAN GRAMMAR BEGUN. 47

[p. 47.]

Indicative Mode.

Praeter tense. Praeter tense.

We did not keep thee, We did not pay you,  
1 kꝏwadchaninoomunonup, 1 kuppaumunoomunonup.  
plur. We did not keep him, plur. We did not pay him,  
 mat nꝏwadchanounonup mat nuppaumòunonup.  
 We did not keep you, We did not pay you  
 kꝏwadchaninꝏmunonup, kuppaumunꝏmunonup.  
 We did not keep them, We did not pay them,

mat nꝏwadchanounonup- mat nuppaumounonup­   
 panneg. pāneg.  
  
 Ye did not keep me, Ye did not pay me,  
2 Kꝏwadchaneumwop. 2 Kuppaumeumwop  
plur. Ye did not keep him, plur. Ye did not pay him,  
 mat kꝏwadchanꝏop. mat kuppaumꝏop.

Ye did not keep us, Ye did not pay us,

kꝏwadchaneumunonup. kuppaumeumunonup.

Ye did not keep them, Ye did not pay them,

mat kꝏwadchanoopanneg. mat kuppaumꝏopanneg.

They did not keep me, They did not pay me,

3 Nꝏwadchanukꝏpanneg. 3 Nuppaumukꝏpanneg.  
plur. They did not keep thee, plur. They did not pay thee,  
 kꝏwadchanukꝏpanneg. kuppaumukꝏpanneg.  
 They did not keep him, They did not pay him,

mat ꝏwadchanꝏopoh. mat uppaumꝏopuh.

They did not keep us, They did not pay us,

nꝏwadchanukꝏunonup- nuppaumukoounonuppan­   
 panneg. neg.

They did not keep you, They did not pay you,  
 kꝏwadchanukꝏoopanneg, kuppaumukꝏóopanneg.  
 They did not keep them, They did not pay them,

mat ꝏwadchanꝏopoh. mat uppaumꝏopoh.

48 THE INDIAN GRAMMAR BEGUN.

[p. 48.]

The Suffix form animate Negative.

Imperative Mode.

Present tense. Present tense.

Let me not keep thee, Let me not pay thee,

1 Wadchanunꝏutti 1 Paumunutti.

sing. Let me not keep him, sing, Let me not pay him,

wadchanoonti. paumoonti.

Let me not keep you, Let me not pay you,

wadchanunonkqutti. paumunooutti.

Let me not keep them, Let me not pay them,

wadchanoonti. paumoonti.

Do thou not keep me, Do thou not pay me,

2 Wadchanohkon. 2 Paumehkon.

sing. Do thou not keep him, sing. Do thou not pay him,

wadchanuhkon. paumuhkon.

Do thou not keep us, Do thou not pay us,

wadchaneittuh. paumeittuh.  
 Do thou not keep them, Do thou not pay them,

wadchanuhkon. paumóhkon.

Let not him keep me, Let not him pay me,

3 Wadchanehkitch. 3 Paumehkitch.

sing. Let not him keep thee, sing. Let not him pay thee,

wadchanukꝏhkon. paumukꝏhkon.

Let not him keep him, Let not him pay him,

wadchanuhkitch. paumuhkitch.

Let not him keep us, Let not him pay us,

wadchanukꝏuttuh. paumukꝏuttuh.

Let not him keep you, Let not him pay you,

wadchanukꝏhteók. pailmukꝏhteók

Let not him keep them, Let not him pity them,

wadchanuhkitth. paumuhkitch,

THE INDIAN GRAMMAR BEGUN. 49

[ p. 49.]

Imperative Mode.

Present tense. Present tense.

Let not us keep thee, Let not us pay thee,

1 Wadchanunmuttuh. 1 Paumunꝏuttuh.

plur. Let not us keep him, plur. Let not us pay him,

wadchanóontuh. paumꝏntuh.

Let not us keep you, Let not us pay you,

wadchanunmuttuh. paumunꝏuttuh.

Let not us keip them, Let not us pay them,

wadchanoontuh. paumoontuh.

Do not ye keep me, Do not ye pay me,

2 Wadchanehteók. 2 Paumehteok.

plur. Do not ye keep him, plur. Do not ye pay him,

wadchanuhteók. paumuhteok.

Do not ye keep us, Do not ye pay us,

wadchanéinnean. pauméinnean

Do not ye keep them, Do not ye pay them,

wadchanuhteók. paumuhteok.

Let not them keep me, Let not them pay me,

3 Wadchanehettekitch. 3 Paumehettekitch.

plur. Let not them keep thee, plur. Let not them pay thee,

wadchanukꝏhkon. paumukꝏhkon.

Let not them keep him, Let not them pay him,

wadchanahettekitch. paumahettekitch.

Let not them keep us, Let not them pay us,

wadchanukꝏuttuh. paumukꝏuttuh.

Let not them keep you, Let not them pay you

wadchanukꝏhteok. paumukꝏhteok

Let not them keep them, Let not them pay them,

Wadchanahettekithch. paumahettekitch.

50 THE INDIAN GRAMMAR BEGUN

[p.50]

The Suffix form Animate Negative.

Optative Mode.

Present tense. Present tense.

I wish I keep not thee, I wish I do not pay thee,

1 Kꝏwaadchanunꝏun-toh, 1 Kuppapaumunꝏun-toh.

sing. I wish I keep not him, sing. I wish I do not pay him,

nꝏwaadchanoun-toh. nuppapaumoon-toh.

I wish I keep not you, I wish 1 do not pay you,   
 kꝏwaadchanunꝏuneau-toh nuppapaumounwuneau-toh.

I wish I keep not them, I wish I do not pay them,

nꝏwaadchanouneau-toh. nuppapaumouneau-toh.

I wish thou donot keep me, I wish thou do not pay me,

2 Kꝏwaadchanein-toh. 2 Kuppapauméin-toh.  
sing. I wish thou do not keep him sing. I wish thou do not pay him,  
 kꝏwaadchanoon-toh. Kuppapaumoon-toh.  
 I wish thou do not keep us, I wish thou do not pay us,  
 kꝏwaadchanein-toh. Kuppapauméinan-toh.  
 I wish thou do not keep them I wish thou do not pay them,  
 kꝏwaadchanouneau-toh. kuppapaumouneau-toh.  
   
 I wish he do not keep me I wish he do not pay me,

3 Nꝏwaadchanukwun-toh. 3 Nuppapaumukꝏun-toh.

sing. I wish he do not keep thee, sing. I wish he do not pay thee,

kꝏwaadchanukꝏun-toh. kuppapaumukꝏun-toh.

I wish he do not keep him, I wish he do not pay him,  
 ꝏwaadchanoon-toh. uppapaumoun-toh.

I wish he do not keep us, I wish he do not pay us,

nꝏwaadchanukꝏunan-toh. nuppapaumukꝏunan-toh.

I wish he do not keep you, I wish he do not pay you,  
 kꝏwaadchanukꝏuneau-toh kuppapaumukꝏuneau-toh.  
 I wish he do not keep them, I wish he do not pay them,

ꝏwaadchanoon-toh. uppapaumouneau-toh.

THE INDIAN GRAMMAR BEGUN. 51

[p. 51.]

Optative Mode.

Present tense. Present tense,

I wish we do not keep thee, I wish we do not pay thee,

1 Kꝏwaadchanunmunan-toh. 1 Kuppapaumunꝏon-toh.

plur. I wish we do not keep him, plur. I wish we do not pay him,  
 nꝏwaadchanounan-toh. nuppapaumoon-toh.

I wish we do not keep you, I wish we do not pay you,

kꝏwaadchanounan-toh. kuppapaumunꝏunan-toh.

I wish we do not keep them I wish we do not pay them,

nꝏwaadchanounan-toh. nuppapaumounan-toh.

I wish ye do not keep me, I wish ye do not pay me,

2 Kꝏwaadchaneinneau-toh. 2 Kuppapauméineau-toh.

plur. I wish ye do not keep him, plur. I wish ye do not pay him

kꝏwaadchanouneau-toh. kuppapaumooneau-toh.

I wish ye do not keep us, I wish ye do not pay us,

kꝏwaadchanéinnean-toh. kuppapauméinan-toh.

I wish ye do not keep them, I wish ye do not pay them,

kꝏwaadchanouueau-toh. kuppapaumooneau-toh.

I wish they do not keep me, I wish they do not pay me,

3 Nꝏwaadchanukꝏuneau­toh. 3 Nuppapaumukmuneau-toh.

plur. I wish they do not keep thee, plur. I wish they do not pay thee,  
 kꝏwaadchanukꝏuneau-toh kuppapaumukꝏuneau-toh.  
 I wish they do not keep him, I wish they do not pay him,

ꝏwaadchanouneau-toh. uppapaumouoeau-toh,

I wish they do not keep us, I wish they do not pay us,  
nꝏwaadchanukꝏunan-toh. nuppapaumukꝏunan-toh.

I wish they do not keep you, I wish they do not pay you,

kꝏwaadchaoukꝏuoeau-toh kuppapaumukꝏuneau-toh.  
 I wish they do not keep them, I wish they do not pay them,  
ꝏwaadchanouneau-toh. uppapaumouneau-toh,

52 THE INDIAN GRAMMAR BEGUN.

[p. 52]

Optative Mode.

Praeter tense. Praeter tense.

I wish I did not keep thee, I wish 1 did not pay thee,

1 Kꝏwaadchanunꝏunaz-toh. 1 Kuppapaumunꝏunaz-toh.

sing. I wish I did not keep him, sing. I wish I did not pay him,

nꝏwaadchanounaz-toh. nuppapaumounaz-toh.

I wish I did not keep you, I wish l did not pay you,

kꝏwaadchanunounaouz- kuppapaumunꝏunaouz-toh  
 toh.

I wish I did not keep them, I wish I did not pay them,

nꝏwaadchanounaouz-toh. nuppapaumounaouz-toh.

I wish thou didst not keep me, I wish thou didst not pay me,  
 2 Kꝏwaadchaneinaz-toh. 2 Kuppapaurnéinaz-toh.  
 sing. I wish thou didst keep him, sing. I wish thou didst not pay him,  
 kꝏwaadchanóunaz-toh. kuppapaumounaz-toh.  
 I wish thou didst not keep us, I wish thou didst not pay us,

kꝏwaadchaneinanonaz-toh kuppapauméinanonuz-toh.  
 I wish thou didst not keep them, I wish thou didst not pay them,

kꝏwaadchanounnaouz-toh. kuppapaumounaouz-toh.

I wish he did not keep me, I wish he' did not pay me,  
 3 Nꝏwaadchanukꝏunuz-toh. 3 Nuppapaumukꝏunaz-toh.  
 sing. I wish he did not keep thee, sing. I wish he did not pay thee,  
 kꝏwaadchanukꝏunaz-toh. kuppapaumukꝏunaz-toh.

I wish he did not keep him, I wish he did not pay him,

ꝏwaadchanounaz-toh. uppapaumóunaz-toh.

I wish he did not keep us, I wish he did not pay us,

nꝏwaadchanukrounanon- nuppapaurnukꝏuanonuz-  
 uz-toh. toh.

I wish he did not keep you, I wish he did not pay you,

kꝏwaadchanukꝏaunouz­ toh. kuppapaumukꝏunaouz-toh

I wish he did not keep them, I wish he did not pay them,

ꝏwaadchanòunaouz-toh. uppapaumounaz-toh.

THE INDAN GRAMMAR BEGUN. 53

[p. 53]

Optative Mode.

Praeter tense. Praeter tense.

I wish we did not keep thee, I wish we did not pay thee,

1 Kꝏwaadchanunrouuanon- 1 Kuppapaumunꝏunanonuz-  
 plur. uz-toh. plur. toh.

I wish we did not keep him, I wish we did not pay him, nꝏwaadchanounanouz-toh. nuppapaumounanonuz-toh.

I wish we did not keep you, I wish we did not pay you,

kꝏwaadchanrounaouz- kupapaumunꝏunaoaz-toh   
 toh.

I wish we did not keep them, I wish we did not pay them,

nꝏwaadchanrounaòuz-toh. nuppapaumôunaòaz-toh.

I wish ye did not keep me, I wish ye did not pay me,   
2 Kꝏwaadchanéinaòuz-toh. 2 Kupapauméinaoaz-toh.

plur. I wish ye did not keep him, plur. I wish ye did not pay him,

kꝏwaadchanónuaouz-toh. kuppapaumoonaoaz-toh.

I wish ye did not keep us, I wish ye did not pay us,

kꝏwaadchanounaouz-toh. kuppapaumoonaoaz-toh.

I wish ye did not keep them, I wish ye did not pay them,

I wish they did not keep me, I wish they did not pay me,

3 Nꝏwaadchanukrounaz-toh. 3 Nuppapaumukꝏunaooz-toh.

plur. I wish they did not keep thee, plur. I wish they did not pay  
 kꝏwaadchanukꝏunaz-toh. kuppapaumukꝏunaooz-toh   
 I wish they did not keep him, I wish they did not pay him

ꝏmwaadchanounaoaz-toh. uppapaumoon az-toh.  
 I wish they did not keep us, I wish they did not pay us,  
 nꝏwaadchanukꝏunanon- nuppapaumukꝏnnuanonaz­  
 az-toh. toh.

I wish they did not keep you, I wish they did not pay you,

kꝏwaadchanukꝏunaouz­ toh. kuppapaumukꝏunaoaz-toh

I wish they did not keep them, I wish they did not pay them,

ꝏrowaadchanounaoaz-toh. uppapaumounaoaz-toh.

54 THE INDIAN GRAMMAR BEGUN.

[P. 54]

The Suffix form Animate Negative.

Suppositive Mode.

Present tense. Present tense.

If 1 keep not thee, If 1 pay not thee,

1 Wadchanunꝏon. 1 Paumunꝏon

sing. If I keep not him, sing. If I pay not him,

wadchanoog. Paumoog

If I keep not you; If I pay not you,

wadchanunꝏog. Paumununꝏóg.

If 1 keep not them, If I pay not them,

wadchanoog. Paumoog.

If thou keep not me, If thou pay not ·me,

2 wadchaneean. 2 Paumeean.

sing. If thou keep not him, sing. If thou pay not him,

wadchanoadt. Paumoadt.  
 If thou keep not us, If thou pay not us,  
 wadchaneeog. Paumeeog.

If thou keep not them, If thou pay not them,

wadchanoadt. Paumoadt.

If he keep not me, If he pay not me,

3 Wadchaneegk. 3 Paumeegk.

sing. If he keep not thee, sing. If he pay not thee,

wadchanukꝏan. paumukꝏan.

If he keep not him, If he pay not him,

wadchanunk. paumunk.

If he keep not us, If he pay not us,

wadchanukꝏog. paumukꝏog,

If he keep not you, If he pay not you,

wadchanukꝏog. paumukꝏóg.

If he keep not them, If he pay not them,

wadchanunk. paumunk,

THE INDIAN GRAMMAR BEGUN. 55

[p. 55]

Suppositive Mode.

Present tense. Present tense.

If we keep not thee, If we pay not thee,

1 Wadchanunꝏog. 1 Paumunꝏog.

plur. If we keep not him, plur. If we pay not him,

wadchanoogkut. paumoogkut.  
 If we keep not you, If we pay not you,

wadchananunꝏog. paumunꝏóg.

If we keep not them, If we pay not them,  
 wadchanoogkut. paumoogkut.

If ye keep not me, If ye pay not me,

2 Wadchaneeóg, 2. Paumeeòg.

sing. If ye keep not him, plur. If ye pay not him,

wadchanoóg. paumunꝏóg,

If ye keep not us, If ye pay not us,

wadchaneeog. paumeeog.

If ye keep not them, If ye pay not them,

wadchanoóg. paumôg.

If they keep not me, If they pay not me,

3 Wadchanehetteg. 3 Paumchetteg.

plur. If they keep not thee, plur. If they pay not thee,

wadchanukꝏan. paumukꝏan,

If they keep not him, If they pay not him,

wadchanahetteg. paumahetteg.

If they keep not us, If they pay not us,

wadchanukꝏmog. paumukꝏog.

If they keep not you, If they pay not you,

wadchanukꝏóg. paumukꝏóg,

If they keep not them, If they pay not them,

wadchanahetteg. paumahetteg.

56 THE INDIAN GRAMMAR BEGUN.

[p. 56]

Suppositive Mode.

Praeter tense. Praeter tense.

If I did not keep thee, If I did not pay thee,

1 Wadchanunꝏos. 1 Paumunꝏos

sing. If I did not keep him, sing. If I did not pay him,

wadchanoogkus. paumoogkus.

If I did not keep you, If I did not pay you,

wadchanunꝏókus. paumunꝏógkus.

If I did not keep them, If I did not pay them,

wadchanoogkus. paumoogkus.

If thou didst not keep me, If thou didst not pay me,

2 Wadchaneeas. 2 Paumeeas.

sing. If thou didst not keep him, sing. If thou didst not pay him,

wadchanukꝏas. paumoas.

If thou didst not keep us, If thou didst not pay us,

wadchaneeogkus. paumeeogkus.

If thou didst not keep them, If thou didst not pay them,

wadchanoógkus. pauinoógkus.

If he did not keep me, If he did not pay me,

3 Wadchaneekus. 3 Paumeekus

sing. If he did not keep thee, sing. If he did not pay thee,

wadchanukꝏas. paumukꝏas.

If he did not keep him, If he did not pay him,

wadchanunkus. paumunkus.

If he did not keep us, If he did not pay us,

wadchanukꝏógkus. paumukꝏogkus.

If he did not keep you, If he did not pay you,

wadchanukogkus. paumukꝏógkus.

If he did not keep them, If he did not pay them,

wadchanunkus. paumunkus.

THE INDIAN GRAMMAR BEGUN. 57

[p. 57.]

Suppositive Mode.

Praeter tense. Praeter tense,

If we did not keep thee, If we did not pay thee,

1 Wadchanuncoogkus. 1 Paumunꝏogkus.

plur. If we did not keep him, plur. If we did not pay him,

wadchanoogkutus. paumoogkutus.

If we did not keep you, If we did not pay you,

wadchanunꝏógkus. paumunꝏógkus.

If we did not keep them, If we did not pay them,

wadchanoogkutus. paumoogkutus.

If ye did not keep me, If ye did not pay me,

2 Wadchaneeógkus. 2 Paumeeógkus.

plur. If ye did not keep him, plur. If ye did not pay him,

wadchanoógkus. paumoógkus.

If ye did not keep us, If ye did not pay us,

wadchaneeogkus. paumeeogkus.

If ye did not keep them, If ye did not pay them,

wadchanoógkus. paumoógkus.

If they did not keep me, If they did not pay me,

3 Wadchanehettegkis. 3 Paumehettegkis.

plur. If they did not keep thee, plur. If they did not pay thee,

wadchanukmas. paumukꝏas.

If they did not keep him, If they did not pay him,  
 wadchanunkus. paumunkus.  
 If they did not keep us, If they did not pay us,  
 wadchanukmogkus. paumukꝏogkus.

If they did not keep you, If they did not pay you,

wadchanukꝏógkus. paumukꝏògkus.

If they did not keep them, If they did not pay them,

wadchanahettegkis. paumahettegkis.

58 THE INDIAN GRAMMAR BEGUN,

[p. 58.]

The Indefinite Mode.

Present tense. Present tense.

Not to keep, Not to pay,

Wadchanounat. Paummuounat.

The third Person of the Suffix form Animate Negative

is found expressible in this Mode Indefinite: As

Not to keep me, Not to pay me,

3 Nꝏwadchanukꝏunat. 3 Nuppaumunkꝏunat.  
 sing. Not to keep thee, sing. Not to pay thee,  
 kꝏwadchanukꝏunat. kuppaumukꝏunat.

Not to keep him, Not to pay him,

ꝏwadchanounat. uppaumounat.

Not to keep us, Not to pay us,  
 nꝏwadchanukꝏunnanonut. nuppaumukꝏunnanonut.

Not to keep you, Not to pay you,

kꝏwadchanukꝏunnaout. kuppaumukꝏunnaout.

Not to keep them, Not to pay them,

ꝏrowadchanounat. uppaumounnaout.

So much for the Suffix form Animate Negative.

THE INDIAN GRAMMAR BEGUN. 59

[p. 59.]

The Suffix form Animate Causative is not universally   
applicable to this Verb; neither have I yet fully beat it   
out: onely in so me chief wayes of the use of it in   
Speech I shall here set down, leaving the rest for after­   
wards, if God will, and that I live to adde unto this be­   
ginning.

Affirmative. Negative .

I cause thee to keep me, I cause thee not to keep me,

Kꝏwadchanumwaheshnuh- Kꝏwadchanuwahuꝏhnuh.  
 1 hog. 1 hog.   
 I cause thee to keep him, I cause thee not to keep him,  
 kꝏwadchanumwahunun. kꝏwadchanumwahunꝏn.  
 I cause thee to keep them, I cause thee not to keep them,  
 kꝏwadchanumwahunununk. kꝏwadchanumwahunꝏ-  
 unuk.  
  
 Thou makest me keep him, Thou makest me not keep him,

Kꝏwadchanumwahen. Kꝏwadchanumwahéin.

2 Thou makest me keep them, 2 Thou makest me not keep them,

kꝏwadchanumwáheneunk, kꝏwadcbanumwaheinunk.

He maketh me keep him, He maketh me not keep him,

3 Nꝏwadchanumwábikqun- 3 Nꝏwadchanumwahikꝏun-

uh. uh.

He maketh me keep them, He maketh me not keep them,

Nah nꝏwadchanumwaheh. Ibid.

Imperative Mode.

Make me keep him, Make me not keep him,  
 Wadchanumwaheh n noh. wadcbanumwahehkon.  
 Make me keep them, Make me not keep them,

Nah wadchanumwaheh. Ibid.

Suppositive Mode.

If thou make me keep him, If thou make me not keep him,

Wadchanumwahean yeuoh Wadchanumwaheean.

60 THE INDIAN GRAMMAR BEGUN,

[p. 60.]

I WAS purposed to put in no more Paradigms of   
Verbs; but considering that all Languages (so farre as I   
know) and this also, do often make use of the Verb Sub­   
stantive Passive, and in the reason of Speech it is of   
frequent use: Considering also that it doth differ in its

formation from other Verbs, and that Verbals are often deri­   
ved out of this form, as Wadchanittuonk. Salvation, &c.  
 &c. I have therefore here put down an Example thereof

The Verb Substantive Passive.

Nꝏwadchanit, I am kept.

Indicative Mode.

Present tense. Present tense.

I am kept, We are kept,

Nꝏwadchanit. Nꝏwadchanitteamun,

sing. Thou art kept, plur. Ye are kept,

kꝏwadchanit. kꝏwadchanitteamwꝏ.

He is kept, They are kept,

wadchanau. wadchanoog.

Praeter tense. Praeter tense.

I was kept, We were kept,

Nꝏwadchanitteap. Nꝏwadchanitteamunónup.

sing. Thou wast kept, plur. Ye were kept,

kꝏwadchanitteap. kꝏwadchanitteamwóp.

He was kept, They were kept,

wadchanop. wadchanopanneg.

THE INDIAN GRAMMAR BEGUN. 61

[p. 61.]

Imperative Mode.

Let me be kept, Let us be kept,

Wadchanilteadti. Wadchanitteatuh.

sing. Be thou kept, sing. Be ye kept

wadchanilleash. wadchanitteak.

Let him be kept, Let them be kept,

wadchanaj. wadchanaj.

Optative Mode.

Present tense. Present tense.

I wish I be kept, I wish we be kept,

Nꝏwaadchaniltean-toh. Nꝏwaadchanitteanan-toh.

sing. I wish thou be kept, sing. I wish ye be kept,

kꝏwaadchanittean-toh. kꝏwaadchanitteaneau-toh.

I wish he be kept, I wish they be kept,

waadchanon-toh, waadchanoneau-toh.

Praeter tense. Praeter tense.

I wish I was kept, I wish we were kept,

Nꝏwaadchanitteanaz-toh. Nrowaadchanilleananonuz-

sing. sing. toh.

I wish thou wast kept, I wish ye were kept,

kꝏwaadchanitteanaz-toh. kꝏwaadchanilteanaouz-toh

I wish he was kept, I wish they were kept,

waadchanònaz-toh. waadchanonaouz-toh.

62 THE INDIAN GRAMMAR BEGUN.

[p. 62]

Suppositive Mode.

Present tense. Present tense.

When I am kept, When we are kept ,

Wadchanitteaon. Wadchanitteaog.

sing. When thou art kept, plur. When ye are kept,

wadchanitteaan. wadchanitteaóg.

When he is kept, When they are kept,

wadchanit nob, wadchanit nag,

The Praeter tense is formed by adding ( us or ás) unto   
the Present tense,

Indefinite Mode.

Wadchanittéinát, To be kept

The form Negative of the Verb Substantive Passive.

Indicative Mode.

Present tense. Present tense.

I am not kept, We are not kept,

Nꝏwadchanitteòh. Nꝏwadchanitteoumun.

sing. Thou art not kept plur. Ye are not kept,

kꝏwadchanitteòh. kꝏwadchanitteoumwꝏ

He is not kept, They are not kept,

Mat wadchanau. Mat wadchanoog.

Praeter tense. Praeter tense.

I was not kept, We were not kept, [up.

Nꝏwadchanitteohp. Nrowadchanitteoumunnon-

sing. Thou wast riot kept, plur. Ye were not kept,

kꝏwadchanitteohp. kꝏwadchanitteoumwop.

He was not kept, They were not kept,

Mat wadchanôuop, Mat wadchanoop,

THE INDIAN GRAMMAR BEGUN. 63

[p. 63.]

Imperative Mode of the form Negative Passive.

Be thou not kept, Be not ye kept,  
 Wadchanittuhkon. Wadchanittuhkꝏk.

sing. Let not him be kept, plur. Let not them be kept,  
 wadchittekitch. wadchanittekhettich.  
  
  
 Suppositive Mode Passive Negative.

Present tense. Present tense.

When I am not kept,

Wadchaneumuk. The Plural is formed by

When thou art not kept, adding (Mat) unto the

wadchaninromuk. form Affirmative.

When he is not kept,

wadchanómuk.

The Praeter tense is formed by adding [ us or ás] to

the Present tense.

The Indefinite Mode Passive Negative.

Wadchanóunat, Not to be kept.

64 THE INDIAN GRAMMAR BEGUN ,

[p. 64.]

A TABLE of the Grammar of the Suffix Verbs Aff­   
matical Addition after the word, are set down: As   
in the Indicative and Optative Modes; The Imperative   
by the Suffix. Also note that ( I him) and ( Thou   
the Affix; and (Do thou him) in the Imperative   
and what is prefixed or suffixed to the Radix is

Indicative Mode. Imperative Mode.

Present tense. Praeter tense

1 oush 1 unup 1 unutti

1 2 radic. 2 óp 2 onti

3 unumwꝏ 3 unumwop 3 un nkqutch

4 oog 4 opanneg 4 ont1

1 eh or ah 1 ip 1 eh

2 2 radic. 2 op 2 radic.

3 1mun 3 imunónup 3 innean

4 oog 4 p[ammeg 4 radic.

1 uk 1 ukup 1 itch

3 2 uk 2 ukup 2 ukqush

3 oh or uh 3 opoh 3 onch

4 ukqun 4 ukqunónup 4 ukqutteuh  
 5 ukkou 5 ukꝏwop 5 ukꝏk   
 6 oh or uh 6 opoh 6 onch  
  
 1 unumun 1 unumunónup 1 unuttuh  
 1 2 óun 2 óunónup 2 ontuh  
 3 unumun 3 unumunónup 3 unuttuh  
 4 óunónog 4 óunónuppanneg 4 ontuh

1 imwꝏ 1 imwop 1 egk or ig  
 2 2 au 2 auop 2 ók   
 3 imun 3 imunónup 3 innean  
 4 auoog 4 auopanneg 4 ók  
  
 1 ukquog 1 ukuppanneg 1 ukquttei or é-  
 3 2 ukquog 2 ukuppanneg 2 ukqush [Hettich  
 3 ouh 3 auopuh [neg 3 ahettich  
 4 ukqunonog 4 ukqunónuppan- 4 ukqutteuh  
 5 ukꝏoog 5 ukꝏópanneg 5 ukꝏk  
 6 ouh 6 auopoh 6 ahettich

THE INDIAN GRAMMAR BEGUN. 65

[p. 65.]  
firmative, wherein onely the Suffixes, viz. The Gram­   
for the Affix or Prefix, you may observe it is used onely   
and Suppositive Modes lay it by, and arc varied onely   
him) in the Indicative Mode, is the Radicall word with   
Mode is the Radicall word without any Affix or Suffix:   
Grammar.

Optative Mode. Suppositive Mode.

Present tense. Praeter tense Present tense. Praeter tense.

1 unon 1 unuaz 1 unon 1 unos  
 1 2 on 2 ónaz 2 og 2 ogkus  
 3 uneau 3 ununnaóuz 3 unog 3 unogkus  
 4 óneau 4 ónaóuz 4 og 4 ogkus  
  
 1 in 1 ineaz 1 ean 1 eas  
2 2 on 2 onsx 2 adt or at 2 as  
 3 unean 3 uneanónuz 3 eog 3 egkus  
 4 óneau 4 ónaóuz 4 adt or at 4 as  
  
 1 ukqun 1 ukqunaz 1 it 1 is  
 3 2 ukqun 2 ukqunaz 2 ukquean 2 ukqueas  
 3 on 3 onaz 3 ont 3 os  
 4 ukqunán 4 ukqunanonuz 4 ukqueog 4 ukqueogkus  
 5 ukquneau 5 ukqunaóuz 5 ukqueóg 5 ukqueógkus  
 6 on 6 onaouz 6 ont 6 os  
  
 1 unan 1 unanóunuz 1 unog 1 unogkus  
 2 ónan 2 ónanónuz 2 ogkut 2 ogkutus  
 3 unan 3 unanónuz 3 unog 3 unogkus  
 4 ónán 4 ónanonuz 4 ogkut 4 ogkutus  
  
 1 uneau 1 ineaóuz 1 eóg 1 eógkus  
 2 oneau 2 ónaóuz 2 óg 2 ógkus  
 3 unean 3 ineanonuz 3 eóg 3 eógkus  
 4 óneau 4 ónaouz 4 ò 4 ogkus  
  
 1 ukquneau 1 ukqunaouz 1 hettit 1 ehettis  
 2 ukquneau 2 ukquanaouz 2 ukquean 2 ukqueas  
 3 óneau 3 ónaouz 3 áhettit 3 ahettis  
 4 ukqunán 4 ukqunanonuz 4 ukqueog 4 ukqueogkus  
 5 ukquneau 5 ukqunaóuz 5 ukqueóg 5 ukqueòg  
 6 óneau 6 ónaóuz 6 ahettit 6 ahettis   
  
Onely remember that (toh) is to   
 be anuexed to every person  
 and variation in this .Mode.

66 THE INDIAN GRAMMAR BEGUN.

[p, 66 . ]

I HAVE now finished what I shall do at present. and in  
a word or two to satisfie the prudent Enquirer how I found   
out these new wayes of Grammar, which no other Learned   
Language (so fur .as I know) useth; I thus inform him:   
God first put into rny heart a compassion over their poor   
Souls, and a desire to teach them to know Christ, and to bring   
them into his kingdome. Then presently I found out ( by   
God's wise providence) a pregnant witted young man, who   
had been a Servant in an English house, who pretty well un-  
derstood his own Language, and hath a clear pronunciation:   
Him I made my Interpreter. By his help I translated the   
Commandments, the Lord's Prayer, and many Texts of   
Scripture: also I compiled both Exhortations and Prayers   
by his help. I diligently marked the difference of their   
Grammar from ours: When I found the way of them, I

would pursue a word, a noun, a verb, through all varia­   
tions I could think of and thus I came at it. We must   
not sit still and look for miracles; V p, and be doing, and  
the Lord will be with thee. Prayer and pains, through   
faith in Christ Jesus will do any thing. Nil tam deficile   
quod non-I do believe and hope that the Gospel shall   
be spread to all the ends of the Earth, and dark corners of  
the world by such a way, and that such Instruments as the   
Churches shall send forth for that end and purpose. Lord   
hasten those good days, and pour out that good Spirit upon   
thy people. Amen.

*FINIS*.

NOTE ANDOBSERVATIONS ON ELIOT'S INDIAN GRAMMAR ,   
 ADDRESSED TO JOHN PICKERING, Esq. By PETER S.

Du PONCEAU,\*

THE great and good man, whose work has given rise to   
the following observations, did not foresee, when he wrote his   
Indian Grammar, that it would be sought after and studied by   
the learned of all nations, as a powerful help towards the im­   
provement of a science not then in existence; I mean the   
Comparative Science of Languages, which of late has made such   
progress in our own country, as well as in Europe where our   
aboriginal idioms have become a subject of eager investiga­   
tion. The Augustine of New England had no object in view,   
but, that which he expresses in his title page-" the help of such   
as desired to learn the Indian language for the furtherance of   
the Gospel among the natives." But that worldly fame, which   
he did not seek, awaited him at the end of two centuries; and   
his works, though devoted to religion alone, have become im­   
portant sources of human learning.

Religion and Science, well understood, are handmaids to each   
other. In no instance is this truth more evident than in the   
branch of knowledge of which we are treating. For it is to the   
unwearied and truly apostolick labours of Christian missionaries,   
and of societies instituted for the propagation of the Gospel   
among distant nations, that we are indebted for the immense   
materials which we already possess on the subject of the vari­   
ous languages of the earth. The Roman Cong regation De  
propaganda fide t gave the first impulse, which the zeal of the  
other Christian denominations has, in later times, not only fol­   
lowed but improved upon. The numerous translations of the   
sacred volume, which have been made under the patronage of   
the British; Russian, and American Bible Societies, into langua-  
  
 \* These Remarks having been written at the suggestion of my learned   
friend, Mr. Pickering, I have thought it right to inscribe them to him as a just   
tribute of friendship and respect. P. S. D.

t Many Grammars, Dictionaries and Vocabularies of Asiatick, African and   
American languages, have been published under the direction of that Society,   
the only complete collection of which, perhaps, is in the Vatican or in their   
own library. As the science advances, they will no doubt be reprinted, as the   
present work is, for the benefit of the learned.

ii NOTES ON ELIOT'S INDIAN GRAMMAR.

ges, many of which were till then unknown, except by their   
names, have afforded ample means of comparison between   
those various idioms; the value of which is not yet so fully   
understood, as there can be no doubt it will be at a future day.   
The object of this science is the study of man through that   
noble faculty, which distinguishes him from the rest of the ani­   
mal creation; the faculty of" holding communication from soul   
to soul;" an earnest, as I might say, and a foretaste of the en­   
joyments of celestial life. It is a branch, and an important   
one, of the " history of the human mind ;" a subject, to the   
study of which the Lockes, the Mallebranches, the Reids, the   
Stewarts, the Wolfs, the Leibnitzs and other distinguished men,   
whose names it is needless to mention here, have devoted their   
lives. The ignorant, it is true, have said that " metaphysicks   
is vanity;" but the ignorant may jest as much as they will,   
they can never succeed in eradicating from the breast of im-  
mortal man

"This pleasing hope, this fond desire,   
 This longing after something unpossess'd,"

which so powerfully impels him to search into every thing that   
may throw light on his physical and moral existence.

"'Tis the Divinity that stirs within us"--

It makes us feel that our soul is immortal; and it is the agitation   
produced by this feeling, that makes us very naturally seek and   
love to dwell on the proofs of our glorious immortality.   
Hence the delight, which we take in the study of ourselves and   
of every thing that relates to us, and the efforts, which we

make to carry our knowledge as far as the Almighty has per­  
mitted it to extend. He, who created the desire, well  
knows how to set bounds to our foolish inquiries; but, limited   
as it is, the whole circle, by which our knowledge is bounded,   
is still open to our researches; and we are yet very far from   
having reached its utmost verge.

God has revealed himself to mankind in two ways; by his   
sacred writings, and by the works of nature, constantly open   
before us; and it is the privilege as well as the duty of man to  
study both to the advancement of his glory. Therefore while  
the divine labours to discover the truths, which are concealed or   
rather veiled under the mysterious language of the former, the   
philosopher, irresistibly impelled by a similar desire, will in­  
terrogate the latter; and, with due submission, will view and

NOTES ON ELIOT'S INDIAN GRAMMAR. iii

compare all that can be grasped by his understanding and by  
his senses. Who knows but that, as this world advances to­   
wards its inevitable end, it may have been decreed that the   
knowledge of man should go on increasing, until the blaze of   
eternal light should burst at once upon the whole race? But I   
find I have been involuntarily drawn into the regions of fancy;   
it is time to turn to the Jess fascinating topicks which are the   
subject of these notes.

Yet before I proceed to the Language of the Massachusetts

Indians, I may be permitted to shew what fruits have been de­   
rived from the pursuit of our science, since it has begun to be   
considered as an interesting object of study. What great ad­   
vantage may be derived from it in the end-whether it will ena-  
ble us to solve the problem of the origin of the population of   
this continent, facilitate the formation of an universal oral or   
written language, or lead to some other discovery not yet   
thought of, though not less important than those that have been   
ment10ned, is yet in the womb of futurity ; nevertheless it is   
certain, that the researches of modern philologists have brought   
to light many curious and interesting facts, of which our ances­   
tors were entirely ignorant, and by means of which the science   
has acquired certain fixed points, from whence we may proceed   
with greater ease to further and more particular investigations.   
 By the lahours of the illustrious Adelung, a census, as 1t were,   
has been taken of all the languages and dialects (that are known   
to us) existing on the surface of the earth. They have been all   
registered and enumerated, and it is now ascertained, as nearly   
as possible, that their aggregate numbers amount to 3064; of   
which Africa has 276, Europe 587, Asia 987, and America (the   
largest number of all) 1214, being more than \_Asia and Africa   
together, and nearly as many as the whole of the old continent,   
Africa excepted. It is true that in the interior, and, perhaps,   
even on the coast of the latter country, there are nations yet   
undiscovered, and whose languages, of course, are not known   
to us; and in the enumeration of American idioms it is easy to   
perceive, that the same tribes are sometimes registered more   
than once under different names; but when we consider, that   
there are also unknown Indian nations on our continent, we shall,   
by setting off these against those that are variously exhibited,   
have a tolerable approximation of their numbers and different   
idioms; and, upon the whole, this inquiry leads us to the almost   
certain conclusion, that all the languages and dialects of our   
globe, known and unknown, do not exceed the number of four   
thousand, but, on the contrary, the probability seems to be that

they do not reach it.

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It is ascertained, at least nothing has yet appeared to the con­   
trary, that the languages of our American Indians are rich in   
words and grammatical forms; that they are adequate to the ex­   
pression even of abstract ideas, and that they have a mode (dif­   
ferent from our own) by which they can easily combine their   
radical sounds with each other so as to frame new words, when­   
ever they stand in need of them. What is still more extraordi­   
nary, the model of those languages has been found to be the   
same from north to south, varieties being only observed in some   
of the details, which do not affect the similarity of the general   
system; while on the Eastern continent languages are found,   
which in their grammatical organization have no relation what­   
ever with each other. And yet our American idioms, except   
where they can be traced to a common stock, differ so much   
from each other in point of etymology, that no affinity whatever   
has been yet discovered between them. The philosopher, who   
considers this wonderful richness of forms in the languages of   
our Indians, will be apt to think, that it is the first stage of hu­   
man speech; that all languages have been thus complex in   
their origin, and have acquired simplicity in the progress of ci­   
vilization; but if he will only bestow a single look upon the   
oral language of the Chinese, he will find his system strongly   
shaken; for it cannot be civilization, that made this most imper­   
fect idiom what it is; and not a single vestige remains in it to   
shew that it was ever a complex or even a polysyllabick lan-   
guage. On the contrary, it is to be presumed, that if the Chinese   
were to adopt an alphabetical mode of writing in lieu of their   
hieroglyphicks, their oral speech would be found insufficient at   
least for written communications, and the nation would be com­   
pelled to adopt new words and new grammatical forms. For   
their written characters represent no sounds to the ear, but only   
ideas to the mind; the beauty of their poetry, as well as their   
prose, consists in the elegance of the associations ideas present-  
ed to the mind through th!! visual sense; and their communica­   
tions through the ear serve only for the more common and coars­   
er purposes of life. What affinity is there then between such a   
language and those of the Indians of America; and how can they   
be said to be derived from each other? This is an interesting

problem, the solution of which yet remains to be discovered.   
 It has been, moreover, ascertained that one nation at least on

the eastern continent of Asia, the *Sedentary Tschuktschi*, speak   
an American language; a dialect of that, which begins in Green-   
land, crosses the Amerii::an continent,(on both coasts of which it   
is found among the people called Eskimaux,) is spoken at Norton   
Sound, and the mouth of the Anadir, and from thence northward,  
  
 NOTES ON ELIOT'S INDIAN GRAMMAR. v

along the coast, to the peninsula called Tschutschkoi Noss, or the   
promontory of the Tschutschki. On the other hand, no nation   
has yet been discovered on this continent, that speaks an Asia­   
tick language. The grammatical forms of the languages of the   
Koriaks, Lamouts, Kamtchadales, and other nations of the east­   
ern coast of Asia, are not yet known to us; and while we are   
taking pains to investigate the languages of our own country,   
it is much to be wi5hed, that the learned men of the Russian   
empire would collect and communicate information respecting   
those of their Kamtchadale, Samoyed and Siberian tribes; so   
that a full comparison might be established between them and   
those of our Indians. '

It has been also ascertained, (and the discovery was first   
partially made by the great navigator Cook,) that from the pe­   
ninsula of Malacca in Asia to the Cocos Island. a hundred   
leagues from the coast of Tierra .Firm e, and through the various   
clusters of islands in the South Sea, and also in the Island of   
Madagascar, dialects of the same language (the Malay) are spo­   
ken; which, with other indications, has led an ingenious Ameri­   
can writer, Dr. McCulloh of Baltimore, to suppose that the   
South Sea was once a continent, and that America was peopled   
through that channel.\* This question deserves further inves­   
tigation; and the Malay, as well as its cognate languages, ought   
to be studied with that view. No traces of this language have   
been yet discovered .on the coast of the . American continent;   
but they may appear on further research.

I should exceed the bounds which I have prescribed to my­

self, if I were to take notice of all the interesting facts, which   
the comparative science of languages has brought to light. Nor   
is this the proper place to do it. My task is that of an annotator   
of the venerable Eliot's Grammar of the (Massachusetts) In­   
dian language; and my object is to commuuicate, in aid of this   
valuable work, some of the most material facts and observations   
which several careful perusals of its contents, with collateral   
studies, have disclosed and suggested to me. Among those stu­   
dies, I have not neglected that of his translation of the sacred   
writings, from which I have derived a greater insight into the   
nature, forms and construction of this curious language, than   
could be obtained from the Grammar alone; for this is by no   
means so full as it might have been, if the illustrious author, im­   
pelled by his zeal for the propagation of the Christian faith, had

• Researches on America, being an attempt to settle some points re1ative   
to the Aborigines of America, &c. By James H. McCullah, junr. M. D.   
Baltimore, Robinson, 1817. Octavo.

vi NOTES ON ELIOT'S INDIAN GRAMMAR.

not written it for immediate use, as introductory to the further   
instruction, which he was so well qualified to give to those who   
stood in need of it. I have had no other view in writing these   
notes than to facilitate the labours of my fellow students, and   
shall be happy, if my efforts shall prove successful, though but in   
an inconsiderable degree.

There can be no doubt, that this language is a dialect of that   
widely extended idiom which was spoken, with more or less   
variation, by the Souriquois and Micmacs in Nova Scotia, the   
Etchemins, who inhabited what is now the State of Maine, the   
Massachusetts, Narragansets and other various tribes of the Al­   
mouchiquois\* in New England, the Knisteneaux, and Algonkins   
or Chippeways in Canada, the Mohicans in New York, the   
Lenni Lenape, or Delawares, Nanticokes and other nations of  
the same stock in Pennsylvania and Maryland, and lastly, by  
the Powhatans in Virginia; beyond which, to the southward, their   
race has not been discovered, but extended itself westward, un­   
der various names, such as Kickapoos, Potawatamies, Miamis or   
Twightwees, &c. to the great river Mississippi; on the other side   
of which the Sioux or Naudowessie, and the language of the   
Pawnees, (or Panis,) branching into various dialects, appear to   
predominate. On this side, this rich idiom of the Wapanachki,   
or Men of the East, and the Iroquois with its kindred languages,   
the Huron or Wyandot, and others, enjoyed exclusive sway;   
while to the southward, towards Louisiana and Florida, a num­   
ber of idioms are found, which do not at all appear to be deriv­   
ed from each other, such as the Creek or Muskohgee, Chicka­   
saw and Choctaw, Uchee, (yet unknown, but said to have a   
character peculiar lo itself,) Atacapas, Chatimachas and others,   
among which no analogy is to be found by the comparison of   
their different vocabularies. The same phenomenon has been   
observed in the kingdom of Mexico; where several languages   
entirely different are crowded together on a small spot, while   
elsewhere, as in Peru, Chili and Paraguay, some one or two   
master idioms extend their dominion in various dialects, like our   
Wapanachki and Iroquois, to a very great distance.t These   
remarkable facts will not escape the attention of the philoso-

pher; but being foreign to my present subject, I have thought   
it sufficient merely to point them out to the observation of those   
who feel an interest in these disquisitions,

\* The French called the New Epgland Indians by the general name of

Almouchiquois or Armouchiquois, which name is to be seen in several of the

ancient maps.

t The Aztek or Mexican proper, Othomi, Tarascan, Huastecan, &c.

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I shall not waste time in proving, by the analogy of words,   
the strong affinity which exists between the Massachusetts and   
the Lenape, Algonkin and Mohican languages; of all which the   
former more or less partakes, not without a mixture of the Souri­   
quois, Etchemin and other Nova Scotia dialects; it is sufficient   
to quote what my venerable friend, Mr. Heckewelder, wrote to  
me on the 8th of April, 1819.\* "I once had," he s:i.ys, "Eliot's  
Bible here for examination, and well understanding the Mohican   
language, I soon worked myself into the Natick, so that I could   
not only understand the one half of it at least, but became   
quite familiar with the language. There are certain letters in   
the words which are changed, as I have already somewhere   
mentioned to you." This change of letters is noticed by Eliot   
himself in his Grammar, page 2, where he instances the word dog,   
called anum by the Massachusetts proper, alum by the Nip­   
muk, and arum, by the northern Indians. The Delawares say   
allum, the Algonkins alim, the Etchemins (Indians of Penobscot   
and St. John's) allomoos, and the Miamis lamah.t The changes   
of the consonants l, m, n, and r for each other are very frequent   
in the various dialects of American languages. Thus the Dela­   
wares of New Sweden called themselves Renni Renape, instead   
of Lenni Lenape, making use of the r where the others have the  
l. These variations are very necessary to be attended to in   
the comparative study of our aboriginal idioms; other instances   
of them will appear in the course of these notes.

Notwithstanding the strong affinity, which exists between the   
Massachusetts and these various languages of the Algonkin or   
Lenape class, is too clear and too easy of proof to be seriously   
controverted, yet it is certain that a superficial observer might   
with great plausibility deny it altogether. He would only have   
to compare the translation of the Lord's prayer into the Massa­   
chusetts, as given by Eliot in his Bible, Matthew vi; 9, and Luke  
xi. 2, with that of Heckewelder into the Delaware from Mat­   
thew, in the Histor. Transactions, vol. i. page 439, where he   
would not find two words in these two languages bearing the least   
affinity to each other, But this does not arise so much from the   
difference of the idioms, as from their richness, which afforded to   
the translators multitudes of words and modes of expressing the   
same ideas, from which to make a choice; and they happened

\* The numerous letters and other communications, which I have received   
from Mr. Heckewelder on the subject of the Indian languages, be consid­   
ered at a future day a, a most valuable and interesting collection. They are   
carefully preserved.

t See Barton'& New Views, Comparative Vocab. Verbo Dog.

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not to hit upon the same forms of expression. Thus Eliot trans­   
lates the words "Our father which art in heaven," by Nooshun Ke­   
sukqut, which literally means, "Our father who art in the starry   
place, among the great luminaries of the sky," from the Dela­   
ware Gischuch, the sun, which the Narragansets called Keesuck­   
quand, and adored it hy that name;\* whence Kesuck, or   
Keesuck, (or rather Keesukh with a guttural x at the end,) by   
which these nations designated what we call the sky or the heav­   
ens, and also the wn and the space of a day. This NroshunKesuk­   
qut might easily have been rendered in the Delaware by Nooch   
Gischuchink, "Our father heaven or sun in," (the preposition in   
Leing expressed in the Massachusetts by \he termination ut or   
qui, and in the Delaware by ink, as is usual in the Indian lan­   
guages;) but Zeisberger and H eckewelder preferred substituting   
for the word Nooch, which is that by which children address   
their natural father, the more elegant word Wetochemelenk; and   
turning to Mr. Heckewel<ler's Correspondence in the Histor.  
Transactions, p. 421, it will be found, that they had still a choice  
of other terms for the same word father; such is the wonderful   
richness of these barbarous languages. It may be remarked   
here, that even Eliot's own translations of the Lord's prayer, as   
given in Matthew and Luke, differ from each other more than the   
variations of the text require; as for instance, in the sentence   
"Give us this day (or day by day) our daily bread;" in Matthew   
this is translated by Nummeetsuongash asekesukokish t assamaiinean   
yeuyeu lcesukod, which literally means" Our victuals of every day   
give ns this this (for energy's sake) <lay on, or sun on." And in   
Luke xi. 2, he translates it thus: Assamaiinnean kokokesulwdae   
nutasesesukokke't petukqunneg, by which the text is literally ren­   
dered, in the same order of words: "Give us day by day our   
daily bread." These observations J have thought it necessary   
to make, with the expectation that they may be useful to the   
student, in his comparative views of the Indian languages.

I ought to observe here also, that the language of Eliot's Gram-   
mar may, possibly, not be exactly the same with that of his trans-

\* See Roger William,' Key, Chap. xii. in 3 Mass. Hist. Col. p. 217.

t Daily or every day, every sun; from kesuk, sun, as above mentioned.

+ I am inclined to believe, that there is here an errour of the press, and that   
this word should have been printed nuttasekesukokke, from kesuk, day or sun ,   
and the t should have been duplicated for the·sake of the affixed pronoun n,

so as to read nut-ta or n'ta, and not nu-ta, &c.

[Mr. Du Ponceau's conjecture is well founded. He uses the edition   
of 1680, which, although it is the revised one, is evidently incorrect in this in-   
stance. The edition of 1661 has the word as Mr. Du Ponceau here supposes   
it should br--nutasekesukokke.)

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lation of the Bible. There are some differences in the words, as   
well as in the forms of speech, which it is indispensable that the   
student should be aware of. For instance; in his Grammar, page   
14, he gives the word nequt, (from the Delaware n'gutti,) ta ex­   
press the numeral one, whereas in his Bible he more commonly   
makes use of pasuk, from the Algonkin pegik and Chippeway   
pashilc. Thus he says pasuk cherub, '' one cherub." 2 Chron,

iii. 11, Pa.sv.k ox, lamb, ram. Numb. xxviii. 27, 28, 29. "Pa­

sukqunnuro weyausro," om flesh, Gen, ii. 24. And so in other   
places. As I proceed in my observations upon his Grammar, I   
shall also shew some differences in the forms, Yet the two lan­   
guages (if in fact he did employ more than cine dialect) appear   
to be substantially the same.

This translation of the Bible by our venerable Eliot is a rich   
and valuable mine of Indian philology. A complete grammar   
and dictionary might, with labour and perseverance, be extract­   
ed from it; for there is hardly a mode or figure of speech, which   
is not to be found somewhere in the sacred writings. It has been   
of great use to me in the investigation of the character and struc­   
ture of the American languages, and I hope to derive still further   
benefit from it. Every copy of it, that is yet extant, ought   
to be preserved with the greatest care, as it is hardly to be   
hoped that it will ever be entirely reprinted.

It is not, however, every attempt at translation into the In­   
dian languages, that ought to be trusted to by the student, In­   
deed, it is but too true, that even simple vocabularies, when not   
made by persons, who have resided long among the Indians or   
who are extremely careful and judicious, are ip general mis­   
erably deficient. Such is that of the language of the Delawares   
of New Sweden, published by Campanius Holm at Stockholm in  
1696, with Luther's Catechism in Swedish and Indian; both of  
which (the vocabulary and the translation) are exceedingly faul­   
ty, and betray the grossest ignorance of the language. Mr.   
Heckewelder is of opinion, that the writer knew but little of it   
himself, and that he compiled his work with the aid of Indian   
traders, by whom he was constantly led into errour. Some of   
his mistakes are truly ludicrous. He translates the words   
"Gracious God" by Sweet Manitto; but the word vinckan,   
(it should be wingan,) by which he attempts to express sweet,   
is one, which, in the Delaware language, is only applied to eata­   
bles; so that the sense, which he conveys to an Indian, is that of   
0 sweet tasted .111anitto ! Yet no language is richer in suitable ap­   
pellations for the Deity. In the same manner, when he means   
to express the verb " to love" in a divine sense, he uses the   
word tahottamen, applicable only to the liking, which men have

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for perishable things, when he had eholan, from the substantive   
ahollowagan, (love,) which it is most probable he was unac­   
quainted with. These observations were communicated to me   
by Mr. Heckewelder, with many others of the same kind; which,   
while they prove the ignorance of the writer of that book, af­   
ford additional evidence of the astonishing richness of our   
Indian languages, and of the multitude of words, by means of   
which they can discriminate between the most delicate shades   
of the same thought. The verb to love is still differently,   
but not improperly, expressed by our Eliot: "Womonrok kum­   
matwommóg," love one another. Matt. v. 44. This word is deri­   
ved from wunnege1i, good; Delaware wuliechen, it is good or well   
done. Kah kusseh mo ahche wunnegen, "And behold it was very   
good," Gen. i. 31. From the same root is the word wunanum,   
bless; Wunanum Jehovah, "Bless the Lord." Ps. ciii. 1. There   
appears to be no end to this rich variety.

I cannot help observing here, that the same richness, not on­   
ly in terms applicable to physical subjects, but in moral and   
metaphysical terms, is to be found in the southern as well as in   
the northern languages, Thus in the Huastecan idiom (New   
Spain) we have

Canezomtaba, love, in a general sense.

Canezal, to love (in this sense.)

Lehnaxtalah, love with desire (amor deseando,)   
 Lehnal, to love, in this sense (apetecer.)   
 Cacnaxtabal, love with courtship (amor cortesario.)   
 Cacnal, to love, in this sense (cortejarr.)

Cacnax, a lover, in this sense (cortejo.)  
 ZENTENO'S GRAMMAR, p. 51.

But it is time that I should have done with these general   
observations. I shall proceed now to remarll: more directly on   
the contents of the Grammar, which is the immediate subject   
of these notes.

I. Alphabet

(Gram. p. 1.) \*

IT is much to be regretted, that the learned have not yet   
agreed upon some mode of communicating to the ear, through   
the eye, an uniform impression of the effects of the various   
sounds produced by the human organs of speech. The only

\* The reader will observe, that this and the other references to the Gram­  
mar are made to the original paging of that work, which is preserved in the  
margin of the present edition.

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way to obtain this desirable end, is for some person endowed   
with correct judgment and a nice, discriminating ear, to propose   
an alphabet, or table of signs, which, after a time, cannot fail   
(with perhaps some slight variations) to be generally adopted.   
My learned friend, Mr. Pickering, of Salem, in an excellent   
Essay, lately published in the fourth volume of the Memoirs of   
the American Academy of Arts and Sciences, has broken the ice   
and proposed an alphabet for our own Indian languages, which   
has the merit of great simplicity. It is understood, that its   
principles are to be followed in the publication of several   
vocabularies, that are to be inserted in the Journal of the late   
Expedition to the "Westward under the command of Major   
Long, which is shortly to be put to the press by Mr. Nuttall;   
and there is no doubt that his example will be followed by   
others, particularly by missionaries, to whom the Essay has   
been transmitted by the missionary societies. If, as there   
is great reason to expect, Mr. Pickering's orthography gets into   
general use among us, America will have had the honour of   
taking the lead in procuring an important auxiliary to philolo­   
gical science.

It is universally admitted, that the alphabets of the principal   
European nations, which have been hitherto used to represent   
the sounds of our Indian, languages, are inadequate to the pur­   
pose. The English is anomalous, and its powers not sufficient­   
ly determined. Its system of vowels is particularly defective.   
The French partakes of the same defects, though in a less de­   
gree; and in other respects is too often apt to mislead, because   
its consonants are generally unarticulated at the end of words.   
The German is more perfect than either; but German ears do   
not sufficiently discriminate between the hard and soft conso­   
nants, such as b and p, g hard and le, and d and t, by which   
considerable confusion is introduced. It will be recollected,   
that in Zeisberger's Vocabulary of the Delaware, the letter g   
is frequently used as homophonous with le, because, it is said, the   
printer had not a sufficient number of types to furnish the lat­   
ter character as often as it was wanted. Notwithstanding this   
defect, however, it must be acknowledged that a better idea of   
the sounds of the Indian languages is given by means of the   
German alphabet than of any other.

Our author has, of course, made use of the English letters to   
express the sounds of the Massachusetts language; in cons e­   
quence of which, it is sometimes difficult to recognize even the   
same words differently spelt by Zeisberger in the Delaware.   
Thus the latter writes n'dee, (my heart,) which is to be pro­   
nounced as if spelt n'day, according to the powers of the

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English alphabet. Eliot, on the contrary, writes it nuttah. This   
makes it appear a different word, in which we scarcely per­   
ceive an analogy with the former. By the first syllable, nut,   
he means to express the sounds, which the German represents   
by n'd, (perhaps n't, for the reason above suggested,) the short   
u standing; for the interval, or sheva, between the two conso­   
nants ; which Zeisberger more elegantly represents by an apos­   
trophe. The last syllable, tah, is the German dee or tee, (English   
day or tay,) the a being pronounced acute, as in grace, face. If   
our author had selected the diphthong ay to express this sound,   
and reserved the a to represent its broad pronunciation in far,   
car, the student would have been much better able to perceive   
the analogy between the Massachusetts and its cognate idioms.   
But that was not his object; and it was enough for him that   
the mode of spelling, which he adopted, was sufficient for his   
purpose. Had he taken the other course, n'dee and n'tay   
would have been immediately recognized to be the same word;   
while n'dee and nuttah hardly shew any resemblance. It   
ought to be observed, that, although our venerable grammarian,   
in his alphabet, ascribes the acute pronunciation to the letter a,   
(except when it takes its short sound before a consonant,) and   
generally expresses the broad sound of that letter by au, yet   
there are many words, in which it has the. open sound, espe­   
cially when followed by h: But this can only be discovered   
by comparison with other languages, derived from the same   
stock.

The whistled W, of which he takes no notice, but which it is   
evident exists in the Jl'lassac husetts, as well as in the other Wa­   
panachki idioms, he repr esents sometimes by w and sometimes   
also by short 1.1, as in uppaumauopoh, " they did pay him," for   
w'paumauopoh. This is placed beyond a doubt by the circum­   
stance of the personal pronouns affixed to the verbs; n' for the   
first person, k' for the second, and w' for the third; being the   
same in the Delaware and Massachusetts languages. Before a   
vowel, he employs the w, as in wantamooh, "he is not wise;"   
and sometimes prefixes the ro, as in "ꝏwadchanumꝏun," he   
does not keep it. This ꝏ, placed before the w, was probably   
meant to express the peculiarity of the whistled sound, by which   
he seems to have· been not a little embarrassed. I believe he   
once meant lo have represented this sound by vf, to which he   
ascribes a peculiar pronunciation, different from that of v in   
save, have. (See his alphabet, and his observations on the v   
consonant in his Grammar, page 2.) But he does not seem to   
have kept to his purpose; for I do not find the vf employed   
elsewhere, either in his Grammar or in his translation of the

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Bible and New Testament, but always either the w, the ꝏw

or the short u when followed by a consonant.

It is remarkable, that our author appropriates no character,   
or combination of characters, to express the guttural sound of   
the Greek x;, which is very frequent in these languages. This   
is a defect very common to Englishmen, who attempt to express   
Indian sounds by the letters of their alphabet. This sound, being   
entirely wanting in our language, is very often neglected and   
not at all noticed. In some vocabularies it is expressed by   
gh; but as these letters arc always united in proper English   
words, it is difficult to know when they are to be pronounced,   
or are merely used to lengthen the sound of the preceding   
vowel or diphthong.

The letter q is often employed by our author, without any   
other apparent' power than that of k, as in "tꝏhkequn," heavy,

1 Samuel, iv. 18; but he also uses it more properly as in   
English before ua and uo, as in wuskesukquash, "his eyes," and   
in squontamut, "the gate." Ibid. 15, 18.

Upon the whole, this alphabet, though not so perfect as it   
might be in the eyes of the scholar, appears, nevertheless, to   
have fully answered the pious purpose of the excellent author;   
for he tells us in his Grammar, page 4, that the Indians, by   
means of it, "soon apprehended and understood this Epitome   
of the Art of Spelling, and (by its means) COULD SOON LEARN TO   
READ."

II. Noun Substantive.

(Gram. p. 8.)

OUR author gives but little information on this subject; per­   
haps there is but little to be given. The genders, as in the   
Delaware, are not masculine and feminine, but animate and   
inanimate. Trees, plants, and grasses arc in the class of inani­   
mates; which is different from the Delaware, for in that they   
are classed as animates, except annual plants and grasses.   
1 Hist. Trans. p. 367,368.

Substantives are not varied by" Cases, Cadencies and End­   
ings," except animates, when governed by a verb transitive, when   
they end in oh, uh, or ah. The genders are also distinguished by   
a difference of termination, but merely for the designation of the   
plural number. This termination is og in the animate, and ash   
in the inanimate form. In the Delaware, the animate has ak,   
and the inanimate all or wall, In the Narraganset, the plural

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endings are ock, og, auock, for the animate, and ash, anash for   
the inanimate. Mithrid. vol. iii. part iii. page 381.

We are not a little surprised, however, after the positive   
statement of our author, that substantives are not distinguished   
by cases, (except as above mentioned,) to find different termi­   
nations of the same word, in various parts of his translation of   
the Bible, of which he makes no mention and gives no expla­   
nation in his Grammar: Wuttaunoh Zion, "Daughter of Zion."   
Lament. ii. 8. Woi Jerusalemme wullaunin, "0 daughter of   
Jerusalem." Woi penomp Zione wullaunin, "0 virgin daughter

of Zion." Ibid. 13. Woi kenaau Jerusaleme wullaimeunk, "0 ye   
daughters of Jerusalem." Solom. Song, ii. 7. Kah ompetak   
wuttaneu, "And she bare a daughter. " Gen. xxx. 21.

The first of these terminations is correct; nullanoh, kullanoh,   
wuttanoh, "my, thy, his daughter," are the proper nominatives of   
this word; and its being used in the genitive in the passage   
cited (the wall of the daughter of Zion) does not militate   
against the rule laid down ; but the termination in in the voca­   
tive singular, and unk in the vocative plural, cannot he account­   
ed for, any more than eu in the accusative governed by an ac­   
tive verb. The proper plural ending of this word is the ani­   
mate form og, which our author frequ ently employs. Qushkeh   
wonk nuttaunog, "Turn again, my daughters," Ruth, i. 12,   
I am at a loss how to explain these variations, otherwise than   
by the conjecture offered before, that our author might have   
had recourse to different Indian dialects in translating the sa­   
cred writings. The Delaware has a vocative case, which   
generally ends in an: Wo Kitanittowian ! O God; Wo Nihilla-  
lan, 0 Lord, &c. Zeisberger's MS. Grammar.

III. The Article.

IT is remarkable, that this language appears to possess   
a definite article, although no mention is made of it in this   
Grammar. This article is mo, contracted from monko, and   
properly signifies it. Kah MONKO nnih; "And IT (was) so,"   
Gen. i, 7, 9, 11, 24, 30. Onk Mo nnih, " And IT (was) so."   
Ibid. 15. Kah kusseh MO ahche wunnegen, "And behold IT   
(was) very good." Ibid. 31.

This pronoun, when used as an article, is still -furth er con­   
tracted into m, which, when followed by a consonant, Eliot   
connects with it by the English short u, according to his meth­   
od, and sometimes by short e. Thus he writes metah, "the   
heart," which should be pronounced m'tah. It is evident, that

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them stands here for an article, because the personal affixes   
my, thy, his, are n, k, and w; nuttah or n'tah, "my heart,"   
kuttah or k'tah, "thy heart," wuttah or w'tah, "his or her heart,"   
and not n'mettah, k'mettah, w'mettah. In the translation of the   
Bible, this article frequently appears. Kesteah pakke METAH,   
"Create in me a clean heart." Psalm li. 10. Pohqui kah tan-   
nogki METAH, "A broken and contrite heart." Ibid. 17. Sever­   
al words are also found in his Grammar, in which this article   
is prefixed, though not noticed as such. Mukquoshim, (m'quosh­   
im,) a wolf, muhhog, (m'hog,) the body, &c. When the perso­   
nal form is employed, the m is left out, and the pronominal   
affix substituted: Yeu nuhhog, "This is my body." Matt.   
xxvi.36;

This article exists in several of the Indian languages, as in   
the Othomi, where it is expressed by na: Na hay, the earth, na   
metze, the ice, na qhi, the blood, &c.--(See Molina.) It appears   
also in the Algonkin and its cognate idioms: Mittick, meeteek,   
(Algonk. an Chippew.) a tree; Delaware, hittuck, and I   
think also m'hittuck; Mahican, metooque; Shawanese, meticqueh;   
all which appear to be the same word.--Barton's New Views,  
 verbo wood. So also the Mahican, mooquaumeh, ice, (Bar­   
ton;) Shawanese, m'quama, (Johnston;) Potowatameh, muequam,   
(Barton;) Delaware, m'hoclcquammi, ( Heckewelder,) and   
moseet, which, in the language of the Indians of Penobscot and   
St: John's, means the foot, ( Barton,) and is clearly the   
Delaware n'seet, k'seet, w'seet, (my, thy, his foot,) which Mr.   
Heckewelder writes n' sit, &c., but observes that the i is long.\*

\* Since writing the above notes, I have received an answer to a letter,   
which I addressed to Mr. Heckewelder on the subject of the definite article, a   
part of speech, which had not been noticed by grammarians in the Indian   
languages; and 1 have now the satisfaction to find, that the opinions above   
expressed were well founded. The letter also corroborates some of my ety ­  
mological statements; and, as it is short, I have thought it best to insert it en­   
tire:

"Bethlehem, 23d August, 1821

"MY DEAR FRIEND,

"I HAVE this moment received your favour of the 21st, and having time left   
sufficient to answer thereto, before the closing of the mail, I comply with your   
request. The article "mo" for a or the, which you discovered to be prefixed   
to substantive s in the language of the Naticks, is the same in the language of   
the Lenape. We frequently leave the letter m out, in writing, as the word   
is well understood without it, and because a reader, not acquainted with the   
language, might pronounce it too harsh, as em, or emdee, for the heart.   
So it is with other words also, as for instance, in those you quote. The Lena­   
per say, m'hittuk, the tree, or a tree. The Minsi say, michtuk, a tree; also

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IV. Adjectives

(Gram. p. 13.)

ADJECTIVES are seldom use d singly in the Indian languages,   
because they are easily compounded with the verb and other   
parts of speech; with the verb as in the Latin sapio, frigeo, &c.   
and with the substantive in a variety of ways, which will be   
best explained by examples. I lately sent to Mr. Hecke­   
welder the Empress Catharine's Vocabulary, in the German   
language, requesting him to fill it up with the same words in   
the Delaware. He very kindly complied with my request,   
but left some blanks in the Indian pare, for which he referred   
me to notes, (also written in German,) which accompanied   
it. Among the words thus left blank, were the adjectives   
OLD and YOUNG, which he said he could not express by terms   
sufficiently general. The notes on these two words have ap­   
peared to me so interesting, and so well calculated to shew the   
peculiar construction of the Indian languages, that I have   
thought the reader would not be displeased to have a transla­   
tion of them. I shall, therefore, fill up the present article   
with the valuable information which they contain.

" Notes on the word OL-D,

"On this I have to observe, that there are many words which   
it is difficult, and some even impossible to render by terms,   
which convey precisely the same general idea; the Indians be­   
ing so very nice in their discriminations, and having words   
adapted to every shade which they wish to distinguish. They  
are particularly attentive to distinguishing between what is ani­  
mate and what is inanimate. Sometimes, also, there are words  
which have a double meaning. I will give some examples.

m'tachan, wood; the Minsi say, Machtachan; yet both hittuk and tachan

answer the same purpose,

"With regard to the latter part of your letter, I can only repeat what I have   
in former letters already noticed, viz. that in the Mahicani and other eastern   
idioms, (the Natick, &c.) the changing of certain letters in words, and the   
dropping here and there a letter at the end of a word, from that of the mother   
tongue, (the Lenape,) causes a difference in the 1vritin,g and speaking, but   
not in understanding the same, by any person who can speak, or understand   
the Lenape. Examples: The Lenape say, n'dellan, the Mahicani n'tennan,   
changing the letter l into the letter n. The mail being about to close, I con­   
clude in haste. I shall writ e to you further very soon.

JOHN HECKEWELDER."

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"The word old is employed by us in the most general   
sense. We say in our languages, an old man, an old   
horse, an old dog, an old house, an old basket, &c. The   
Indians, on the contrary, vary their expressions, when   
speaking of a thing that has life and of one that has not; for   
the latter, instead of the word old, they use terms which   
convey the idea, that the thing has lasted long, that it has been   
used, worn out, &c. Of all which take the following examples:

1. Kikey, old, advanced in years (applied to things animate.)

2. Chowioy, or chowiyey, old by use, wearing, &c.

"Note. The first syllable in the word kikey, compounded   
with other syllables, conveys the idea of parents, (Lat. majores;   
Germ. eltern,) and in brutes is expressive of the stock or race,   
from which they proceed:

"Compounds.

Kikey, or kikeyin, (i long,) to be old, advanced in years.

Kiktyitschik, old, elderly people.

Kikeyilenno, an old man, advanced in years.

Kikeyóchqueu, an old, elderly woman.   
 Kikechum, the old one of the brute kind.   
 Kikehelleu, the old ones of the feathered tribe.

"There are also suffixes, denoting the age of animated beings1 which are worthy of remark; as

Mihillusis, an old man, (Germ. ein alter Greis; Fr. un vieillard,   
 un barbon.)

Chauchschisis, an old woman, (Germ. altes mutterchen; Fr,

vieille bonne femme.)

Mihilluschum, an old male quadruped.   
 Chauchschachum, an old female quadruped.

"The general words for things inanimate are,

Chowiey, or chowiyey, (Minsi, m'chowiey,) old.   
 Chowigawan, an old house, (from wikwam, or wigwam.)   
 Chohagihacan, an old field, (from hacki, earth or land.)   
 Choutaeney, an old town, (from utaeney, or uteney, a town.)

Chowaxen, old shoes, (from maxen, mockasons, or shoes.)

Chowasquall, old grass, (from maskik, grass.)   
 Chowiey schakhócqui, old coat, old garment,

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"There are other words, which denote a thing being old from

use or wearing; as

Metchihilleu, old; worn out, (as an edged tool.)

Pigihilleu, torn by long use or wearing.

Lógihilleu, fallen to pieces, &c.

"Notes on the word YOUNG,

"It is here again difficult to find an adequate general term,   
as the Indians are always fond of discriminating, and using   
words peculiarly applicable to the thing spoken of. As we say   
'a new born child or infant,' instead of 'a young child,'

so in Delaware, the word wuski, which signifies new, is em-  
ployed to convey the idea of youth; and they compound it in   
the following manner:

Wuski, new, young, (Minsi, wuskiey.)

Wasken, wesgink, the new.

Wuskilenno, a young man.

Wuskóchgueu, or wuskiechqueu, a young woman,

Wuskelenapewak, young people.   
 Wuskchum, a young quadruped.   
 Wuskigawan, a new house.

Wuskihagihacan, a new field.

Wuskutaeney, a new town.

Wuskhaxen, new shoes.

Wuskiguall, new grass.

Wuskachpoan, new bread, (achpoan, bread.)

Wuskitamen, to renew something, &c.

"Although the syllable wusk, prefixed to words, serves   
both to denote young and new, yet the Indians have, besides,   
a variety of other words for distinguishing the young among   
animals. For instance; their general term for 'the young,'   
the immediate offspring, is nitschan, (w'nitschanall, his or her  
young or offspring, who have been brought alive and suckled,)   
and this applies to man, and beasts of the genus Mammalia;   
but when they speak of the feathered kind, or when the   
young is produced from the egg by hatching, they say, anin­   
schihilleu; plural, aninschihilleisak; barely implying that the   
animals are young feathered creatures. See Zeisberger's Del-  
aware Spelling Book, p, 100."

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V. Pronouns.

(Gram. p. 7.)

THE personal pronouns in the Massachusetts, as in the Dela­   
ware language, are divided into separable and inseparable;   
and their etymology may be clearly traced to the same   
source. They are in the two languages as follows:

MASSACHUSETTS, DELAWARE

I, Neen. Ni.

Thou, Ken. Ki.

He or she, Noh or nagum. Nacama, or neka.

We, Neenawun, or kenawun. Niluna, or kiluna.

Ye, Kenaau. Kiluwa.

They, Nahoh, or nagoh. Necamawa.

The inseparable pronouns, personal and possessive, are the  
same in both languages; n representing the first person, k the   
second, and w, o, or ꝏ, (as euphony may require,) the third,   
both in th e singular and plural numbers.

The particular plural of the Delawares, or the American   
plural, as Mr. Pickering very properly calls it, has excited   
much attention among philologists. Our author makes no   
mention of this distinction; yet there is great reason to believe,   
that it exists in the Massachusetts idiom. In the Delaware, the   
particular plural, though not mentioned in Mr. Zeisberger's   
Grammar, is expressed by niluna, which means we, some of us,   
with relation to a particular number of persons. It is to be   
observed, that it begins with the letter n, indicative of the first   
person; which, being repeated in the last syllbable na, seems   
as if it meant to say, we, we; that is, we, particularly   
speaking, but not all; whereas the general plural, kiluna,   
(we, all of us,) begins with the pronominal affix of the second per­   
son, as if to say, we and you, or we you and all. The same dif­   
ference is found in the Massachusetts, where we is expressed in   
two modes, neenawun and kenawun; th one in the same man­   
ner beginning with the affix of the first person, afterwards re­   
peated, and the other with that of the second person; from   
whence, and the great affinity of the two languages, I strongly   
conjecture, that NEENAWUN means the particular, and KENAWUN   
the general plural. This might, I dare say, he ascertained by   
searching for examples in our author's translation of the Bi­   
ble; but these notes having been called for sooner than I ex-

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pected, I have not time at present for the investigation. If the   
rules of analogy are not deceptive, it will be found, I believe,   
that I am right in my conjecture.

Our author does not speak of a dual number; nor is it   
probable there is any, other than the particular plural.

The question whether all the Indian languages have the   
particular plural, or some of them the dual in. lieu of it, is an   
interesting one. I at first inclined to the form er opinion; but   
recent inquiries make the latter seem the most probable. In one   
of them, at least, (the Cherokee,) it appears that there is a dual   
number. Mr. Pickering, in consequence of the general remarks   
on this subject, in the Transactions of the Historical and Literary   
Committee, was led to conjecture, that what had been called the   
dual in the Cherokee, was in fact only the particular or limited   
plural, which is common to other Indian dialects. But he has   
since inform ed me, that upon conversing on this point with an   
intelligent young man of that nation, (who is perfectly familiar   
with our own language,) he has ascertained that this opinion   
was unfounded, and that the Cherokee language has a proper   
dual number, like the languages of antiquity. There are varie­   
ties in the polysynthetick forms of the Indian languages, which   
do not, however, affect their general character. Absolute uni­   
formity is not to be found in any of the works of nature; and   
there is no reason why languages should be excepted from this   
universal rule.

The interrogative pronoun, as our author denominates it,   
howan, plural howanig (who,) is also found in the Lenni Lena­   
pe. Zeisberger and Heckewelder spell it auwen, which, ac­   
cording to the German pronunciation, gives the same sound,   
except the h at the beginning. This pronoun, in the Dela­   
ware, is formed into a verb in the following curious manner,   
which I extract from Zeisberger's MS. Grammar:

From AUWEN, who   
Singular. Ewenikia, who I am.

Ewenikian, who thou art.

Ewenikit, who he is.

Plural. Ewenikiyenk, who we are.   
 Ewenikiyek, who you are.   
 Ewenikichtit, who they are.

It is worthy of remark, that this nation, whose language   
(as I shall hereafter have occasion to observe) wants the sub­   
stantive verb, I am, has come so near it, as in these examples,

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without being able to find it. It is said that they cannot trans-  
late into it the sublime sentence in Exodus iii. 14, I AM THAT I   
AM. This pronominal verb would, it seems, admirably express   
the last member of it, at least in the sense of the Vulgate trans-  
lation, Ego sum Qu1. su111. These are anomalies, which further   
study and inquiry may, perhaps, enable us to reconcile.

The demonstrative pronoun yeu is in Delaware yun; and,   
upon the whole, there is a great resemblance, in this part   
of speech, between the two languages. But neither Eliot nor   
Zeisberger have expatiated sufficiently upon it. Indeed, these   
languages are so rich in forms, that a complete grammar of   
any of them would be too voluminous for common use.

VI. Verbs.

( Gram. p. 15.)

THE Verb is the triumph of human language. Its funda­   
mental idea is that .of existence; I am, sum. This abstract   
sentiment receives shape and body from its combination with   
the various modifications of being, by action, passion and   
situation, or manner of existing; I am loving, loved, sleeping,   
awake, sorry, sick; which the Latin tongue more synthetically   
expresses by amo, amor, dormio, vigilo, contristor, agroto.   
Next come the accessary circumstances of person, number,   
time, and the relations of its periods to each other; I am, thou   
art, we are, I was, I shall be, I had been, I shall have been,   
Here the Latin again combines these various ideas in one   
word with the former ones; sum, es, sumus, cram, ero, fueram,   
fuero. Sometimes it goes further, and combines the negative   
idea in the same locution, as in nolo; this, however, hap­   
pens but rarely; and here seem to end the verbal powers of   
this idiom. Not so with those of the Indian nations. While   
the Latin combines but few adjectives under its verbal forms,   
the Indians subject this whole class of words to the same pro­   
cess, and every possible mode of existence becomes the subject   
of a verb. The gender or genus, (not, as with us, a mere divi­   
sion of the human species by their sex, but of the whole creation   
by the obvious distinction of animate and inanimate,) enters also   
into the composition of this part of speech; and the object of

the active or transitive verb is combined with it by means of  
those forms, which the Spanish-Mexican grammarians have   
called transitions, by which one single word designates the per-

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son who acts, and that which is acted upon. The mbstantive   
is incorporated with the verb in a similar manner: thus in the   
Delaware, n'matschi, " I am going to the house, I a m going   
home;" nihillapewi , "I am my own master, I am free;" tpisqui­   
hilleu, "the time approaches," (properal hora.) The adverb   
likewise: nachpiki, "I am so naturally;" nipahwi, "to travel by   
night," ( noctanter;) pachsenummen, "to divide (something)   
equally," &c. In short, every part of speech in these langua­   
ges is capable of being associated with the verb and compound­   
ed with it, by means of its various inflexions and forms. What   
shall we say of the reflected, compulsive, meditative, communi ­   
cative, reverential, frequentative and other circumstantial verbs,   
which are found in the idioms of New Spain , and other Ameri­   
can Indian languages? The mind is lost in the contemplation   
of the multitude of ideas thus expressed at once by means of a   
single word, varied through moods, tenses, persons, affirmation,   
negation , transitions, &c. by regular forms and cadences, in   
which the strictest analogy is preserved! Philosophers may,   
if they please, find here proofs of what they have thought   
proper to call barbarism; for my part, I am free to say, that I   
cannot so easily despise what l feel myself irresistibly compell­  
ed to admire.

It is to be regretted, that our venerable author has given but   
few Paradigms of the conjugations of the verbs in the Massa­   
chusetts language. There are, in fact, in this Grammar, but three-   
the active verbs to keep and to pay, and the neuter verb   
to be wise; the two first of which are conjugated through their   
negative and transitive forms, and the latter only in the affirm­   
ative and negative. He makes us acquainted with the interro­   
gative mood, and prescribes the form of conjugating verbs   
through it; but, beyond that, the information which he gives,   
on the subject of this part of speech, is very scanty; while   
Zeisberger, on the contrary, in his MS. Grammar, has given  
us a profusion of the Delaware verbs, regularly conjugated, which   
will be found to afford much assistance to the student, and give   
him a great insight into the manner of compounding and con­   
jugating verbs in these languages.

Whether there are any, or how many, different forms of con­   
jugation in this language, does not appear. In the Delaware

there are eight, distinguished by the terminations of their infin­   
itive, or of the first person of the present tense of the indicative   
mood. Zeisberger enumerates them as follows:

NOT ES ON ELIOT'S INDIAN GRAMMAR. xxii

The 1st ending in in; n'da ppin, to be there.

The 2d in a; n'da, 1 am going.

The 3d in elendam indicates a dispo-

sition of the mind; niwelendam, I am sad

The 4th in men; gattamen, I request.

The 5th in an; ahoalan, to love.

The 6th in e or we; n'dellowe, I say.

The 7th in in, but used only in the

transitive forms; miltin, to give.

The 8th in on; n'pelon, I bring.

The moods and tenses of these two languages appear to be  
the same, though differently classed by their grammarians.   
Eliot divides the subjunctive mood into two, the optativc and   
suppositive, each having hut one tense, which Zeisberger calls   
the present and conditional tenses of the conjunctive. Our au­   
thor takes no notice of the participles, which the other includes   
under the infinitive mood. They are numerous, and susceptible   
of various transitions and forms. Thus the verb ganwin; "to   
sleep," besides having three tenses in the infinitive, to wit, the   
present, gauwin, the past or preterite, gauwineep," lo have slept,"   
and the future, gauwintschi, which cannot he rendered into Eng-  
lish, but in Latin dormiturus esse, has the following participles:   
present, gewit, "sleeping;" (plural, gewitschik ) preterite, gewitup,   
"having slept;" plural, gewitpannik. The future is given in   
other verbs. Examples of the conjugation of the participle of   
the causative verb, through the transitive forms, arc given in the  
Historical Transactions, vol. i. p. 416, which I think unne­   
cessary to repeat here. I have no doubt, that these forms sub­  
stantially exist in the Massachusetts idioms; hilt our author's   
Grammar is by far too much abridged to admit of their being   
exhibited,

The formation of the future tense of the indicative mood is   
different in the Massachusetts and Delaware languages. In the   
former, it is expressed by the auxiliaries mos and pish; as, kah   
pish kuttayim, "and thou shalt make;" kah pish neemunumwog  
gold, "and they shall take gold;" kah pish kupponamunash, "  
and thou shalt put." Exod. xxviii. 2, 5, 12. In the Dela­   
ware, the future is designated by the termination tsch; as in   
n'pomsi, "I go;" future, n'pomsitsch, "I shall or will go." In   
the negative form, this termination is sometimes attached to the   
conjunction not; as mattatsch n'dawi , "I shall not go," for mattu   
n'dawitsch. This is one of the elegancies of the language; very   
different, however, from any thing that we have seen or heard   
of in the idioms of the old world.

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We must not expect, in these languages, to find any thing   
like the Greek aorists, or those nice distinctions of time and its   
different periods in relation to each other, which are found in   
the learned tongues. The varieties of the Indian verbs are   
applied to other objects. I do not mean to speak,·ho wever, of   
the Mexican languages, in which the verbs arc conjugated   
through all the forms. moods and tenses of the Latin. There   
you find' tbe imperfect, preterite, pluperfect and even the ge­   
runds in di, do, durn, and tbe supine.\* I have observed else­   
where, that those who write Indian grammars strive too much   
to assimilate the forms of those languages to their own or to   
the Latin, whereas they have a grammar peculiar to themselves,   
which ought to he s'tudied and explained. The curious and   
not very natural coincidence, which the Spanish grammarians   
have almost generally found between the Latin forms and those   
of the languages of their Indians, inclines me to suspect the   
accuracy of those writers. It is, nevertheless, evident, that the   
southern idioms havr more tenses in their verbs, or forms of   
conjugation in relation to time, than those of the more northern   
tribes; in which latter I have only, as yet, been able to disco­   
ver the present, past and future.

I observed, in my Report to the Historical Committee on   
the subject of the lndi:rn languages, (Hist. Trans. p. xi.) that   
it appeared to me, that they were generally destitute of the   
auxiliary verbs to be and to have; which I shewed to be the case   
not only in our own northern, but in the Mexican and Othomi   
idioms. I added, on the authority of Father Zenteno, that the   
Mexicans could not translate into their language the sublime   
sentence, "I AM THAT I AM," Exod. iii. 14. In this sentiment   
I am confirmed, at least as far as concerns the Wapanachki lan­   
guages, by our venerahle author, who expressly says, in page  
15 of his Grammar, "We" (the Massachusetts)" have no com­   
pleat distinct word for the Verb Substantive, as other, learned   
Languages, and our English Tongue have; but it is under a regu­   
lar composition, whereby marry words are made Verb Sub­

stantive,"

This curious fact early attracted the notice of the Honourable   
Judge Davis, of Boston, who, in a letter l.o me of the 26th of

\* In Basalenque's Tarascan Grammar, pages 33 and 34, under the verb  
pani, "to carry," (llevar,) are the following paradigms:

Gerund in di, Paquaro esti--tiempo de llev'ar.

--- in do, Paparin--llerando.

--- in dum, Pani-nirihaca-roy a llevar.

Supine in um, Hichen himno esca pani-a me me combiene lleval"

--- in u, Paquanhaxeti-coza digna, de ser llevada.

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March, 1819, suggested some doubts upon the subject; and   
this circumstance led to a correspondence with the Rev. Mr.   
Heckewelder and the Rev. Mr. Deneke, which I think suffi­   
ciently interesting to warrant the insertion of some extracts   
from their communications in this place.

I shall extract, in the first place; from Judge Davis's letter,   
who wrote as follows:

"At present I will only suggest a difficulty, which occurs   
in relation to a remark in page xi. of your Report con­   
cerning the substantive verb lo be, in the American languages.   
I have a manuscript Vocabulary of the language of the Southern   
or Old Colony Indians of Massachusetts, (compiled by Josiah,   
Cotton, Esq. missionary to those Indians early in thee last cen­   
tury,) in which the verbs to be and to have are expressed in a   
variety of modifications. I have only room for the infinitive   
moods of these verbs, and the indicative mood, present tense,   
with numbers and persons:

'AINNEAAT, to be.

Nennont, I am. Nenauunyeu, we are.\*  
 Kennont, thou art. Kenauna, you are.  
 Nohne, he is. Nagna, they are.

'AHTOUNNAT, to have.

'Nummahche, I have. Nenauun nummahche, we have.   
 Kummahche, thou hast, Kenau kummahche, you have.   
 Noh mahche, he has. Nag mahche, they have.'

"In Eliot's Bible, the sublime passage (Exod. iii. 14.) I am   
that I am, is thus translated: Nen nullinniin nen nuttinniin.   
Galatians iv. 12, I am as ye are, is thus rendered: Nen neyane   
kenaau. How is the first of these expressions to be grammat­   
ically resolved, if there be no substantive verb in the language?   
The last quotation is elliptical in the Greek καγω ως υμεις  
and so it is in the Indian, which, literally, would be, Ι as you.   
Nen I take to be a pronoun, and so is kenaau.......Ι find, in

A. Fabre's Grammar of the Chili Language, the following sen  
tence: 'Los nombres abstractos, como bondad, blancura, &c.   
se hacen posponiendo el verbo sum, es, est, a los adjetivos ò sub-

\* The original MS. of Cotton has here Kenauun yeu: which, agreeably to   
Mr. Du Ponceau's opinion, (in his remarks on the Pronouns,) was the general  
plural; nenaun yeu being the particular or limited plural.-EDITOR.

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stantivos.'-Molina, I believe, has a similar remark; but the   
doctrine is not so distinctly announced as by Fabres, to whom  
Molina appears to have been principally indebted for his ob­   
servations on the langtiage of Chili.--Jean de Lael also gives us  
the substantive verb in the Brazilian language; aico, je sui,1   
ereico, tu es, oico, il est oroico, nous sommes, peico, vous estes,   
aurae oico, ils sont. In the third person plural, only, the pro­   
noun is prefixed; whereas, in the example from Cotton's MS.   
(whose Vocabulary, I find, has generally a close correspond­  
ence with the Natick,) we notice the pronouns throughout. On

this subject of the substantive verb, and especially of its applica­   
tion in the admirable language of Chili, I had some floating   
ideas, which I had digested into a sort of theory. Schemes of   
thought are not always readily abandoned; but I find mine   
not a little disturbed by the remark in that part of your discus­   
sion. I may hereafter communicate to you the views to which   
I refer." Judge Davi adds, in a Postscript to his letter, the   
following remark: " Eliot often expresses J am by the word   
nen alone; but 1s it not because the phrase is often elliptical in   
the Greek? In John viii. 58, 'Before Abraham was I AM' is,   
thus rendered: Negonne onk Abrahamwi nutapip. The expres­   
sion there is not elliptical in the original; the word nutapip I   
consider as corresponding to εγω ειμι, though I am not able to   
trace its origin."

This doubt, suggested from so respectable a quarter, and   
supported, besides, with so much learning and ingenuity, made   
me distrust my own opinion, and led me to inquire further into

the matter. Still I could not help believing, as I am yet in­

clined to th1nk, that the want of the substantive verb was a   
general rule in the Indian languages. I knew too well the in­   
clination of grammarians to assimilate those idioms to their   
own, to be shaken by paradigms, in which the verb sto, for   
instance, might be translated by sum or Jam, for want of suffi­   
cient attention to the shade of difference between them; but   
the words Nen nuttiniin nen nuttiniin, by which our author had   
rendered Jain that I am in his translation of the Bible, though   
they might not have the precise meaning of the original text,   
must yet mean something; and I was curious to know by what   
analogous mode of expression the venerable apostle had got   
out of this immense difficulty, when he himself had told his   
readers, that there was "no compleat distinct word for the Verb,

Substantive" in the language.\* I therefore determined to con-

\* Grammar, p. 15.

NOTES ON ELIOT'S INDIAN GRAMMAR. xxvii

sult my oracle, Mr. Heckewelder, from whom I speedily re-  
ceived an answer, of which I shall here communicate some   
extracts:

"8th April, 1819,

" I cannot believe, that any of the tribes connected with the   
Lenni Lenape can translate into their language the words I am   
that I am, so as to come up to the same meaning. The late   
David Zeisbergcr and myself sought many years in vain for   
this substantive verb. We had the best chapel interpreters, I   
may say orators, some of whom were not at a loss to interpret   
critically almost all scripture passages and expressions; yet   
with regard to the one in question, they never came up to the   
meaning, but made use of the best substitute they could; for   
instance: I abtschi gutteli n'dellsin, 'I always act the same;'   
elsia, natsch abtschi n'dellsin, 'so as I do, 1 shall always do,'   
or 'I shall always act the same;' or again, elinaxia abtschitsch   
n'dellinaxin, 'as I appear, (am to appearance,) I shall always   
be.' I cannot find a single instance in the language, in which   
the verb I am is used by itself, that is to say, uncombined with   
the idea of the act about to be done."

"You have, no doubt, observed, in my Historical Account,   
page 232, that the Indian, striking his breast, says with con­   
scious pride, I AM A MAN. This he. expresses by the words   
Lenno n'hackey; literally, my body is a man (qr, 'I am a man   
body,' in the sense that we say, She is a clever body, a young,   
a handsome body.) I might then translate 'I am that I am' by   
n'hackey iabtschi n'hacky, 'my body (is) always my body.'­   
This word n'hackey, with the Indians, is a most expressive word.   
In the Indian song, of which I have given a translation, (Hist.   
Trans. p. 204,) the sentence at the beginning, 0 poor me! is   
expressed in Indian by Wo gettemaki n'hackey! ' 0 poor my   
body!' &c.

"All I can say, at present, of Eliot's translation of 'I am that   
I am' by Nen nuttinniin nen nuttiniin is, that it can never be a   
literal translation of the text. The passage in Galatians iv. 12,   
'I am as ye are,' which Eliot translates by Nen neyane kenaau,   
I presume means, ' I look like you, we are alike, or we look like one   
another. I suppose a Delaware translator would say, Elinaxi-  
yek, nepe n'delinaxin; that is, 'as ye are, so I am also;' but this   
is always said in the sense of personal appearance, shape, face,   
countenance, size, &c. He might have said, also, n'gutti ktel­   
linaxihhena, 'we look alike,' 'we look one,' or, n' gutteli

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k'delsihhena, 'we do, act, alike;' or, lastly, ni n'dellsin elsiyek,

'I do as ye do,' &c,"

In the same letter Mr. Heckeweldr enclosed to me a copy   
of one be had received from the Rev. Mr. Dencke of Lititz,   
to whom he h:id written on the same subject. I trust I shall   
be excused for translating here some extracts from this letter   
also, which is written in German:

"I have never known," says Mr. Deneke, " the verb to be   
to exist, either in the Delaware or Chippeway language, and I   
can find nothing in those idioms that expresses it literally.   
The nearest to it is (in the Delaware) ni n'dellsin elsia, ' as I   
do.' The pronoun ni is duplicated to strengthen the expres­   
sion of the idea of the first person of the verb; elsi a is con­   
tracted from elgiqui, 'as,' and lissia, 'as I do,' (da ich thue.)   
Out of this pronoun ni, or nen, perhaps, a new verb might be   
framed, which, I am inclined to think, Mr. Eliot has done in   
the Natick. This was easy to be done; but such a word is   
not genuine Indian. I have been, in vain, trying to understand   
the meaning of Nen nuttinniin nen nuttinniin , which appears to   
be the same sentence twice repeated, but have not been able   
to succeed:- - - - ."

"Ni n'delinaxin elinaxia, 'as I appear so I am,' (Ich bin dem

so gleich, so wie ich bin.) But this is not answering Mr. Du Pon­   
ceau's question, I should probably express 'I am as ye are,'   
by Ni n'dellsin elsiyeek; and I do not think that there is any   
thing that comes nearer to it.

"I think we must remain where we are; agreeing, however,   
upon this point, that in the Indian languages that we are ac­   
quainted with, 'I am that I am' cannot be literally expressed,   
but a substitute must be employed," &c. ·

In a Postscript, which follows the copy of Mr. Dencke's let-  
ter, Mr, Heckewelder concludes, that if Nen nuttinniin nen nut-

tinniin means any thing, it must be either '' I am a man, I am a  
man," or, "I do so, I do so."

After much consideration and study of the subject, I incline   
much to the opinion, that Mr. Heckewelder is right in his last   
conjecture; and, as it appears to be full time to put an end to   
these Notes, and the remaining parts of speech suggest no inter­   
esting observations, I shall conclude with stating the grounds   
upon which this conjecture is founded.

It appears to me, in the first place, that the Massachusetts   
verb nuttinniin is the same with the Delaware verb n'dell sin,   
'I do or act,' which the German s not unfrequently spell n'tellsin,   
confounding the t with the d, because their ears do not suffi-

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ciently distinguish between the two sounds. Now the first   
syllable of nuttinniin, 'nut,' in which the short u is employed   
to express the interval or sheva between the two consonants,   
is the same with the Delaware n'd or n't; the middle syllable   
tin is the Delaware tel or del, changing e into i and l into   
n; in is the termination of the verbal form in the Massachu­  
setts, which in this word is the same as.in the Delaware; and   
nen is the duplication of the personal pronoun, for the sake of   
greater energy, as Mr. Deneke has very properly observed.

This etymological deduction would not prove much, without

shewing that the verb nuttinniin means "to do or act" in the

Massachusetts, as n'dellsin does in the Delaware. This, I   
think, can be done by recurring to examples in our author's   
translation of the Bible. For instance: To kittinheh, "What   
is it that thou hast done unto me?" Gen: xii. 8. To means   
"what;" kittinheh is probably the interrogative form of the   
verb nuttinniin, or n'tinniin, k't, kut, or kit, being the affix   
form of the second person, which the letter k represents   
in the Massachusetts as well as in the Delaware. To kutussem?   
"What hast thou done?" Gen. iv, 10. Here the verb is em-  
ployed in another form, not being combined with the idea of   
to me, which appears expressed in the former word by the n,   
descriptive of the first person. This is, however, but my   
humble conjecture, which I offer with great diffidence, after   
the question has been given up by those who are much more   
skilled than I am in the Indian languages; of which I profess   
to know nothing except the little I have acquired in the soli­   
tude of the closet.

I have only to add a remark respecting the verb nutapip,   
which, as Judge Davis observes, (in the Postscript to his   
letter,) is used for I am, in Eliot's Bible: " Before Abraham   
was, I AM--Negonne onk Abrahamwi nutapip. John viii. 58,"   
At the time when Judge Davis wrote to me, J could not ex­   
plain the meaning of nutapip; but I am now able to do it.

N'dappin is a Delaware verb, which signifies to be (in a par­

ticular place) stare; the preterite is n'dappineep, stabam, hic   
stabam. There can be no doubt but Eliot's nutiipip, that is   
to say, n'tapip or n'dapip, is a contraction of the Delaware

n'dappineep, and means, I was there,

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SUPPLEMENTARY OBSERVATIONS. BY THE EDITOR.

AFTER the Notes and Observations of Mr. Du Ponceau had   
been delivered to the printer, I employed the few leisure mo­   
ments, which I could command, in considering some of the   
points discussed in them; and in the course of my inquiries   
some unexpected facts came under my notice. These sug-  
gested reflections, which led to a further correspondence be­   
tween Mr. Du Ponceau and Mr. Heckewelder; and as this   
correspondence throws much light upon the structure of the   
Indian Languages, I have thought it would be useful to state   
in this place some of the facts, to which I have alluded, to­   
gether with the substance of their additional remarks upon   
them.

I. On the Verb TO BE.

IT will he recollected, that in conformity with what has been   
observed in modern times, by Dr. Edwards in the Mohegan   
language and by Mr. Zeisberger and Mr. Heckewelder in the   
Delaware, the author of the present Grammar had said a   
century and a half ago of the .Maua.c/iusetts language-" We   
have no compleat distinct word for the Verb Substantive, as   
other, learned languages, and our English tongue have; but it   
is under a regular composition, whereby many words are   
made verb substantive;" which kind of "composition," he   
adds, takes place in nouns, adnouns, adverbs, or the like.

Notwithstanding this emphatick observation, however, the

venerable author, in his version of the Scriptures, had repeat­   
edly found occasion to translate the verb to be, and accord­   
ingly often attempted to render it by some equivalent Indian   
word; a striking instance of which is to be found in the   
passage already brought under discussion in the preceding   
Notes: I am that I am, "Nen nuttinniin nen [or ne]nuttiniin."\*   
This circumstance led me to examine some of the passages, in   
which the verb to be occurred in the English version of the

\* Eliot's first edition has nen nuttinniin NE nuttinniin; but the second has   
nen in both places. This difference will not affect the reasoning re­   
specting the substantive verb, but will only make a difference in the gram-  
matical analysis of the sentence.

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Bible; and I soon found, that Eliot appeared to have been   
driven to the necessity of resorting to Indian words, appar­   
ently very different from each other. For one example of   
this we need not go beyond the very text above cited;   
where, though in the first part of the verse he employs the   
expression Nen NUTTINIIN for I am, yet, in the latter part, he   
uses the words Nen UKOH: I AM hath sent me unto you--"Nen   
ukoh anꝏteamwe nuttamꝏnuk en kuhhogkaꝏnt." In other   
parts of his version he uses various other forms of ex­   
pression for the different tenses of the English verb; as will   
be seen in the following examples;

Gen. iii. 9. Where art thou? Toh kutapin ?

-- v. 24, And he was not. Kah mallah na wutápein.

-- xviii. 24. For the fifty Newutche napannatahshinchag-  
 righteous that are there- odtog sampwesecheg na apit-  
 in. cheg.

Exod. viii. 21, And also the Kah wame ohkeit ne apehttit.

ground whereon they are.

-- xx, 21. Where God Ne God apit.  
 was.

1 Sam, xix. 3. Where thou Uttoh apean.

art.

1 Kings xxii. 4. I am as thou Nen netatuppe ken.  
 art.

Job xxxviii. 4. Where wast Uttoh kutapineas?  
 thou?

Psalm xxxvii. 36. And lo he Kah kusseh matta ohtano.

was not.

Isa. xxiii. 13. This people Yeug missinuinnuog matta ap-  
 was not, till the Assyrian, pupaneg noh pajeh Assyri-  
 &c. ansog, &c,

John viii. 58. Before Abra- Negonne Abrahamwi, nutapip,

Ham was I am.

Rev. i. 4,8, & iv.8 . From Wutch noh noh koh, noh koh mo,  
 him which is, and which noh paont.

was and which is to come.

-- xvii. 8. The beast that Puppinashimwoh, noh mo, kah

was and is not and yet is noh matta, kah noh yeuyeu  
 apit.

In many other places, however, the author uses some

form of the word nuttiniin:

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Gen. xxxi. 40. Thus I was Yeu mo nuttinaiin, kesukodaeu

in the day the drought kusittau nuttonauushkik, kah  
 consumed me and the frost tꝏhpu nukonaeu.  
 by night.

-- xxxi. 41. Thus I have Yeu nuttinaiin neesnechage kod-

been twenty years in thy tumae kekit.

house.

This apparent diversity in the modes of expressing the   
same idea excited my curiosity. It was manifest that the   
venerable author had experienced a difficulty in finding;   
what he calls in his Grammar, a "complete" verb substan-   
tive; and that he had been obliged to content himself with   
words which only approximated to the strict signification of   
that verb. I therefore endeavoured to ascertain the precise   
import of the words, which he \_thus appeared to have used   
as substitutes for it. With this view, I began to re d Cotton's   
English and Indian Vocabulary, (the lHS. mentioned in the   
Introductory Observations to the present Grammar,) from which   
the Hon. Judge Davis had extracted the example of the   
verb to be, that had given rise to the discussion in Mr. Du   
Ponceau's Notes.\* In the course of my reading, I soon met   
with the verb nuttiniin, used by Eliot, in Exod. iii. 14. But I   
was not a little surprised at the same time to find, that Cotton   
translated it, not by our verb to be, but by the verb to be­   
come. He gives it in this form;

" I am become, …………nuttinni.  
 We are become,…………------ yumun.  
 To become, ……………. Unniinat."

This discovery now led me to examine Eliot's Bible for   
texts where the verb to become occurred; in order to see how   
far Eliot agreed with Cotton, in rendering that English verb;   
and I found, that he also had rendered it sometimes by   
nuttinniin, the very word, which he had in other places used   
for the verb to be.

Upon returning to my examination of Cotton's Vocabulary,   
I soon met with another of Eliot's substitutes for the verb   
to be-the word nutapip, which occurs in this text: Before   
Abraham was I am--" Negonne onk Abrahamwi nutapip."

John viii. 58. But here again I found that Cotton had affixed

\* See page xxxv. of the Notes,

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to the Indian word a different idea from that which Eliot   
seemed to have done; for Cotton explained nutapip by our   
verb to be able, in different modes and tenses as follows:

"I am able, nuttâppinum.   
 Thou art able, ken kuttâppinum,   
 He is able, nagum tâppinnum.

We are able, nuttâppinnumumun.   
 Ye are able, kuttâppinnumumwꝏ.

They are able, nâg tappinumwog, &c.

I was able, nuttâppinumup.

Thou wast able, kuttâppinumup.

Be thou able, ken tapinish.

Let him be able, noh tapinetch.

Let us be able, tapinumuttuh.

Be ye able, tapinnumook.   
 Let them be able tapinnumhittitch.

Art thou able? sun kuttapinnum?

To be able, tapinumunat."

As I had discovered these various explanations of the In­   
dian words in question, in the same manuscript where the   
Hon. Judge Davis had found the supposed substantive verb   
(ainneat) which had given occasion to the discussion in   
the preceding Notes, I communicated to Mr. Du Ponceau the   
facts, which had thus fallen under my observation, and refer­   
red him to several texts of Eliot's Bible, where the words in   
question occurred; requesting him, at the same time, to fa­   
vour me with his reflections on the subject; for whether

Cotton was right in translating nuttinniin by become, while   
Eliot had rendered it by our verb to be, was a point which   
my own acquaintance with the language did not enable me   
to determine. ,

Mr. Du Ponceau, in his reply to my letter, (after observing,   
that "perhaps Cotton could find no better word for become")   
says-" But if the word means strictly and precisely become,   
how can it mean TO BE in the text, I am that I am? Eliot's   
translation would then be--I become, I become. This is still

farther from the meaning of his text than the Delaware

n'dellsin, I AM so.\* If I may indulge a conjecture, I should

\* See Mr. Du Ponceau's Note, p, xxviii.

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say, that the Wapanachki had no proper word for either be or   
become, and have perhaps used the same approximation in both   
cases. In general, it appears to me, that the idea of existence   
is never presented singly in any Indian word, but always   
coupled with some accessary idea, which connects the word

with what is to follow. Thus, if they meant to say I have

now become good, they would probably say, I am now so that  
I am good, or use a word implying or leading to that com­   
pound idea. It is true, the relation back to what I formerly   
was, does not here appear; and there lies the difficulty." Mr.   
Du Ponceau, however, without expressing a settled opinion of   
his own, consulted Mr. Heckewelder, and has obligingly fur­   
nished me with their correspondence; the substance of which   
I cannot communicate to the reader in a more useful and   
interesting form than their own language.

In the first letter which Mr. Du Ponceau wrote to Mr.

Heckewelder (Oct. 8, 1821) he made the following inquiries:   
"I wish t9 know how you express the word become in Dela­   
ware, as thus : I was once bad, I have now become good; and   
these Scriptural phrases:

The man is become as one of us. Gen. iii. 22.   
 What will become of his dreams ? Gen: xxxvii. 20.   
 What is become of him? Exod. xxxii. 1.

To them gave he power to become the sons of God. John i. 12.

"In the Natick, (or Massachusetts,) Eliot expresses this   
word by nuttinniin, the same which he uses for I am that I am.   
I think this word is derived from the Delaware n'dellsin,   
n'tellsin, changing the l into n, which is very frequent among   
Indians. If the Delawares use n'dellsin for become, it will   
confirm me in my opinion.

"In the short History of the Bible, at the end of Zeisber­   
ger's Spelling Book, it seems to roe I have found the word   
become expressed by n'dellsin. See page 127, line 10-That   
they would become too powerful. It seems to me that the   
word wtellitsch, in the translation, is meant to express become.   
See also page 136, line 9-wtellitsch sokenapalan. Does not   
this mean, should be, or became baptized? You will find the   
word become in several other parts of Zeisberger's History   
of the Bible; as, for instance, pages 119 and 120, third   
paragraph-become confirmed; page, 123, second line from   
the bottom-become universal. In these phrases I do not find

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n'dellsin, nor indeed any word to express become; which   
seems m the Delaware to he understood."

To these inquiries, Mr. Heckewelder replied in two dif­   
ferent letters. In his first (in consequence of being request­   
ed to return an immediate answer) he merely gives a transla­   
tion in Delaware of the English phrases proposed, without   
any comment or grammatical explanation, as follows :

"1. To become

Allumilissin--elsin.

2. I was once bad, I have now become good.

Nemomachtschilissihump, schukmetschi n'nolilissi.\*

3. The man is become as one of us.

Na lenno lussu, elsiyenk.

4. What will become of his dreams?

Ta hatsch leke eechdelungwamoagcma untschi? or, koecu   
 hatsch w'delungwamoagana untschi? what benefit will   
 he derive from his dreams? t

5. What is become of him?

Ta eli achpit? (where is he?) or, ta uchtenden? how is   
 he? what is he about? or, ta leke hocheyal, how   
 does it look about him? (Germ. Wie sieht es um   
 ihn aus?)

6. To them gave he power to become the sons of God.

Milap nikik allewussowoagan wentschitsch gask wequi­   
 semuxit na-Gettanittowit; or, milap nekik wdalle­   
 wussoagan wentschitschgaski getannellowitall qui­   
 semaouna."

Mr. Heckewelder's second letter (of Oct. 13) contains a   
minute consideration of the word become, with an explanation   
of the true import of the different words by which it is   
expressed in the Delaware language ; and the whole letter

\* "Machtschi, bad; schuk, but; metschi, ready, already; olilis, good,   
(from wulit.) P. S. D;"

t Nane leketsch; amen, so be it, so may it happen ; koecu, what, some-  
thing. P, S. D."

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is so interesting, and throws so much light upon the struc-  
ture of the Indian languages, that I am unwilling to abridge it.   
He writes as follows:

"By your two letters of the 8th and 9th of October, I   
discover that my first answer to your questions had not reached   
you. In that I attempted to translate the Scripture passages   
quoted by you, for the purpose of discovering what word the   
Delawares have for our word BECOME, or TO BECOME; the   
German word for it being werden.

"I have since also given the quotations from Scripture,   
contained in your last letters, due consideration, but cannot   
discover any kind of word in the Delaware language, that   
would answer generally to the English word become, or the   
German werden; neither do I believe there is such a word in   
their language. Yet they are never at a loss to convey the   
sense or meaning of this word by means of syllables from   
two or more words joined together; and, indeed, often the   
termination of a word is sufficient for that purpose. The   
word allemi, which implies something progressing, advancing   
towards a close, going on, &c., is with them joined (generally   
prefixed) to a word which is expressive of the object it is   
progressing to: Thus, allemiken (to ripen) contains the mean­   
ing of the two words, allemi gischiken, which, when separated,   
are lengthened out as here written; tepiken (Zeisb. p, 37) being   
the general word for any thing that bears fruit or grain, when   
or being ripe, full-grown, &c. Again: the word allemilek im-   
plies a prediction, or any thing expected, progressing towards the   
point, or towards establishing the fact; as for instance, when   
I say--metschi ALLEMILEK endchen ndelloweneep, it is the same   
as saying, all that I had said (or foretold) is now coming to

Pass.

"In this way the word become is, in a manner, interwoven   
in the words of their language; and by examining the pas-   
sages you quote from Zeisberger's Translation, it will be

found so. As, in his History of the Bible, p, 119, third   
paragraph, for the English word increase, or, that they in-   
creased, he has the word allemikenewo, from the word allemi   
gischiken (the termination ewo signifying they) that is, they be­   
came more numerous.\* At pages 126-7, where you take the   
word wtellitch to express become, (which word, however, has

\* "The word gischiken is also applicable to the birth of an infant­

sound born, J. H."

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a different signification) Zeisberger says--ahanhocqui gischiga­   
pannik; which words imply an additional or extraordinary in­   
crease, which had taken place in Egypt, &c.; and for the   
words--the king became apprehensive, Zeisberger has--wentschi   
Sakima nechasop\* wtellitsch wsami m'chelhittin, woak allowiwu-   
nan--which is--therefore the King became fearful, that by means

of this increase they might finally be too powerful for them:

Here sop answers for jealous.

"The passage wtellitsch Sokenapalan, which you quote   
from page 136, line 9--nil milapanil Allouchsowoagan went­   
schitsch undamemensichtit Getannittowittink is translated from   
the German text, which reads thus: Denen gab er macht kinder   
Gottes zu werden. John i. 12. The words kinder zu werden   
(in English, to become children) are expressed in the Indian   
word undamemensichtit; in which the two last syllables ichtit   
express the words to become; (Germ. werden;) so that the   
two last words, undamemensichtit Getannittowitink, taken to­

gether, clearly imply to become children of God.

"The next passage you quote, (from page 108, and which   
you find in Matth. xviii. 3,)

Mattatsch gluppiweque, woak mattatsch amemensuwiweque,   
(Eng. If not you turn back, and if not as children ye become,)   
(GERM. Wo nicht ihr umkehret, und wo nicht als die kinder ihr werdet,)

is as clearly set forth in their language as in either of ours;   
the word become (Germ. werden) being incorporated in the last   
word, or expressed -by the last syllables wiweque. The word   
wentschi for therefore, (in German, darum,) Zeisb. p. 17, with   
the tsch at the end of it, points or directs to something that is   
to take place in future; it implies as much as to say in German

--damit es geschehen moge. The reason for my going there   
is also expressed by them thus--wentschitsch na ayane.

"Thus there are many Indian words, which, though neces­   
sary in explaining a thing, do not effect it without an additional   
word. For example, the word anenawi would be; in German,   
endlich, and in English, at last,finally, &c: Now, by adding the   
syllable itsch to it, so as to make it anenawitsch, it directs you   
forward, to something that is yet to take place, which is generally  
set forth in the next following word or words; as anenawitsch

\* "For nechasin and nechasil; see Zeisb, p. 30. Nechasop, in the text,   
stands for jealous, fearful, &c. J. H."

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knemeneen Menachking, that is, in German, endlich werden wie   
doch Pittsburg sehen--finally, or at last, we shall see Pittsburg,   
or (as is properly meant) arrive at Pittsburg; the last word in   
this Indian expression being their name for that place. But I

may also say--auwiewi knementsch Menachking, finally we shall   
see (or arrive at) Pittsburg."

These observations of Mr. Heckewelder will be rendered   
still more useful to the student, by the following additional   
explanations, which were communicated in a subsequent let­   
ter to Mr. Du Ponceau. Mr, H. says-

The structure of the Indian languages is, as you observe,   
truly wonderful….. I once believed myself competent to under­

stand every word they used; and I can still plainly see the   
necessity of every syllable in a word, by which to explain   
themselves properly. Not being able, however, to answer   
your questions intelligibly, otherwise than by examples, set-

ting forth words and phrases, which will lead to the re­   
quired solution, I shall adopt that method.

"Thus with regard to the syllable UND. I begin with the   
word unden, Zeisb. p. 16. This (says Z.) is to take from,   
which so far is correct; for, if an I ndi an becomes possessed of   
an article not seen with him before, he will be asked-" TA   
GUNDEN?\* where did you get it? or how did you come by it?" for   
the word unden of itself instructs us, that the article was ob­   
tained at some place, or came to hand through or from some   
source. As, Zeisberger, p. 67-UNDENUMM.EN, to take it from,   
or, more properly, to have obtained it (es bekmnmeri)—WUND-   
ENSIK, where it is to be got from (Zeisb. p. 72) points to a

certain place where the article was obtained or may be had.

"When the syllable UND or WEND is prefixed, in a spiritual   
sense, it applies to favours, gifts, &c., not to things purchased,   
or on which a price is set. Thus WENDENUXOWOAGAN, reception,   
admittance. Zeisb. 111,--UNDOOCHWENALL, he came for their   
sake, Zeisb. 67.-" Christ undoochwenep getemaxitschit" is,   
Christ came for the purpose of (saving or relieving) the poor,   
or needy. WENDaptonachga, of, or from the word, Zeisb. 95,

-Christ wundaptonalgun, Christ (by or through his word)   
speaks unto us (that is, we do not ourselves hear him speak,   
yet what he says is directed to us) from his place of abode;

\* In this word gunden, and some others, Mr. Heckewelder seems (according   
to the practice of German writers) to use the letter g fork; this latter being   
the usual prefix to denote the second person.

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UNDEN Christink, it proceedeth or cometh from him; UND­

amemensemichtit, through or by….. to become, &c.

"I can go no further in explaining the syllable und (from  
unden) than to add, that when used in a temporal sense, it   
implies lo get or have gotten, procured or purchased such a thing   
or article from the place or person at the time named. In a

spiritual sense, it is applied to a thing obtained by free will or   
through grace-to be admitted, received, BE, or BECOME a par­  
taker, &c. of, in, or to whatever qne or the other of the   
connected words indicates.

"WENTSCHI is simply therefore (Germ. darum, um desswillen.)

"WENTSCHITSCH is thereby (Germ. dadurch) and directs to

the future.

"We have no such words as nentschi, lcenlschi, in the lan­   
guage. The letter w, in wentschi, does not point to the third   
person, but is necessary to distinguish that word from UNTSCHI,   
from, of, (Zeisb. 16,) which, being a general word, is fre­   
quently either. wholly or partly incorporated in other words;   
as, for instance: Ta untschiey--where does it come from? Nik   
lennowak wemi utenink UNTSCHijeyih--those men are all come   
from the city.

"NUNTSCHihilla uteney--I came, with speed, from the city:   
Kuntschihilla uteney--are you come, with speed, from the city?   
Untschihilleu uteney--he came, speedily, from the city or town.   
Kuntschihillahummo uteney—are all come from the city   
or town?"\*

To these remarks should be added a brief explanation of   
the terminations muxit and sichtit, which occur in some of the   
preceding examples:

"In looking over your letter (says Mr. H.) after I had written   
this, I find that I had not sufficiently explained the terminations   
muxit and sichtit. Please to turn to Zeisberger's Spelling   
Book, page 104, for the word MACHELEMUXOWOAGAN, honour;  
p. 82, for the word MACHELEMUXIT, the that is honoured;   
and p. 52, for MACHELENDAM, to honour, &c. Now MACHELEMAU   
or MACHELEMAE is, honour him, &c.; MACHELEMUXichtit, may   
be or become honoured. Now it will be understood as ex-

\* "The syllables hilla (taken from the word schihilla, quickly, speedily)   
added to the word untschi, make the compound untschihilla, and denote   
either quick running or riding. J. H.''

t "It is all the same whether I write this word muxit or mucksit: I have

seen the word maxen (shoes) written mocksen, &c. J. H."

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actly the same thing, whether I say WENTSCHI MACHELEMUX-  
ichtitetsch, or WENTSCHitsch MACHELEMUXxichtit, to become hon­   
oured. The same thing takes place in the word UND-AΜΕΜΕΝ-   
sichtit; the future, to be made, become, in the first words, is in   
the termination ichtitetsch; in the last, it is partly in the ter­   
mination of the word wentschitsch, and partly in the termina­   
tion of the second word ichtit."

I cannot omit adding here (from a letter of Mr. Du Ponceau)   
the following elucidation of the Indian method of expressing   
our verbs:

"We are now (says he) upon the word become; and Μr.   
Heckewelder has told us, that there is no proper word for it   
in the language of the Delawares, but yet that they are never   
at a loss for a method of conveying that idea. Let us see   
how they go about it. Mr. H. instances the words to be­   
come honoured; in Delaware wentschi machelemuxichtitelsch,

or (what is equivalent) wentschitsch machelemuxichtit. This

may be parsed as follows:

"Wentschi (as explained in Mr. Heckewelder's letter) is   
therefore; wentschitch is thereby, and directs to the future.   
 "Machelemuxichtit. In the Transactions of the Historical and   
Literary Committee, (p. 445 of Mr. Heckewelder's Correspond­   
ence,) we have the substantive machelemuxowoagan, honour, or   
the being honoured. The verb is machelendam (3d conjug.) to hon­   
our; machelemuxit (particip.) he who is honoured; machelemux­

ichtit (3d pers. plur. conditional, or conjunctive) if, or when

they are honoured. Observe, that the phrase lo be honoured   
is here taken in a plural sense-wentschimachelemuxichtitetsch   
or wentschitsch machelemuxichtit. Tsch is the sign of the fu­   
ture; and it is a matter of indifference, says Mr. Heckewelder,   
whether it is suffixed to the preposition by it, or to the verb   
to be honoured; hence, the two modes of rendering the sen­   
tence. Thus "to become the children of God" is expressed   
in Zeisberger's Harmony; by " wentschitsch undamemensichtit   
Getannittowitink;" WENTSCHITSCH, thereby in future, UNDAMEM-  
ENSICHTIT, (from awemens, child,) to become the children. Here the   
word become is not at all used, but a compound verb, from  
the substantive child, expresses the idea; as in the Latin   
word beatificari (a word formed much after the Indian manner)   
the syllable fi awakening in the mind the. idea of fieri; but   
as there is no such word as fieri in the Indian (in the mere   
abstract sense) the same idea is differently expressed. Lastly;   
GETANNITTOWITINK, of God,--ink or onk is a termination of

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relation, and here expresses the genitive. See Zeisberger's   
Grammar: "Nihillalquonk Allogewoaganall, God's the Lord's   
works."

The preceding discussion respecting the verbs to be and to   
become, has been confined (as the reader will have observed) to   
two of the Indian languages only, the Delaware of the present   
day, and the Massachusetts as spoken a century and a half   
ago. But since the correspondence of Mr. Heckewelder and   
Mr. Du Ponceau, I have been enabled to extend my inquiries   
on the present question to some other Indian dialects; though   
not with the same minuteness and certainty as in the case of   
the Delaware language. For the information which I have   
obtained, I am indebted to the Rev. Herman Daggett, Super­   
intendant of the Foreign Missionary School, established at   
Cornwall, in the State of Connecticut; who, notwithstanding   
the pressure of ill health, was so obliging as to make particular   
inquiries for me on this subject of the different Indian pupils   
under his care, In his letter to me, of the 22d of October, 1821,   
he says--

"I have, strictly speaking, but four Indian languages in my   
school; the Choctaw, the Cherokee, the Muhhekunneau (or   
Stockbridge) and the Iroquois, including the Oneida, Tuscarora   
and Caughnewaga. The youth of the se nations, or tribes,   
agree in saying, as far as I can make them understand the   
subject, that they have no substantive verb. Where we should   
say, I am here, they can only say, I here, or I stand or live   
here. I have now but one Stockbridge lad; he recognizes, in   
some measure, his own language in the few words you have   
given from Eliot, but appears to know nothing of the verb   
conjugated by Cotton.\* The word nuttinniin , he says, signifies   
always the same, without change; and nutapip, I was born, or   
I born.

''The attempts of the different youth s at translating the   
given passages [of scripture] are not very satisfactory. Some   
of them have a word, or part of a word, which, they say, sig­   
nifies AM or WAS, in connexion; but they say it has not that   
meaning by itself. Their translation, they say, is good Chero­   
kee or good Choctaw, &c.; but when I try to bring them to

\* The words of Eliot here alluded to, were--Negonne onk Abrahamwi   
nutapip--John viii. 58; and the verb conjugated by Cotton was ainneat,   
which is given above, at p. xxv. As to the close affinity between the   
Muhheakunneau (Mohegan) and the Massachusetts, see above, Introductory Observations, p. 19.

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explain and analyze, they are at a loss......I can plainly dis­   
cover that there is a beautiful contexture in their languages."\*   
 From the whole of this investigation, then, it appears-

1. That the observation made by Eliot, at the very early   
period when he wrote, that there was "no complete distinct   
word for the verb substantive" in the Massachusetts language,   
is very fully confirmed by what we find to be the case in the   
Delaware language; which is the main stock of the Massachu­   
setts and other northern dialects, and from which we may rea­   
son (in respect to general properties) to the derivative dia­   
lects, without much hazard of falling into any material errours.

2. That the Massachusetts verb nuttinniin (or n'tinniin, as it   
would now be written) which Eliot sometimes uses for our  
verb to be, and sometimes for become, is nothing more than an   
approximation to the strict meaning of those English words.   
 But the precise import of the Massachusetts verb nuttinniin   
does not yet appear so clearly as to leave no uncertainty upon   
the subject; though it seems to have a close affinity with the   
Delaware verb n'dellsin, and probably is (as Mr. Du Ponceau   
has above observed) the very corresponding verb in that   
kindred dialect. If, upon further investigation, this should   
prove to be the fact, beyond all doubt, then we shall need no   
other authority for the fundamental idea of this verb, than that   
of Mr. Heckewelder, who informs us, that in the Delaware it   
is, I act so, I act for myself (in German, so bin ich gestellt.)   
Yet, until the identity of the two verbs is incontrovertibly   
established, it may be allowable in an inquiry of this nature   
to offer even conjectures; with the hope, that if such conjec-   
tures should not be entirely well founded in themselves, they   
may be the means of exciting such further investigations, as   
may at last conduct us to the true solution of the problem.   
Under this impression, I shall submit one other view of the   
subject, which has occurred to me upon a fresh examination of   
Eliot's Grammar, and some other works relative to the dialects   
of our northern Indians. I offer it as a mere conjecture; and   
I should not venture to do even that, if I had not obtained the   
approbation of Mr. Du Ponceau himself, who thinks this

view not unworthy of being submitted to the reader.

Eliot, in p. 23 of his Grammar, has the following curious   
remark: "There be also suppletive syllables of no significa-

\* For specimens of the Cherokee language, the reader is referred to Dr.   
Jarvis's Discourse on the Religion of the Indian Tribes of North America;   
the learned Notes of which contain much valuable information on the Lan-  
guages of the Indians,

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lion but for ornament of the word, as tit, tin, tinne; and these,   
in way of an elegancy, receive the affix, which belongeth to   
the noun or verb following, as nuttit, lcuttit, wuttit, NUTTIN,   
kuttin, wuttin, NUTTINNE, kuttinne, wuttinne."

During a very recent perusal of his Grammar, this remark   
attracted my notice; and it immediately occurred to me that,   
possibly, the suppletive syllable tinne might be a constitu­   
ent part of the verb nuttinniin; in which case the verb itself   
would be simply nuttiin, or (as we should now write it) n'tiin.   
Pursuing the investigation, upon this hypothesis, I found in   
Cotton's MS. Vocabulary several instances, in which the   
suppletive tin (as well as some of the other suppletives)   
appeared to be thus incorporated into different verbs with   
the affixes of the different persons, in conformity with Eliot's   
observation. This led me to continue my inquiries for a verb   
of the form I have mentioned (n'tiin); and I had the satisfac-  
tion at last of meeting with it in Roger Williams's Vocabulary   
of: the Naraganset dialect; which is now well known to be   
nearly the same language with the Massachusetts. In that   
Vocabulary, the verb in question occurs in the three following   
phrases; in one of which, however, it is somewhat obscured by   
the author's very irregular orthography;

"Yo nttin ……. I live here.

Tou wuttiin? …….. where lives he ?

Tuckuttiin [tou kuttin?] … where keep you?" \*

Now, if Eliot's verb nuttinniin is in fact the same with   
Williams's verb n'ttin, the signification of it, as the reader   
perceives, is very different from that of the pure substantive   
verb; some other idea being united with that of mere   
existence in the abstract. How far this analysis of the verb   
nuttinniin may be well founded, is submitted to the candid   
reader, with all that hesitation, which ought to be felt by   
one, who has no more knowledge of the Indian languages   
than I possess,

Thus far the present remarks have been directed to the   
meaning of Eliot's verb nuttinniin; and it now only remains,   
to ascertain the signification of his other substitutes for the

\* The English word keep seems to be here used by Williams, in the provin­   
cial signification, which it has in some parts of New England at the present   
day; that is, in the sense of to stay, reside, or (as Williams says in the other   
two phrases) to live. See his Key, chap. i. in Massachusetts Historical Collec-  
tions, vol. v. pp. 80, 81.

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"complete substantive verb," which occur in the texts above   
cited (p. xxxi.) The explanations of these last will take up   
the less time, as the remarks upon the former, in connexion   
with the general question, have been extended to so great a   
length. I shall give them in a very concise form, as they   
occur in Mr. Du Ponccau's letters to me. He says-

"I have studied the problems; and think I have gone a

great way towards solving them.

"I. Rev. i. 4. From him which is, and which was, and   
which is to come--Wutch noh, noh koh, noh koh, noh paont.

WUTCH (Delaw. wentschi) from.

NOH, he, him (Gram. p. 7.) used again for who or which.   
 KOH. This word is embarrassing, because of the letter k,   
indicating the second person. I am unable at present to

explain it in a manner perfectly satisfactory to myself.   
 NOH PAONT, This is easily explained from the Delaware.

In that language, we find PAHUMP, to come; PEU, he comes;   
PEWAK, they come. PAONT is undoubtedly an inflexion of the   
same verb. In Eliot's Grammar, p. 22, we find woi NAPEH­   
NONT, O! that it were; which literally is-O that it came   
(to pass.)

Mo. That MO is a particle indicative of the past, I have   
little doubt; as in Gen. xxxi. 40, above quoted: YEU MO   
NUTTINNAIIN--YEU, this, (used for thus)--Mo, heretofore, NUTTIN-  
NAIIN, was so or so (from n'dellsin,) as stated in the notes   
before communicated.

"If I am right thus far, then every thing is explained but

koh, which I cannot yet sufficiently account for.

"II. Rev. xvii. 8..........and yet is--kah noh yeuyeu APIT.

KAH NOH YEUVEU APIT-and he, this this (yen yeu, Gram.

p. 8.) is there; apit (pronounced as epit in German) illic stat.   
Yeu duplicated, perhaps used for which.

"III. Gen. v. 4....... .kah matta na WUTAPEIN.

NA is an expletive which I cannot explain.

WUTAPEIN (Delaw. w'dappin, he is there.) See Zeisb. Dela-

ware Grammar.

"IV. Psalm xxxvii. 36..........matta ohtano, was not.

OHTANO is probably a form of the same verb, and means   
he was not there. W'dano, w'tano, ohtano; the o, u and oh  
are often used by Eliot for the Delaware w sibilant. For   
the same reason, we say, the Ottawas, Utawas, while their   
proper name is W'tawas, or Wtawas."

NOTES ON ELIOT'S INDIAN GRAMMAR. xlv

II. Numerals.

ELIOT, in his Grammar, gives as the numeral one, the word   
nequt only, corresponding to the Delaware n'gutti, and the   
Naraganset nquit. But in his Bible he uses also the word  
pasuk, corresponding to the Abnaki pezekou of Father Rale's   
dictionary, and the Naraganset pawsuck of Roger Williams's   
Key. Now, in reading Cotton's valuable Vocabulary, the   
following curious distinction, in the use of these two different   
numerals, attracted my notice:

"Nequt, a thing that is past.

Pasuk, a thing in being."

I. lost no time in communicating this distinction of Cotton's   
to Mr. Du Ponceau, with a wish that he would ascertain from   
Mr. Heckewelder, whether any thing of the kind was to be   
found in the Delaware language. This circumstance gave rise   
to the following interesting observations on the Delaware   
numerals:

"The Delawares (says Mr. II. in his first letter) have the   
following words for one, viz: n'gutti, mawat, mauchsu and   
majouchsu. The tw first are generally made use of for what   
is inanimate; the latter two, for what is animate. Paschuk is   
the true Mahicanni word for one."

In a subsequent letter, Mr. H. gives the following more   
copious explanation in respect. to the Delaware numerals;   
which serves at the same time to elucidate the curious struc­

ture of the Indian languages:

"Not being quite satisfied with the partial answer I gave   
you in a hurry respecting the numeral one, I will now expa­   
tiate more fully thereon ; first, pointing out what words the   
Delawares have in their language, equally necessary to be   
known, in addition to the one above quoted; as much de­   
pends, in speaking their language, upon having each word in   
its proper place; for although the numeral n'gutti, for one,   
may be in a manner considered as the general word in this   
language for the number one, (be the same animate or inani­   
mate) yet it is not always the case. Indeed the first syllable   
of that word, n'gut, (/ leave out always the prefixed n, there   
being no necessity for it, as it is only put there to explain the   
numeral; as by saying "one single one") I say, that al-

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though this first syllable is very useful, and prefixed to a great   
number of compound words, all which tend to show that this   
syllable gut cannot be dispensed with, as will by and by be   
shown by examples; yet, the latter syllable of the numeral,   
the ti, is not only in numerous cases useless, but would be   
even improper, if retained. Ex. The Indian name or word   
for a one-legged person, being gut-gat, is a compound of two

words; gut, from GUTTI, one, and gat, from WICHGAT, the leg:   
GUTGATSU, he is on e-legged, or has but one leg. GUTOKENAK is   
the word for one day; GUTAWICAN, one fathom (awican be­   
ing the word for one fathom, or six feet;) GUT-TAPACHKI, one

hundred, &c. Generally speaking, the Indians are very nice   
in the selecting of words. I will give you such as are in con­   
junction with the one in question, viz. GUTTI, one: Zeisb. 11,  
MAWAT (only) one.' Zeisb. 13, MAYAAT (is the same in the  
Minsey.) The two latter of these three words can in no wise   
be made use of with that which is animate; on the other hand,   
the words MAUCHsu and MAYAUCHSU are the proper words   
for what is animate: MAUCHSU LENNO is one man; MAUCHSU   
TIPAS, one (single) fowl, &c. (Mayauchsu is the Minsey word

for the same. See Z eisberger, 52, at bottom.) If I meant

to say to a Lenape, that of all the men who had returned   
from hunting, only one (single person) had killed a deer, I   
could not make use of the numeral n'gutti, for that one, but   
I must say--bischi apallauwiwak lennowak weemi, allod mauchsu.   
(or mayauchsu ) schuk, mescheu, See, for mayauchsu, Zeisb.

p. 52, at bottom; and for MEmayauchsiyENK, every ONE of us,

MEmayauchsiyEEK, every ONE of you, Zeisb. p. 105.

"You inquire further, whether it is the same in the Dela­   
ware, as Cotton says it is in the Natick [Massachuselts) that   
there are 'two words for the numeral one--n'gutte or nequt,

for a thing past, and pasu k, for a thing present.' In this   
remark, I consider Cotton to be under a mistake; for I am

sure, that the Mahicanni word n'gutte (the same as the Dela­   
ware n'gutti or gutti) is a general word, and in constant use   
for the present. The Mahicanni say-gutte or gutta for one:   
"Gutta-gun (in Delaware, gutti-gull) ONE six-penn y piece--­   
n'gutt6xena (Delaw. guttaxen) ONE pair of shoes, &c. I pre­   
sume the Natick word nequt answers to the Delaware gut­   
TEN, since it points to the past, as for instance-gutTEN   
n'gachti angeln, ONCE l was on the point of dying; gutTEN-woa­   
pan, ONCE of a morning; schuk gutTEN Cuequenaku m'pahn,   
ONLY ONCE I hci-ve been at Philadelphi a, &c. The Delawares   
have also the word nekti (See Zeisb. p. 14) much in use

NOTES ON ELIOT'S INDIAN GRAMMAR. xlvii

when s peaking of any one thing or article, and not being   
possessed of mor e than the one of that kind.

"I have already said (in my last letter) that paschuk is a   
true Mahicanni word for one; and so I suppose nequt to be,   
in its proper place.

"You inquire how this word paschuk is pronounced,   
whether as in German), or as in English, with the acute a.   
I always write words according to the pronunciation of the   
Germans; but in writing the word according to the English   
alphabet, I should write it pawshuk.

"I will add one observation on certain differences between

the languages of the Mohegans (or Mahicanni) and the Dela­   
wares, both in respect to the words themselves, and the man­

ner of pronouncing. The Mohegans, by changing some of

their letters in words from that of the Delawares, by drop­   
ping others entirely, and by drawing out their words in   
speaking, give the language a different sound from what it   
otherwise would have, were they to abide by the proper   
letters, and speak off hand as th e Delawares do. They   
generally drop the letter L of the Delawares, and supply its   
place with the letter N; and w he re the Delawares have a   
single vowel, they sound their word as if there were two.   
For example:

For the Delaware ….. koecu (what) they say, GAQUAI;

For ….. auween (who) …. AWAAN;

For …… ni (I) …. NIA ;

For …. oyos (meal) …. WIAAS ;

For ….. niluna (we) …. NIANA;

For …… dee (heart) …. OTTAHA, &c.

To these remarks on the Indian numerals, it may be use-   
ful to add an important observation made by Mr. Hecke­   
welder, in the Transactions of the Historical and Literary   
Committee. He there says--"On the subject of the numerals,   
I have had occasion to observe, that they sometimes differ   
very much in languages derived from the same stock. Even

the Minsi, a tribe of the Lenape or Delaware nation, have   
not all their numerals like those of the Unami tribe, which   
is the principal among them." \*

\* Correspondence with Mr. Du Ponceau, in the Transaction, p. 381,

xlviii INDEX TO ELIOT'S INDIAN GRAMMAR.

INDEX OF INDIAN WORDS IN ELIOT'S GRAMMAR; INCLUDING   
 SELECT WORDS FROM HIS TRANSLATION OF THE BIBLE,

Advertisement. THE following Ind ex was originally intended by the  
editor to include on]y those Indian words, which are contained in Eliot' s   
Grammar; and Mr. Du Ponceau had prepared (from the Grammar and   
Bible together) a separate List of words, corresponding to the seventy English   
words of the Comparative Vocabularies in Dr. Barton's New Views of the   
Tribes and Nations of America. But, as many of the words in Dr. Du Pon-  
ceau's List were also to be found in the Grammar, and would of course be   
repeated in an index to that work, the editor has (with the concurrence of   
Mr. Du Ponceau) incorporated the whole into the present Index. In order,   
however, to enable the reader to select from it all the words, which corres-  
pond to those of Dr. Barton's List, and thus supply the want of a separate   
Vocabulary, such corresponding words are here printed in SMALL CAPITALS.   
The words selected from the Bible, by Mr. Du Ponceau, will be readily distin­   
guished by their having no references to pages annexed to them.

Page A

A (a vowel often inserted for came a man; wompi, white,  
 the sake of euphony) wompiyeuoo, it is white, 12, 16

See Gram. p. 9 Aruúm (in the" Northern" di-

Ahque (adv. of forbidding) alect) a dog …. 2

beware, do not …. 21 indicative mode of verbs,  
ACHQUNNON, rain. See SOKANON in order to make it inter-

Ah (an inflexion of animate rogative. See Gram. p. 27

nouns.) See Gram… 8 It is also used, to change

Ahquompak, when …. 21 the present tense into the

Ahtuk, a deer …. 9 pretetite. See Gram, PP· 62,65

Alum (in the Nipmuk dia- Ash (adv. of continuation)  
 lect) a dog ….. 2 still …. 21

ANOGQS, a star …. 9 Ash (the plural termination

Anomut, within …. 21 of inanimate nouns.) See

Anue (adv.of choosing) more Gram. …. 10  
 rather; …. 21 ASKONUH, skin

also a sign of the compar­ Askook, a snake or worm 9  
 ative degree: Anue menuh- Asquam (adv. of choosing)  
 kesu, more strong …. 15 not yet …. 21

Anum, a dog 2 Assootu, foolish … 16

Ao, oꝏ and yeuꝏ; termina­ Asuh, or … 22  
 tions added to nouns, adjec­ At; a termination used in  
 tives, adverbs, &c. in order forming the in finitive  
 to change them into verbs node, which is done by  
 substantive; as, woske­ adding this termination to  
 tomp, a man, wosketom- the indicative, and taking  
 poꝏ, he is a man, or he be- away the s1rffe …. 20

TO ELIOT'S INDIAN GRAMMA. xlix-A

At, en, in, ut: ( prep.) in, at

or to …. 22

Ayim, he made. …. 8  
  
 C.

Chaubohkish; except, besides 22   
Chuh (adv. of calling; the

same as hoh) …. 21

E.

E (used as the termination of   
 the inanimate form of some   
 adjectives.) See Gram. p. 13

E or u; the common termina­   
 tions of adverbs; as wame   
 or wamu, all; menuhke or

menuhku, strongly …. 21

Ehhoh, hah (adv. of exhorting

or encouraging) …. 21   
Ehob, (interj. of encouraging) 22   
En. See á  
Emes or es; terminations added   
 to primitive nouns   
 to make them diminutives;

emes is the least of them 12

Es (mark of diminutive. See

emes)

Es and esu (terminations of   
 the animate form of some   
 adjectives.) See Gram. p. 13

Eum, ꝏm, or um; the sign of   
 the "possessive rank" of   
 nouns …. 12

H.

Hah; the same as ehoh …. 22

Hó (interj. of wondering) 22

HOG, body

Hóh (adv. of calling; the   
 same as chuh) …. 21

Hꝏ; the same as hó …. 22

Horsemes; diminutive of the   
 English word horse …. 12

Horsesog; the plural of the   
 English word horse …. 12

Howan, who …. 7

Howanig; plural of howan 7

TO ELIOT'S INDIAN GRAMMA. xlix-B

Hussun, a stone ….10

Hussunemes; diminutive of

Hussun …. 12

I.

I (used as the termination of   
 the inanimate form of some   
 adjectives.) See Gram. p. 13

In (prep.) See át

Ishkont, lest …. 22

K.

Keek, thy house …. 11

Keekit, in thy house …. 11

Keekou, your house (plur.) 11

Keekuwout, in your house (pl.)11'

Ken, thou ….. 7

Kenaan, ye …. 7

Kenawun or neenawun, we 7

Kenuppꝏwonuk, he died for   
 thee\* …. 18

Kenuppꝏwonukqun, he died   
 for us\* …. 18

Kenuppꝏwonukꝏ, he died for   
 you,\* …..18

Kenutcheg, thy hand ….. 11

Kenutcheganash or kenutche­   
 gash, thy hands ….. 11

Kenutcheganꝏ, your hand (pl.)11

Kenutchegash. See kenut­   
 cheganash

Kenutcheganꝏwout,

your hands …. 11

KESUK, heaven   
KESUKOD, day

Kesukquieu, toward heaveu 21

KꝏN, snow

Kꝏwadchansh, I keep thee 17

Kꝏwadchanumoush, I keep it

for thee or for thy use …. 17

Kꝏwadchanumwanshun, I

keep it for thee, I act in

thy stead ….. 18

\* "This form [of the verb] is of great use in Theologie,   
to express what Christ hath done for us." Gram. p. 18.

l-A INDEX TO ELIOT'S INDIAN GRAMMAR.

Kꝏwaantam, thou [art] wise 13

Kꝏweechewadchanumwomsh,

I keep it with thee ….. 18   
Kꝏwompes, thou art white 16   
Kꝏwompesuonk, thy white-

ness 20

Kusseh (adv.) behold ….. 22

Kuttah, thy heart ….. 11

Kuttahhou, your heart (plur.) 11   
Kuttumma, (adv.) very lately 21   
Kuttumma, (conj.) unless …. 22

M  
MAHTUG(lUE, wood. See Mehtug   
MAMAHCHEKESUKQUT, air   
MANIT, God ….. 9

Massachusetts\* ….. 2

Matchaog, no ….. 21

Matchet, wunnegen, waan-   
 tamwe (adverbs of quality.)   
 "Of this kinde are all Vir­

tues and Vices."

See Grammar, p. 22

Matta, no ….. 21

Mattannit, the Devil ….. 9

Mattayeumutch, let it be nay.

James v. 12 ….. 16

MEENAN, the tongue …. 10

MEENANNOH. See meenan   
MEEPIT, a tooth ….. 10   
MEESUNK, hair. See weshagan   
MEHTAUOG, an ear ….. 10

Mehtug, a tree. See mah-   
 tugque ….. 10

Mehtugques or mehtugque-   
 mes; dimin. of mehtug 12

Menuhke or menuhku,

strongly ….. 21

Menuhkekont (from menuhki,

strong, and muhkont, a leg )

a strong leg ….. 15

\* "Massa-chusett--an hill in the form of  
an Arrow's Head." Cotton's MS. Vocabulary of   
the Language of the Plymouth Indians.

l-B INDEX TO ELIOT'S INDIAN GRAMMAR.

Menuhki, strong ….. 15

Menuhkoshketomp (from me­   
 nuhki, strong, and woske­   
 tomp, a man ) a strong-man 15

Menuhku. See menuhke   
MENUTCHEG, a hand ….. 10

METAH, the heart. See tah 11

MEYASUNK, hair. See meesunk   
MISSIS, sister

MITTAMWOSSIS, a woman …. 9

Mo, sometimes signifies not 21

Moeu (adv. ) together ….. 21

Mohmoeg (frequentative verb)

they oft met \*. ….. 17

MOHTOMPOG, morning

Monaog, many ….. 8

Mꝏcheke (an intensive ) much 15

Mꝏi, black ….. 15

Mꝏmosketomp (from mꝏi and

wosketomp) a black man 15

Mos, pish; words added to

the indicative mode to ex-

press futurity …. 20

Moskeht, grass ….. 10

Moskehtuemes; diminutive

of moskeht ….. 12

Mosq, a bear …. 9

MUHHOG, the body. See hog 9

Muhkont, a leg ….. 10

Muhpit, an arm ….. 10

Muhquoshim, a wolf ….. 9

MUKKIESOH, MUKKIS, a child

MUKKIS. See mukkiesoh   
MUSKESUK, the eye or face 10

MUSSEET, the foot …. 10

Mussissittꝏn, a lip …..10

MUTTꝏN, a mouth

N.

Nabo; used in the numerals.   
 See Gram. 14

\* "When the action is doubled or frequented, &c.   
this notion hath not a distinct form, but is expressed by   
doubling the first syllable of the word." Gram. p. 17.

INDEX TO ELIOT'S INDIAN GRAMMAR, li-A

Nag or neg, they …. 7

Nagoh or uahoh, they …. 7

Nagum or noh, he …. 7

Nahen, (adv.) almost ….. 21

Nahoh. See nagoh   
Nahohtoeu (adverb of order)

second ….. 21

NAMOHS, a fish ….. 9

Nano (a sign of the compara­   
 tive degree) more and more 15

Napehnont, woi, toh; oh that

it were: Lat. utinam 21, 34

Naumóg (the ó accented be-  
 ing pronounced as in the Eng-  
 lish word vogue) if YE SEE 3

Naumog (the o unaccented be­   
 ing pronounced as in log)  
 if WE SEE …. 3

NAUMoN, son

NAUT, there ….. 21

Nawhutche, some ….. 8

Ne, that ….. 7

Neane (sometimes written in

Eliot's Bible, neyane) as 22

Neek, my house ….. 11

Neekit, in my house ….. 11

Neekun, our house ….. 11

Neekunonut, in our house .. 11

NEEMAT, my brother

Neen, I (ego) …. 7

Neenawun or kenawun, we\* 7

Neetomp, my friend   
Neg. See nag

Negonnu (adv. of order) first 21   
Nemehkuh, so ….. 22   
Nen, I (ego)

Ne nogque, towards that way 21   
NEPAUSHADT, moon

NEPAUZ, sun

NEPUN, summer

Nequt (numeral) one t ….. 14

The other numerals will be

\* See Mr. Du Ponceau's remarks on these two forms of the   
plural, p. xix. of his Notes.

t Cotton, in his MS. Vocabulary of the Language of the Plymouth In-

INDEX TO ELIOT'S INDIAN GRAMMAR, li-B

found in the same part of

the Grammar.

Netatup (addverb of likeness)

like so ….. 22   
Newutche, wutch, wutche;

for, from, because … 22

Neyane. See neane   
NIPPE, water

Nipmuk; the name of a tribe

of Indians. See Introduc­   
 tory Observations, p. 18, note.

Nish, these ….. 7

Nishwu (adv. of order) third 21

Noadtuck (adv.) a long time 21

NOGKUS, belly

Nogque. See ne nogque and

yeu nogque

Noh or nagum, he ….. 7

NꝏSH, my father

Nꝏchumwi, weak …. 13

NꝏTAU, fire   
Nꝏwaadchanumun-toh;

I wish, or desire, to keep it 19   
Nꝏwadchanit, I am kept ….. 16

Nꝏwadchanittimun, we keep   
 each other. This form   
 always wants the singular   
 number ….. 17

Nꝏwadchanumꝏun, I do not   
 keep it …. 19

Nꝏwadchanumun, I do keep

it. ….. 19

Nꝏwadchanumun neek,

I keep my house …. 17

Nꝏwadchanumuuas? do I

keep it? ….. 19

Nꝏwadchanumunash nꝏwéat-   
 chimiueash, I keep my corn 17

Nꝏwaantam, I am wise 13, 24

Nꝏwompes, I am white 16, 20

Nꝏwompesuonk, my white-   
 ness …. 20

dians, has this remark--"Nequt, a thing that is past:   
Paruk, a thing in being." But see the observations   
on this subject, p. xiv. of the preceding Notes.

lii-A INDEX TO ELIOT'S INDIAN GRAMMAR.

N'puhkuk, my head. See

PUHKUK

Nuhog, my hotly. See hog   
NUKON, night

Nummissis, my sister

NUNKOMP, a young man, a   
 youth ….. 9

Nunkompaemes (diminutive

of nunkomp) …. 12

Nunkompaes (diminutive of

nunkomp) ….. 12

NUNKSQAU\* a girl …. 9

Nunksquaemes (diminutive

of nunksquau) ….. 12

Nunksquaes (diminutive of

nunksquau) ….. 12

NUNNAUMON, my son

Nunnogkus, my belly. See

nogkus

Nunnuppꝏwonuk, he died for me ….. 18

Nunnutcheg, my hand ….. 11   
Nunnutcheganash, my hands 11   
Nunnutcheganum, our hand 11   
Nunnutchegannunnonut, our hands …. 11

NUPPꝏONK, death

Nuskon, my bone. See uskon   
Nusseet, my foot. See seet   
Nutcheg. See menutcheg   
Nuttah, my heart. See metah

and tah ….. 11

Nuttahhun, our heart. See

metah and tah ….. 11

Nuttaunoh, my daughter. See

taunoh

Nuttin. See tin….. 23

Nuttron, my mouth

Nux; yea, yes …. 21

\* The last syllable of this word is printed in the   
original edition of the Grammar as it is in the present   
one (qau); but the diminutive, at p. 12, has the same   
syllable printed qua, as it is also in the Bible. See Joel iii.  
3; Zech. viii. 5. The form qau, therefore, seems to be   
an errour of the press,

lii-B INDEX TO ELIOT'S INDIAN GRAMMAR.

Nuxyeuꝏutch, let it be yea.

James v. 12 …..16

O.

Og (thr plural termination of

animate nouns.) See Gram. p. 9

Oh (an inflexion of animate   
 nouns.) See Grammar, p. 8

OKASOH, mother   
OHKE, earth

Ohkeiyeu (adv.) towards the   
 earth ….. 21

Ongash and onganash (the   
 plural termination of ver­   
 bal nouns in ONK,) See Gram. p. 10

Onk; a termination often

added to verbs, in order to  
 turn them into nouns 13, 20

Onkoue, beyond ….. 21   
Oꝏ See aꝏ  
ꝏom. See eum

ꝏSQHEONK, blood

ꝏwee (interj. of sorrow) ….. 22

Oxemes (diminutive of the

English word) ox ….. 9

Oxesog (plur. of the English   
 word ox) oxen …. 9

P.

Pâ; a particle added to the   
 indicative mode, to give it   
 the sense of the first per­

son of the imperative ….. 25

Pagwodche (adv. of doubting)

it maybe. …. 22

Pasuk (numeral) one. See   
 the note on nequt

Paswu, lately …. 21

Paummuonat, to pay\* ….. 42

\* Roger Williams says, this is "a

word newly made from the English

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Paummuounat, not to pay ….. 58   
Peasik or peesik, small; used

in expressing a degree of   
 comparison …. 15

PETUHQUNNEG, bread

Pigsemes (diminutive of the   
 English word) pig …. 12

Pish. See mos

POMANTAMÓONK, life

POPON, winter

PSUKSES, a little bird …. 12

Puppinashim, a beast …. 9

PUHKUK, a head

Q.  
Quah (interj. of disdaining) 22

Qunnuhtug (from qunni, long,   
 and mehtug, wood or tree)   
 used to denote a pike ….. 15

Qussuk, a rock ….. 10

Qut, but ….. 22

S.

Sasabbath-dayeu, every sab­   
 bath (made a frequentative  
 by doubling the first sylla-  
 ble. See note on the word  
 mohmoeg.

SAUP, tomorrow . . . . 21  
SEPU, river   
SEET, foot  
Sheepsemes (diminutive of   
 the English word) sheep 12

Sohsúmóonk, forest

SOKANON, SOKANUNK; rain

Sun, sunnummatta? (adv. of   
 asking) is it, or is it not? 21

word pay." Key into the Languages of America,   
ch. xxv.; in Mas Hist. Collect. vol. v. p. 100, Wil­

liams writes the first person singular, indicative mode,   
cuppáimish, I will pay you; but Eliot write, it kuppau­   
mush, at the same time directing the reader to pronounce   
pay and not pau, See Gram. p, 28.

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T.

TAH, the heart. See metah   
Tahshé; a suppletive word

used with the numerals.

See Gram. …. 14

TASKON, horn   
TAUNOH, daughter

Teanuk, presently ….. 21

Teaogku (ndv.) rather, unfin-   
 ished ….. 21

Tiadche, unexpectedly ….. 22

Tin, tinne, tit; suppletive   
 syllables used "for orna­   
 ment of the word." See Gram. ….. 23

Tinne. See tin Tit. See tin

Toh; annexed to every person and   
 variation in the optative mood.   
 See p. 65. See also nahpenont

Toh (adverb of doubting) it may be …. 22

TOHKOI, it was cold   
Tohkônogque, although ….. 22   
Tohneit, if …. 22

Tohsu; a suppletive, used

with the numerals ….. 14  
Tohsunash, how many ….. 8  
Tohsuog, how many …..8   
Tohwutch, why ….. 20   
TOOHPU; ice, frost

TꝏN, mouth. See muttꝏn   
Tummunk, the beaver ….. 9

U.

Uh (an inflexion of animate

nouns.) See Grammar, p. 8

Um. See eum

Us; a syllable added to the present tense   
 in order to form the preterite ….. 62, 63

USKON, a bone   
Ut. See át

Uttiy u, or tanyeu (pron. rel.)

Which …… 7

Uttiyeu (adv.) where …. 21

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W.

Waantam, he [is] wise …. 13

Waantamoonk, wisdom…. 10

Waantamunát, to be wise ….. 26

Wantamꝏunat (the negative   
 form of the preceding verb) 27

Waantamwe (adv. of quality) 22

Wadchaneh (imperat. mode)

keep me …. 19

Wadchanittéinat, to be kept 62

Wadchanónat (animate form)

to keep ….. 42

Wadchanounat (anim. form   
 neg.) not to keep ….. 58

Wadchanóunát (infin. pass.   
 neg.) not to be kept ….. 63

Wadchansh, keep thou …. 19

Wadchanumunat (inan.form)

to keep it, e.g. a tool, a gar­   
 ment, &c ….. 26

WADCHu, mountain   
WANNONKꝏꝏK, evening

Wahsuk. See wasuk

Wame or wamu (adv.) all 21

WAWUK, husband

Week, his house ….. 11

Weekit, in his house ….. 11

Weekou, their house, ….. 11

Weekuwout or weekuwomut,   
 in his house: "Hence we   
 corrupt this word Wig­

wam." Gram. …. 11

Wehtauog, his ear. See MEH-

TAUOG

WEQUAI, light

Weshagan, hair of animals.  
 See meesunk  
Wetu, a house …. 11  
WEYAUS, flesh  
WISHITꝏ, the beard   
Woh (conj. Of possibility  
 may or can. This word  
 is added to the indicative   
 potential …. 20

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Woi. See napehnont

Woi (interj. of sorrow) the

same with ꝏwee 22

WOMONITTUONK, love

Wompesu, he is white …. 16

Wompi, white ….. 13

Wompiyeuꝏ, it is white ….. 16

Womposketomp (from wom-  
 pi and wosketomp) a white man 15  
Woskeche (adv.) without …. 21

WOSKETOMP, a man ….. 9

Wosketompoꝏ, he is a man,

or he became a man 12, 16

Wunnamuhkut, truly ….. 21

Wunnegen (adv. of quality) 22

WUNNEPAG, leaf

Wunnonkou, yesterday ….. 21

Wunnutcheg, his hand ….. 11

Wunnutcheganm, their hand 11

Wunnutcheganꝏwout, their hands …. 11

Wunnutcheganash, wunnut-   
 chegash, his hands …. 11

WUSKODTUK, his forehead

WUTCH (subst.) a nose

Wutch (conj.) See newutche

Wutche. See newutche   
Wuttah, his heart. See metah   
Wuttahhou, their heart ….. 11

Wuttaskonoh, his horn. See taskon

Wuttát, behind .…. 21

Y.

Yeu (inan.form sing.) this 7

Yeug (anim.form plur.) these 7   
Yeu nogque, towards this way 21   
Yeuoh (anim.form sing.) this

or that ….. 7

Yeum. See aꝏ

Yeush (inan. form plur.) these 7

Yeu wa,j, for this cause ….. 22

Yeu yeu, now ….. 21

POSTSCRIPT.

THE following Extract of a letter from Mr. Du Ponceau was to have been   
 added to the Notes on Eliot's Grammar as published m the Historical   
 Collections; bot an accidental delay rendered this impracticable. The   
 importance of it, however, has induced the Editor to add it to those copies   
 of the Grammar, which are printed in a separate pamphlet.

Extract of a Letter from Mr. Du Ponceau to the Editor.

"IN Barton's New Views (Appendix, p. 5) there is a pretended   
List of the numerals of the .Nanticoke language, which Dr. Bar­   
ton says he obtained from Mr. Pyrlreus, through Mr. Hecke­   
welder, and which was found among the papers of the former.   
After I had for some time begun the study of the Indian lan­   
guages, it struck me, that these numerals could not be those of   
the .Nanticoke, of which I had a vocabulary, shewing it to be   
an idiom nearly allied to the Delaware. I therefore took the   
first opportunity of asking information of Mr. Heckewelder;   
and the result of what he told me is contained in the following   
Note, which I made at the time in my copy of Dr. Barton's   
work:

'April 30, 1818. Mr. Heckewelder told me this day, that the   
Nanticoke language is a dialect of the Algonkin or Delaware; and   
so it appears by tlie vocabularies communicated by him to Mr. Jeffer­   
son. He may have formerly believed otherwise, and ma y have told   
Dr. Barton what he states above. The above list of numerals was   
indeed made by Mr. Pyrlreus and found among his papers; but it   
does not appear to what language it belongs.'

"I had lost sight of those numerals and my note, when Mr.   
Nuttall, told me some days ago, that he had discovered a   
curious fact, which was, that the numerals of the Nanticoke   
were exactly similar to those of the Bambara Negroes. I asked   
him, whether he alluded to Dr. Barton's Nanticoke numerals;   
and upon his answering in the affirmative, I informed him that

those were not genuine; and we both came to the conclusion,   
that either Mr. Pyrlreus himself, before he came to this country,   
had been a Moravian missionary in Africa, or that he had ob­   
tained the numerals from some of his brethren who had been;   
or, perhaps, that he had taken them from some Negro in this   
country. But it is not the less true, that if the same observation   
should occur to an European, he might be incautiously led to   
the conclusion, that the American languages were nearly con­   
nected with those of the Negroes of Africa; then the inference   
would be drawn, that the American race was evidently derived

lvi POSTSCRIPT.

from the African, theories would arise without end, find ingeni­   
ous arguments would be found, a priori, to prove the migration   
of the Africans to this Continent; and even the physical causes   
would be discovered, which turned their black colour into red,   
and the wool of their heads into hair. It is right, that the   
learned should be put on their guard against errours of this   
kind. I subjoin the different numerals here referred to:

"True Nanticoke Dr. Barton's sup- Numerals of the   
 Numerals.\* posed Nanticoke Bambara Afri-  
 Numerals. cans. t  
"One Nickquit Kílli Killi

Two Na-eez Fílli Foolla  
Three Kis-whu Sabo Sabba  
Four Yaugh-whu Náno Nani  
Five Nup-pai-a Túro Looroo  
Six Hoquuttah Wóro Wora  
Seven My-yay-wah Wóllango Worroola  
Eight Tzah Sécki Sagi  
Nine Pasa-conque Cóllengo Konunto  
Ten Millah Tà Ta."

\* "This list was obtained from a vocabulary taken in the year I792, by   
Gen. William Vans Murray, at a Nanticoke Indian town in Dorset County,  
Maryland, and communicated by him to Mr. Jefferson, who gave it to me.   
Compare this list with the Delaware numerals in Historical Transactions,   
pp. 374,375. P. S. D."

t "From Bowditch's Mission to Ashantee, p. 193, Appendix. See the  
same work for the numerals of the true Mandingo, and also of a corrupt   
Bambara or Mandingo dialect. Ibid. and p. 182. P. S. D."

Corrections in Eliot's Grammar.

1. INTROD. OBSERVAT. p. 233, line 30, after the word America, insert on  
 the East side of the Mississippi.

Ibid. p. 234. The MS. copy of Eliot's Grammar, here mentioned , was   
 presented by the American Philosophical Society, on the motion of Mr.   
 Du Ponceau.

Ibid. p. 235, lines 14, 15, dele the aid of.

2. In the GRAM. p. 66, line 20, for deficile read difficile.

3. In the NOTES,

p. vi. line 29, for Chatimachas read Chetimachas.

p. vii. line 17, after Etchemins in.,ert or Abenakis.   
 p x. line 26, for cortesario read cortesano.

p. xiii. line 10, for always united read almost always mute.

p. xiv. line 11, after Ibid. 13. insert Wuthassuneutunk wuttanoh Zion,

"The wall of the daughter of Zion." Lamentat. ii. 8,

p. xxxii. (in the note at bottom) for xxxv. read xxv.

THE END.