

THE

INDIAN

OF

NEW ENGLAND.

THE INDIAN

OF

New-England,

AND THE

NORTH-EASTERN PROVINCES;

A Sketch of the Life of an Indian Hunter, Ancient Traditions relating to the

ETCHEMIN TRIBE,

THEIR MODES OF LIFE, FISHING, HUNTING, &c.:

WITH

VOCABULARIES

IN THE

INDIAN AND ENGLISH,

GIVING THE NAMES OF THE

ANIMALS, BIRDS, AND FISH:

The most complete that has been given for New-England, in the Languages of the

ETCHEMIN AND MICMACS.

These are now the only Indian Tribes to the North-East, the former inhabitants of New-England, that have preserved their language entire, being the oldest and purest Indian spoken in the Eastern States.

DERIVED FROM

NICOLA TENESLES.

BY A CITIZEN OF MIDDLETOWN, CONN.

☞ This Book is the only work of its kind to be had. It contains the Elements of the Indian Tongue, and much that is new to the reading public; especially the names by which the Red Men of the forest, designated the natural objects before them.

MIDDLETOWN, CONNECTICUT:

CHARLES H. PELTON, PRINTER.

1851.

Price 25 Cents.

TO THE READER,

It must be a matter of deep regret, to every intelligent inhabitant of New England, and especially of Connecticut, that so little of the language, and the names of the natural objects in use by the aborigines has been preserved, and it is doubtful if a full vocabulary of the Mohegan can now be obtained.

What was once an easy attainment, was then neglected—for it appears to us, to have been no very difficult thing to have made full lists of their names and words.

It has been a matter of regret, also, among the learned, that President Edwards, who wrote a small Essay on the Mohegan Language, which was first printed in 1788, should have contented himself with giving so meagre an exposition, and so short a list of its words. Such as it is, however, we feel very grateful for; though small, still it is precious, and has been edited by the late learned Mr. Pickering, and published in the Massachusetts Historical Collections, in volume XX of this admirable work, which reflects so much honor on that distinguished state, in the preservation of its historical papers and memoirs.

The liberal patronage and favor which has been bestowed on the Indian Key, which was issued only last year, of which five hundred copies were printed, is now re-published, and some additional matter given, which, it is believed, will render it more acceptable to the general reader.

The writer would here call the attention of the candid reader, to the sketch given of himself by this son of the forest. He is a full blood Indian, and knows, and speaks the languages of the North-Eastern portions of this country, with great purity. We need hardly say, that a knowledge of these tongues, will be of especial value, and of very high interest to the Antiquarian and Philologist. It is hoped, the sale of this little unpretending book, will enable our Indian to print a more extended work from our ample manuscript materials of the Etchemin language.

J. B.

Middletown, Conn., September 18, 1851.

SKETCH OF THE LIFE OF NICOLA TENESLES.

NICOLA TENESLES, presents to the indulgent reader the following brief out-line of his life. He is now in the 57th year of age, and speaks Etchemin, the Language of his Tribe; also that of the Micmacs.

His Grandfather, Nicola Hahk u-mah-bis, was a Mohawk War Chief, and anciently resided on the Connecticut River. He was engaged for a time, and fought some of the battles for the French; afterwards he assisted the English or Americans. His father was born in Canada, and succeeded to the rank of Chief; he lived the life of a hunter; and was married to a woman of the Etchemin tribe, by whom he had seven children.

Nicola, the subject of our Memoir, was taught to speak the Etchemin by his mother; he also learned to speak the French in Canada. Says he has now two brothers living.

He has been twice married; first to a Micmac woman, with whom he lived ten years, and with these people about eighteen years. This made him familiar with that language.

His next wife was of the Penobscoot tribe, and is still living; and here he is introduced to another language, which he learns. This wandering life, and shifting from tribe to tribe, makes him familiar with three Indian languages. The Penobscoot, however, he says, is not as familiar with him as the others named. The French he speaks very readily, and to a familiarity with this polished language, we have been enabled to compare his Indian languages better, in matters of doubt and difficulty. He has had but little instruction besides the teaching from an Indian, and what he has picked up by his own application.

The life of an Indian, who has been mainly devoted to the chase will be rather tame to those sort of readers, who had rather peruse thrilling accounts of battles and savage yells, for such readers only, the peaceful habits of the Indian hunter, cannot be expected to have particular charms. A full memoir of the scenes into which his grandfather was

hurled by the fortunes of war, might better suit the taste of such readers ; and they will find enough of it in the early pages of the history of the United States. The bloody scalp, and deadly Tum-hegn, are not suited to our taste ; our object is to preserve the words and names of the Indians, that once dwelt here, and snatch them from threatened oblivion.

The peaceful and wandering mode of life of our Indian Nicola, and especially his good knowledge of Indian tongues has made us desirous to know more of his history, and hunting adventures ; also with the Indian names given to the wild animals of the forest, to the birds, and to the fish, all these have been derived from him, and other Indians. We had made extensive vocabularies, and availed ourself of the printed sources of information ; but what we give in the following pages, will be the names derived from Nicola, and much of this matter, it is believed, will be new to the reading public. But let us now return to the Woods with our hunter, who says his father mostly hunted in Lower Canada, and brought him up to the chase, that, with his bow and arrow, when a small boy, he used to shoot the partridges and squirrels, before he was big enough to use the steady rifle.

At the age of 26, he first married ; this was to a young woman of the Micmac Tribe, and he went to live with her in their country. He then supported his family with Beaver trapping and hunting. He says that in his pursuit of the beaver, he traveled over 100 miles of country, that they generally go with a companion. The implements needed were the snow shoes, Ah-ku-muc (in Etchemin,) and a sort of sled they called Tah-bah-nos-kook, or more familiarly To-baagn. A blanket, a gun, and tum-hegn, and about six steel traps, this would constitute the simple out-fit of an Indian hunter.

In the fall of the year, he would be absent about two, and in the spring about three months. He says, as a general rule, two hunters would at most take about one hundred beaver skins on one of these excursions. They eat the flesh of beaver, and dry it, to carry to their families.

Their general practice was, when they arrived at the favorite hunting ground, to make a big wigwam to stay in, and to deposit the game, and other matters. Our Indian says that in old time, there was moose in the Micmac country ; that they all disappeared, and now he says, they again make their appearance. And farther, he says, that all the large woods between Connecticut and Canada, abounded with moose in former times.

In one excursion he made after beaver, when about fifteen years old, in company with a hunter, they took only two partridges and one rabbit; they almost perished with hunger. This was in the fall of the year.

As an instance of the precarious life of the hunter, he gives the following narrative. "I had gone to hunt on an excursion for two months. I was left alone by the desertion of my companion. I made good collections, that is about thirty beaver skins, and some beaver meat, I had dried. Well, on the breaking up of Winter, I had prepared a raft ready to go down the stream near by. On my way down, a large stick, or tree crosses the stream and upset my raft, and all is lost save my tinder-box and Tum-hegn. For three days then sinking in the deep wet snow, I wade along the river with no snow shoes; I find great difficulty to travel, and I am destitute of food. I at length reached the Aristagoosh River, and walk on its banks, where they are high and rocky. I then see a bear coming towards me—I prepare for him—between the rocky banks and water there is only a narrow pass; here I hide myself behind a rock, and wait till the Bear comes up, and I kill him with one blow of my Tum-hegn, which I sink into his head. This makes me a great feast. I then stop two days to eat and feast on him. His skin makes me a good warm covering. The remainder of the bear meat I carry with me, to my home, for my poor family, waiting for the proceeds of the beaver hunt, which had all been lost as above related.

FISHING.

The Indian NICOLA T., has had some excellent sport, as well as profit to his family in fishing for Salmon, in his young-days. This was in the Merimeshee River, and Aristagoosh.*

He says that one of their large fishing canoes would contain one hundred of the largest salmon; and two men besides. They take the salmon by torch-light, in the night time, when they use the spear. These salmon would weigh

* The Indians of the Etchemin Tribe, called the River Lustogechets. The sound of the *r*, is not in use in this language when spoken in its purity. The same name was used in a shorter form, Lustukq and the St. John's River was called Wullustuk, which last name may be translated Pleasant River.

from 30 to 40 pounds each, very unlike the present puny race, now seen in our markets, and hardly worthy of the name.

These olden times of salmon fishing, so glowingly described by the aged men, makes one long to witness such fine sport, when a full canoe load could be taken with the spear in one night, as the Indian assures us he used to do; grand fishing this. There was also an understanding or by-law among the Indians, by which they all commenced their salmon fishing, at the same time. Should there be any infraction of this regulation, the offender was punished by depriving him of the salmon he had taken.

Our Indian says that the salmon was wild in the day time, but they sometimes took them with the Harpoon. The spear they then used, was from two to three fathoms long, and had an iron spike in the centre, with two spreading jaws of wood fastened with a string, that closed, and held the fish to the spike; by which contrivance, it was easily and safely taken into their canoe. The jaws of the salmon, spear or Negah-quol, were made of Rock Maple. *Acer Saccharinum*.

The Indian names for their fishing implements are as follows:—

Negah-quol,	Salmon Spear, (or jaws.)
Sequahegn,	The Iron Spike,
Negah-quohtuk,	The pole (of spruce,*)
Negah-quahap,	The tying string,

We have before us a drawing of the salmon spear, made by the Indian, but for the want of a wood cut it cannot be represented at this time.

* The Indian name for the Spruce Fir, is Kah-wah-tuk; the syllable *tuk* being the abbreviated form of Hit-tuk, the ancient name for tree, and figuratively for river or rapid stream. The modern Indian name for tree is Apus, and Apus-seul, plural. In Micmac Kam-*metz*. In Etchemin, for Pine, is Coue or Koo, and in Micmac, *Woo-way*.

BIRDS.

That portion of the peninsula, extending from St. John's River to the Bay of Funday, was a great resort of birds, especially flocks of geese. Their breeding ground is generally in high northern latitudes, where they are comparatively free from the intrusive visits of busy man.

So soon as their young are sufficiently fledged, they turn southward, and come by easy stages with the young broods to feed on this peninsula and its islands; and here they abide until near the approach of winter, when they migrate to the south. In the mean time, the hunter is very pleasantly occupied with the flocks, and makes large appropriations for his family and to barter for goods with the pale faces.

The most productive birds to the hunter, among the Micmacs, where our Indian passed the former part of his life, are the wild goose, the brant, black duck, and sea ducks.

The forests, also, abound with partridges, and rabbits; these last are clothed with white fur in winter, and gray in summer. They have also some foxes; the red, gray, and even the black fox, is found there. This last, however, is very scarce. The skin of the black fox, has been sold for one hundred dollars, being very highly prized.

NOTE.

The wild goose, *Anser Canadensis*, is anxiously looked for in the desolate fur countries of Hudson's Bay, by the aborigines, who depend for subsistence mainly on it, during the summer. The birds after arriving at Hudson's Bay, disperse in pairs, to breed between the 50° and 67° parallels. They are seldom seen on the coast of Labrador. See an excellent account of this bird in the Ornithology of Mr. Nuttall, vol. 2, p. 449.

INDIAN TRADITIONS AMONG THE ETCHEMINS.

The Indian relates, that the aged people of his tribe, have many curious traditions and wild fables, as may be expected among a pagan people. The beginning of these narratives, he is now unable to give. There is much, however, relating to Kullosk-ahp, (this name may be translated the lying man,) and to Che-ku-nuks, or the Turtle. We purpose to make a few selections only, from what the Indian has related to us. This being intended to exhibit the Indian as he is. It may

serve, also, to show the darkness of the human mind, that has never been illuminated by the word of God.

This Kullos-kahp is regarded by his people with high admiration. There is, also, Chee-ku nuks, who is the uncle to Kullos-kahp: the former it seems, lived alone, and was unmarried, though it appears the most notable of the young squaws, felt desirous to confer conjugal happiness on him. He, therefore, diverts himself at a wedding party in a singular manner, as follows: Muh-gah-leep, (the Cariboo) has two fine daughters, that were very desirous to relieve the lonesome swain Kullos-kahp, from his state of single blessedness; but Kullos-kahp had other schemes. He therefore, desires the Turtle to marry one of these fine girls, and even lends him his clothes that he may personate him, and be sure of success. The Turtle then goes to visit the maidens and passes himself for Kullos-kahp! After being duly ushered to the family, the old squaw privately instructs one of her daughters to make ready the bridal bed for the expected husband. The events that follow, furnish much of the Indian talk and gossip of the evening among these people, such as may be expected among a people who have no literature, no historical annals, and only the confused traditions of a few generations.

The next adventure is, they all go moose hunting: but here Chee-ku-nuks, the Turtle cannot run or keep up with them, and is therefore, carried on the sled or Tabougn. On their way he fell off, and is left. He recollects, however, that his nephew, Kullos kahp is behind, and lights his long handled Indian pipe, and when he sees him coming, hands it to him to smoke; but the wiley Kullos-kaph when he came up says, my uncle must have been troubled with this branch or stick that reaches over our path, and therefore he lops it off (the pipe,) with his Tumhegn.

The Turtle thus forlorn and in distress, soon discovers a way to gain upon his hunting companions. He presently goes to the river, and glides along at the bottom, and is the first to reach the hunting ground, and kills the first moose, dresses it and has the wigwam ready before the party arrives, and had even refreshed himself before the hunters came. He awakes then and says tauntingly to young Muh-gah-leep, "you run very fast!" When the hunting party is satisfied and all ready, the game is put into the Ta-

bough, and all return with the moose meat; with this they make a grand feast. The Indian fashion being to make a hunt after the wedding; and as the Turtle could not do this himself, it is brought about by the invisible agency of Kullos-kahp, in the manner just related.

The next feat of Kullos-kahp, is thus arranged. He advises his uncle, the Turtle, to go fishing, to a place designated where there was a net, and where he used to visit to fish at times; so without delay the Turtle starts with the Rock Canoe of Kullos-kahp, and here he captures a large fish, which proves to be a whale, (Pootape,) which he brings to the shore with the stone canoe; amazed with the success of his fishing, he goes then to Kullos-kahp, and enquires how he is to carry so huge an affair? why carry him on your shoulder, to the wig-wam of your Father-in-law; which he attempts; but on the way before he reaches the place is overwhelmed, with the huge load intended as a present to Muh-gah-leep, his wife's father.

When the prize is discovered, Mah-gah-leep, invites all his friends to come, and help him to secure and cut up the Whale, supposing that the Turtle had now perished in his perilous undertaking. After much feasting and cutting up of the Whale, at length beneath it found their Chee-ku-nuks or the Turtle dead, and partly devoured with maggots. Kullos-kahp then goes to him, gave him a kick, and tells him he ought not to sleep so long. The reply of the Turtle is, sure enough; I have slept late here!

Now the scene changes a little, and we come to some of the sequences of the married life. It seems the wife of the Turtle bears him a son in due time, and the pappoos, is incessantly crying. This new kind of music, causes much trouble to the Turtle, and he goes for advice and consolation to Kullos-kahp. I do not know what is the matter with your little cousin, he cries so much. What noise does he make? enquires Kullos-kahp. Why, says the Turtle, he cries, *wah, wah, wah*. Don't you know what the child says? what he wants? It is egg, egg, egg. (The Indian word for egg, is *wah*.)

Well, now how am I now to get eggs? To this enquiry, Kullos-kahp says, do you not remember where we used to collect eggs. He then directs Chee-ku-nuks to go behind certain rocks, with his empty Tobagn, (sleigh,) and there miraculously, Turtle like, himself lays a load of eggs, and brings them home. This causes another feast of eggs.

When the party is assembled to enjoy the feast, Kullos-kaph makes his appearance among the guests. Then he takes an egg and begins to strike it with his finger, with a sort of fillup. This the Turtle feels most keenly, and instantly shrinks, and exclaims, why do you do so! why don't you eat up your egg, and done with it? This was done twice, to annoy the Turtle and make him feel his power.

These surprising feats of Kullos-kaph, cause the greatest astonishment among the Indians, then envy creeps in and they would gladly kill Kullos-kaph, to get rid of an individual who can work such miracles.

Afterwards the Indians set their wits to work to destroy Kullos-kaph; and Chee-ku-nuks, or the Turtle, has the hardihood to make the attempt, which he sets about in the following manner:—He proposes to Kullos-kaph to make a voyage in his stone canoe, to a well known distant ledge of rocks surrounded by the sea. There they go, and while Kullos-kaph is leisurly walking about on the desolate rocks, the Turtle takes away the stone canoe, and leaves him as he supposes there to perish. On discovering this treachery, Kullos-kaph mounts on a whale which brings him ashore. When he reaches the shore he hears the sound of mirth and dancing. This was to celebrate the destruction of Kullos-kaph. When he finds this state of feeling raised against him, he resolves to be revenged, which he does in this manner. He puts on the disguise of an old squaw, and when about to enter the wigwam, he finds two toads placed as sentries on each side the door. He asks the cause of this rejoicing: the first toad feels indignant at the supposed old squaw's question, and is puffed up with pride and haughtiness instead of giving a civil reply. Then Kullos-kaph instantly seizes the first and screws off the nose of this toady, then he turns to the other which he serves in the same uncerimonious manner. Since that time, the Indians say, the toad has never had a nose on his face.

The next thing is to find Chee-ku-nuks and punish him for his baseness, ingratitude and treachery to him. Disguised, therefore, as an old squaw, he enters the tent, and looks round and finds Chee-ku-nuks bending forward in the dance. He steps behind him, and with his knife, lets out his entrails, by a dexterous circular cut, and immediately hands the protruded bowels to a dog, which he drags away.

Immediately the rest of the dogs fall to and have a fight for this morsel. Then Chee-ku-nuks finding himself so dangerously wounded, cries out, it is me, it is I that am hurt. For at first, benumbed in the dance, in the eagerness of his savage joy, he had not discovered the source of the mischief, and that himself was the victim, and was at last punished for his treachery, in conspiring the death of the wonder working Kullos-kaph.

NAMES FOR THE ANIMALS IN INDIAN.

ENGLISH.	ETCHEMIN.	MICMAC.
ANIMAL,	WAXSIS—Singular,	WISIS.
ANIMALS,	WAX-SXSUC—Plural	WISISK.
Moose (<i>Cervus Alces</i>),	Moos,	Teahm,
<i>Cervus tarandus</i> — <i>Linn.</i>	Mah-gah-leep,	Kahlepo,
or Cariboo.	Muc-kah-leep,	
Bear,	Mooen,	Moowen,
a he Bear,	Nah-besq,	Nah-besk,
a she Bear,	Noosesq,	Noosesqu,
Deer,	Attuck,	Luntuk,
Wolf,	Malsum,	Pahktussum,
Wild Cat,	Pussough,	Uu-ko-quets.
Rooseve, ?	Ape-quo-segn,	Abokesegn,
Fox,	Quock-sus,	Woquis.
—black,	Mekswa-ete-quock	Mahtawke-woquis.
	sus,	
—red,	Maquaete-quocksus,	Megwake-woquis.
—gray,	Wenhoget-quocksus	Aynugut-woquis.
Squirrel—red,	Me-koo,	Megwake-ato-too-
		wetz,
—black,	Mekasay-waycte-	Mah-tay-wauk.
	mekoo,	
—gray,	Wenhoget,	Ay-noo-get.
—striped,	Ah-sah-gwahk,	Ah-mal-pahk-matz.
—flying,	Sex-kahtoo,	Sahx-kahtoo.
Rabbit,	Mah-tu-gwes,	Ah-pul-lee-ku-mutz.
Porcupine— <i>Hys-</i>	} Mah-tu-wes	Mah-tu-wes.
<i>trix dorsu</i> 's,		

ENGLISH.	ETCHEMIN.	MICMAC.
Woodchuck,	Mooneem-ques	Munum-quetz,
Raccoon,	Espuntz,	Ah-muhl-chu-wetz,
Skunk,	Ah-pe-ecchee-loo,	Abig-cheelo.
Sable,	Ne-mouks-wes,	Ah-bees-tah-naootz.
Fisher,	Pakumgk,	Op-onikq,
Beaver,	Quah-bete,	Ko-pete,
Otter,	Kew-neek,	Key-o-nik.
Mink,	Ceah-kes,	Ceah-kaotz.
Weasle,	Suh-gwes,	
Muskrat,	Kew-us,	Key-wesso.
Rat, (big mouse,)	Chee-tukis,	Meskilk-abigcheets.
Mouse,	Tuk-kis.	Abigcheets,
White Bear,	Wahpa-ete-mooen.	
Indian Dog,	Lunsum.	Lunt-sum,
European Dog,	Alamoos.	Alamooch.
Bitch,	Squessum.	Squessum.
a Fawn,	Attooksis,	Lun-tuck-cheetz.
a Buck,	Eyahp.	Eyahp.
a Doe,	El.	Ulgwatuk.

Parts of animals, &c.

Deer's horns,	Sum-wuck.	O-sum-ook.
Deer's hoofs,	Wuck-kusse.	
a Bear's skin,	Unsquaoo,	Mooeni.
a Bear's claws,	Mooen wucasse,	Mooin-o-quasse.
the Tail of an animal,	Quah-peta-whl,	Quah-peta-wahoo.
a Beaver skin,	Mut-tah-ah,	Um-ti
Sinew of an animal,	Tuna-an,	
Dung, (animal)	Meets-kun,	Mechanel, (Wysis)
Urine,	Skee wun,	
Milk,	Mullax,	Mullaguts.
Fat,	Wick,	Wicow.
Bear's grease,	Skeepum,	Mooenome.
Intestines,	Pek-way-jelah,	
Belly,	Wut,	
a Rib,	Peka-wegan,	Pegah-kun.
Marrow,	Ween,	Ween.
all kinds of Fur,	Paesweek,	
Hair,	Peaseswul,	

BIRDS.

ENGLISH.	ETCHEMIN.	MIOMAC.
Eagle,	Cheep-Lahgn,	Keet-apoo,
—white headed,	Wopsokes,	Wah-bat keet-poo,
Hawk,	Wah-hawihaw,	Mah-ta-wale-keet-poo
Fish-Hawk,	His-may-gwes,	Cheep-cheep-wagut,
Swan,		Wiskum agwasuk,
Wild-Goose,	Wap-tukq	Wah-bee,
White Goose,(wild)	Wah-be-geeluk,	See-numq,
Heron,	Cahsq-uh,	Tah-guleets,
Loon,	Uc queen,	Tum-quahl-hegn-nuts,
Small Loon,	Mah-gwees,	Que-moo,
Brant,	Mah-goola-weets.	Mah-gweis,
Sea Duck,	Mutuayseen,	Ma-ta-wall-keet-poo
a Duck,	Seips,	Cheekuh-moo-yets.
Black Duck,	Mut-to-seem,	Se-seip.
a Turkey,	Nah-mh—Napmneh	Ap-cheetz-qu-mutz.
Turkeys,	Nehmeyuk	Ap-tah-ke-keetajeet
Water Hen,	Noo-kumnus,	Ah-put-tah-he-cheet.
Robin,	Am-que buses,	We-ootz-metz.
Wip-poor-will,	Wip-o-lus,	Keep-chow-wetz.
Cat Bird,	Kop-Kahmus,	Wip-polee.
Black Bird,	Chuck-a-lusq,	Kope-quetz.
Blue Jay,	Te-deus,	Poo-put-lees-ke-ets.
Pigeon,	Pu-les,	Tedeus.
Crow,	Kah-kah-gose,	Pu-lase.
Snipe,	Che-che-we-gah-tis,	Kah-kah-kotes.
Snow-Owl,	Wahpe-koo-koo- kabs,	Cheets-we-gah-tetz.
Great Owl,	Te-tugul,	Koo-koo-ges.
Little Owl,	Kahp-kahmus,	Te-tug-alec.
Owl,	Koo-koo-kah,	Kop-quetz.
Sea-Gull,	Ke-ah-q-h,	Koo-koo-ges.
Canada Jay or } Moos Bird,	Om-kunew-sus,	Kal-lagn-de-etz.
King-Fisher,	Kah-skumnus,	Chick-tle-gets.
Swallow,	Paytah-geesses,	Pooh-gah-les,
Woodpecker,	Ah-bah-kuses,	Un-tow-wesk
—redheaded,	Om-quat-pat,	On-tow-esgk.
Humming Bird,	Ah-lah-mus-seet,	Me-le-tow.
Yellow Bird,	Wesah-weasia,	

ENGLISH.	ETCHEMIN.	MICMAC,
Ohio,	Tooahlosq,	
Butcher Bird,	Ooahsis,	
Cedar Bird,	May-que-mos- }	
Yellow-bellied } woodpecker, }	mah-set, }	
Hairy Woodpecker,	Pah-gwatqua-ah	
Mottled Owl.	Ah-buh-ques,	
Bat,	Te-te-gul,	
	Puckadah-tamus,	

Pertaining to Birds.

A Bird's Nest,	Wasus.
----------------	--------

FISH.

A Fish,	N'Mays,	Na-match,
Fishes,	N'Maysuc,	Namachuc,
Net,	Hap,	Hahpee
Line,	Ah-pahpusses,	Ne-goqual, (spear,
a Whale	Pootape,	Pootup,
a Shark,	Sahpe-demake,	Sabbede-mequ.
a Sturgeon,	Pah-sukus,	Kom-ku-tah-mok.
Dog-Fish,	Segulate,	Se ku-lah-te.
Porpoise,	Moospes,	Muck-pates.
Haddock,	Pim-squaw-pa-ke- } ke-mus, }	Put-home-kunetz.
Holbert,	Sah-nah-qu,	Um-sahnokq.
Codfish,	Nooku-maquo,	Pay-joo,
Pollock,	Pascatum,	Pestum.
Salmon,	Pul-ahm,	Pul-lah-moo.
Trout,	Scotum,	Attuk-quah-suh.
Shad,	Umsahm,	Um-sahmoo.
Alewife,	Segun-nu-make,	Segun-nu-mokq.
Herring,	Pete-quok-segeke.	Nu-may-jeetz.
Sucker,	Ke-kum-quk,	Kom-quetz.
Eel,	Kaht,	Kaht.
Whitefish,	Wahpe-N'Mays,	Pnopsques.
Blackfish,	Muga-say-NMays,	Mak-lay-wake-nun
Bass,	Muhgahk,	Chee-gow.
Perch,	Ahtsab-quahlusk	Ah-chokollo-wetz
White Perch,	Pokakagun,	
a Pickerel,	Quon-noos	

ENGLISH.

ETCHEMIN.

MIOMAO.

ENGLISH.	ETCHEMIN.	MIOMAO.
	<i>Parts pertaining to Fish.</i>	
Spawn,	Sah-qah-wahn,	Nee-jintz.
Fins,	Ooah-qunusal,	Otah-gunel.
a Scale.	Wullahk,	Pe-we-ges.
Scales,	Wullakeil,	Pe wegesk.?
Gills,	Wuskegul,	Musutoqn.
Skin,	Mutagn,	Mu-kagun.
Bones,	Skun-nees,	Wah-kun-dow.
Teeth,	Webeet,	We-peet.

KEY

TO THE

INDIAN LANGUAGE

OF

New-England.**CONVERSATIONS IN ETCHEMIN.**

ETCHEMIN.

Tahn klayeen,
 Nalay,
 Netop skoowe yute,
 Tahn wekean,
 Tahn noklaen neesweak,
 Tahn klayeen kommetoukes,
 Kuppayne mum,
 Tahn elle aihn keel,
 Yuta yeen,
 Kusabah netop,
 Ozin,
 Appeen,
 Wullewun,
 Oskejee nohahtu,
 Conus toll pasahq,
 Nooesakt,
 Mahts subah neguk,
 Kulluit Gezook,
 Wullah-gwew,

ENGLISH.

How do you do.
 Very well.
 Friend come here.
 Where do you dwell.
 How is your wife.
 How is your Father.
 How is your Sister.
 Where go you.
 Stay here.
 Come in, Friend.
 Warm yo.
 Sit you down.
 I thank you.
 Speak Indian.
 Do you understand me.
 I am in haste.
 I must go home.
 Good day.
 Good night.

ETCHEMIN

ENGLISH.

SEASONS.

Segwun,	Spring.
Nebun,	Summer.
Tu-wag-wu,	Autumn.
Ponew,	Winter.

TIME.

Pemkeeskok,	A day.
Nuktahcheay,	An hour.
Meenet,	A minute.
Nukt-sunta,	One week.
Nees-sunta,	Two weeks.
Pesque Keezous,	One month.
Abahseegeton,	Half a year.
N'quit cheegton,	One year.

CARDINAL NUMBERS:

N'quit,	One.
Tahpo,	Two.
Seest	Three.
Nahyoo.	Four.
Nahn.	Five.
Kahmachin.	Six.
Elweganuk,	Seven.
Oglemulchin,	Eight.
Esquanahtake,	Nine.
Umtullan,	Ten.
Koo dahnkoo,	Eleven.
Ne sahnkoo,	Twelve.
Un sahn koo,	Thirteen.
Nay wahn koo,	Fourteen.
Nah nahm koo,	Fifteen.
Kah mah chin ka sahn koo,	Sixteen.
El wegunc ka sahn koo,	Seventeen.
Oge mulchin ka sahn koo,	Eighteen.
Esqu nah tak ka sahn koo,	Nineteen.
Ne sink,	Twenty.
Un sink,	Thirty.
Nah wiosk,	Forty.
Na niosk,	Fifty.
Comah chin ka sink,	Sixty.
El we gu nuc ka sink,	Seventy.
Ogu mul chin ka sink,	Eighty.
Es qu nah take ka sink,	Ninety.
Unkutahquh,	One Hundred.
Quodahm quahk.	One Thousand.

ETCHEMIN. ENGLISH.
ORDINAL NUMBERS.

Omsquas,	First.
Nee-sa-wa,	Second.
Noo-wa-wa,	Third.
Nay-wa-wa,	Fourth.
Nah-na wa,	Fifth.
Kom-a-chinka-sa-wa,	Sixth.
Ulwega nucka-sa-wa,	Seventh.
Oogu-mul chinka-sa wa,	Eighth.
Esqu-nah-take-ka-sa-wa,	Ninth.
Ku-dinsk-aka-ga-wa,	Tenth.
Nesints-keg-a-wa,	Twentieth.
Kut-tahqtu-ka-sa wa.	Hundredth.

RELATIONSHIP. &c.

N'metahks,	My Father.
Nekwoos,	My Mother.
N'sewess,	My Brother.
Phanemum,	My Sister.
N'quss,	My Son.
N'tose,	My Daughter.
Tuahseesum,	My Child.
Ne-sweah,	My Husband.
We-Nexum.	My Wife.
Se-wesul,	His Brother.
Paun-momul,	His Sister.
Wecke wus-sul,	His Mother.
Neel tay,	Myself.
Tubeltum,	My Own.
Ouskejin,	Indian.
Sketop,	Man.
Apeet,	Married Woman.
Skenosis,	Boy.
Nox,	Girl.
Noxsqueak.	Girls.
Wahsees,	Child.
Wahsesuk,	Children.

COLOURS.

Wahpa,	White.
Mackusayway,	Black.
Maquacke,	Red.
Musqueu-te-jek,	Blue.
Qushtugenah-kut,	Purple.
We-say-way-eko,	Yellow.
Ea-keep-gwut-take,	Green.
Wenhoget.	Gray.

PARTS OF THE HUMAN BODY.

ENGLISH.	ETCHEMIN.	MICMAC.
Head, (my.)	Na-neabgn,	Wun-ojee,
Hair, (my.)	Be yes-so-mul,	O-sah-punal,
Face, (his.)	Seesuc,	O-sees-kuk
the Ear,	Chahlagus,	Set-wagn.
Eyes,	Sees-kul—see kul,	Pukegwul.
Scalp,	Wukaqu,	
Nose,	Meton,	Sisqu un.
Mouth and lips, (his.)	Ootun,	Ootun.
Tongue,	Meel ul,	Weel noo, (his.)
Tooth,	Ne-bit,	Ne-beet.
Teeth,	Ne-petl,	We-peatl.
Beard, (my.)	Neet wul,	Nec-tool.
Neck, (my.)	Dupskoke,	Toel-wahgn.
Arm, (my.)	Peh-tin,	Petun.
Shoulder,	Telmahgn,	Telmahgn.
Back,	Pah kahm,	Pak-ham
Hand, (my.)	Petin,	Petn-tlgnal.
First Finger,	Un-telweg-niltz,	Tlwegn.
Fingers,	Tlwegn-cheeul,	Tlwegnul.
Nails,	Muck-kus sesuc,	O'qusee.
Breast,	Me-gee-gun,	Pus qu-un.
Body,	Un huck,	Otenin,
Breast, (female,)	Um-noo-sahgn,	Mul a-gechach.
Nipple,	Wun-neah-gu-nesis,	Mul-lah-g'a-jum.
Navel,	Weelus,	Wel-ee.
Thigh, (his.)	Me-wequ,	Walug-wun.
Knee,	Un-kut-qu,	Chegun.
a Foot.	Um-seet,	Okaht.
a Toe,	Um-qt-ka-seet,	Mu'gah-kuchaway.
Heel,	Muk wun,	Oqu-un.
Ankle,	Kulla-hegn,	Wullus qu hegn.
Bone,	Ske nees,	Wah gun-tou.
Heart,	Mus-huu,	Kum-lahmn.
Liver,	Squ-un,	O'squ-un.
Windpipe,	Qut-ah-gun-ahp.	Seetun.abbe
Stomach,	Wenah-sac	We-nis-hi.
Bladder,	Wopusq.	O'pisque.
Blood,	Puh-gah-ku,	Maldow,
Vein,	Um-chah-cheese,	Meechaguts.
Artery,	Tun-wah-nul,	Tin-wahnul.
Flesh.	Wey-ous,	We us.
Skin,	Mud-aygn,	Muk-agn.
Marrow,	Ween,	Ween.
Brain,	Wee-leet-pahn,	O-tup.
Spinal Cord,	Wee-geet,	We-geet.
Lungs,	Wup-punuk,	O-punkqu.
Kidney,	Po-keel-wahn,	Pogul-wun.
Bladder,	Po-keel-wah-nuc,	Pokul-wunk.
Inwards, or viscera,	Moo-chin,	Mechahn.

HOMINEY,

The name for broken and boiled Maize or Indian Corn.

This word is now in general use in the northern parts of this country. I have seen no attempt at explanation. It is derived from Tuckumah, to strike, and min or meen, the berry or maize. Min, however, is a general term for berry. Half the verb is united with the noun for berry to make ekum-mene or kum-mine—the beaten berry; corrupted into HOMINEY, by aspirating the first letter, substituting Hom for the Indian chum, and supplying iney for mene.

Words of pure Indian origin are surely as worthy a place in our Lexicons, as if derived from the Greek or Arabic languages.

TUMEHEGN, AN INDIAN HATCHET.

The Indian remarks on this word, that the Americans speak it wrong, "Tom-my-Hawk." It is not so, "Indian says Tume.hegn," the e being short, and scarcely sounded, with the short sound of a, and the h has a full aspirate, as *hee*. The gn is sounded short.

This word is compounded of the Indian verb, Tume-ta mun, to cut, and the noun *Hegun*, a sharp cutting instrument, which is also in many words synonymous with engine or machine, is of very extensive application in the Indian of New-England, as our vocabulary will show. In compounding this word, half the verb is clipped off, and joined with the noun being a very elegant mode of making words; and however short the original word is thus rendered in composition, it is invested with the full force of the original. In the composition of this word, the pronouns are added, as in the following example, which is declined like a verb. The present and past time, and the plural terminations are given, although this is not the best word to exhibit as a model, still it will answer our purpose.

	PRESENT.	PAST.	PLURAL.
A Hatchet	Tumehegn,	It was,	Hatchets,
My	Un-Tumehegn,	Uhpunake,	ul,
Thy	Uc-ku-Tumehegn,	Upunake,	ul,
His	Ou-Tumehegn,	Upunake,	ul,
Our	Ucku-Tumebagn,	Nou-punekul,	Nunnuel,
Your	Uc-Tumehegn,	Nuawl-Oohpunegal,	Nunuel,
Their	Omsu-Tumehegn,	Punekul,	Nannuel.

COMPENDIUM OF INDIAN GRAMMAR.

The Verb to Cut—Tumetamun, (Animate Verb,) is conjugated as follows:—(a part only of this is given.)

PRESENT TIME.

Singular—1. Un-tum-e-mun,	I Cut,
2. Uc-tum-ta-mun,	You Cut,
3. Ooc-tum-ta-mun,	He Cuts,
Plural—1. Uc-tum-ta-mun-nane,	We Cut,
2 & 3. Um senw-atum-ta mun-nane,	All Cut.

PAST TIME, (OR TENSE.)

Singular—1. Un-tum-ta-mun-*napun,	I did Cut,
2. Uc-tum-ta-mun-napun,	You did Cut,
3. Ootam-ta-mun-napun,	He did Cut,
Plural—1. Uctum-ta-mun-napun,	We did Cut,
2 & 3. Um-seuw-kutum-ta-mun-na-nopun,	All did Cut.

* *Napun* is the sign of the Preterite, or rather *apun*; the letter *n* and others are thrown between, for the sake of Euphony, in Indian and Celtic, and adds much to the harmony of a language.

Manner of writing the Pronoun with the Noun in the following words. This form is general.

Singular—My Mother,	Neek-wus.
Thy Mother,	Kee-wus.
His Mother,	Weekussul.
Plural—Our Mother,	Keek-wusson.
Your Mother,	Keek-wuss wah.
Their Mother,	Um-seuw-week-wus wahl
Singular—My Father,	Nu-me-tahks.
Thy Father,	Uc-a-mee tahks.
His Father,	Oo-me-tahks sul.
Plural—Our Father,	Ku-me-talhk sun.
Your Father,	Un ku-me-talhk-sun.
Their Father,	Oo-me-tahks-wahl.
Our Fathers,	Ku-me-tahk-sun-wuk.
Their Fathers,	Ku-me-talks-sun-wuk.

NOUNS.

These are divided into two classes—Animate and Inanimate.

No distinction is made for difference of sex, as with the Latin, Greek, and modern European Languages. The most striking peculiarity, which runs through the Indian languages of the Algonkin Lenape Family, is the division into two great classes, ANIMATE and INANIMATE. This pervades the whole language. It will be seen, also, that the Nouns in the Etchemin, have the Present and the Preterite forms, similar to a verb; this peculiarity, also, exists in the Micmac language.

CLASS 1.—ANIMATE NOUNS.

SINGULAR.		PLURAL.	
PRESENT.		PAST.	PRESENT.
Attuck,	A Deer,	Attook,	Attookuk, Many Deer.
Moowen,	A Bear,	Moowene.	Mooneyuk, Bears.
Ahtooses,	A Snake,	Ahtoosis-so.	Attoosiswuk, Snakes.
N'Mays,	A Fish,	N'Mays.	N'Maysuc, Fishes.
Sipses,	A little Bird,	Sipsceskuk.	Seepsuc, little Birds.
Pasaysum,	A Star,	P'saysm'nake,	Ps'aysmuk, Stars.

The Plural of this class ends in oc, eak, uc, or uck.

CLASS 2.—INANIMATE NOUNS.

SINGULAR.		PLURAL.	
PRESENT.		PAST.	PRESENT.
Squut,	Fire,	Squtte.	Squtteul.
Mekotahnes,	A Knife,	Metah'oneh.	Mekootahneul.
Skahqn,	Green Wood,	Skahguhoogl,	Skahkul.
Weekwahm,	A Hut,	Weekwahm,	Weekwahnuul.
O-seet,	A Foot,	Oseet,	Seetul

The plural ends in ul, el, eul, uil, or ooil.

Vegetables belong to this class, (inanimate) all parts of the body all virtues and vices, Tools and Instruments, Furniture Clothing Fruits, Rivers and Water.

The most striking feature in the table above, is the division into Present and Past, (preterite) of the singular as well as the plural. For want of space, however, the past plural could not well be exhibited here; the above examples must suffice until we can give a more extended view of the subject from our Manuscript Grammar. In this, the verbal system is exhibited in detail, which is rich in conjugations—of these, we have drawn out about thirty model verbs, which may be regarded as developing the structure or mechanism of the Indian tongue relating to the New England States, from the Lunapi of the South, to the Micmacs of the N. East, in which we find a near affinity to the Etchemin.

NOTE ON SPELLING.

The sounds adopted are pure Phonetic English, and may be read at once thus, *ah* as in *mah*, *a* or *ay*, as in *pay*. The letter *r* does not exist in the language so far as we have examined it. The letters *t* and *d* are interchanged. There is a soft hissing sound in the word for *all* seeyeu; written in full om-seuw.

PRONOUNS.

SINGULAR.		PLURAL.	
1. Neel,	I.	1. Kelun,	We.
2. Keel,	You.	2. La-gumow,	Ye or You.
3. Lagum,	He or She.	3. Um-seyu,	} They or all.
		La-gumow }	

INTERROGATIVE PRONOUNS.

SINGULAR.	PLURAL.
1. Wen-neel, Who (am) I.	1. Wen-e-kuh-nek-tuk, Who we.
2. Wen-keel, Who you.	2. Wen-e-keel-now, } Who they
3. Wen-nut, Who he.	3. } or all.

DECLENSION OF NOUNS AND PRONOUNS.

Mushun—A Heart.

SINGULAR.	PLURAL.
1. Unnmushun, My heart.	1. Kum_mus hun nuel, Our hearts.
2. Kumas hun, Thy heart.	2. Oumus hun wahl, } Your hearts,
3. Oumus hun, His heart.	3. } or Theirs.

Pehtin—A Hand.

SINGULAR.	PLURAL.
1. Un pehtin, My hand.	1. Pehtinuel, Our hands.
2. Keel pehtin, Thy hand.	2. Pehtihuel, Your hands.
3. Ou pehtin, His hand.	3. Pehtinuel, All hands.

Weekwahn—A Wigwam or House.

The Pronouns are given in the plural number; House, singular.

SINGULAR.	PLURAL.
1. Neek, My house.	1. Kee-nook, Our house.
2. Keek, Thy house.	2. Keek-wak, Your house.
3. Week, His house.	3. Week-wak, Their house.

NOTE.—This arrangement closely resembles the declension given in Elliott's Indian Grammar. In a word, this outline will serve to illustrate the Moheagn, till something better is given.

In House.

SINGULAR.	
1. La me quam neguk,	In my house.
2. _____ weguk,	In thy house.
3. _____ weguk,	In his house.
PLURAL.	
1. La me quam kee nook,	In our house.
2. _____ keek wak,	In your house.
3. _____	In their house.

ADJECTIVES AND NOUNS.

ANIMATE.	INANIMATE.
Wulle sketop, <i>A good man.</i>	Kullui menek, <i>A good berry.</i>
Kullosa nam, <i>A good turkey.</i>	Matchegon menek, <i>A bad berry.</i>
Kuchee seips, <i>A large bird.</i>	Kuchee apus, <i>A large tree.</i>
Skenosees, <i>A small boy.</i>	Pnaps squee, <i>A small stone.</i>
Kutchee horse, <i>Old horse.</i>	Kah neek weekwahn, <i>Old house.</i>
Mulle ke guh nay sketop, <i>Strong man.</i>	Sahglao-pehtin, <i>A strong arm.</i>

PRONOUNS AND ADJECTIVES.

SINGULAR.

1. Neel an Kullus,	I (am) good.
2. Keel Kullus,	You good.
3. Kullusu nah nagum,	He good.

PLURAL.

1. M'sue Kullusol te pun,	We good.
2 and 3. M'sue kullusol tuuc,	All good.

The Indian does not appear to recognize any distinction between the 2d and 3d persons plural. The same remark will apply generally to the Etchemin verbs. In some of the shortest and most ancient verbs, however, the distinction is retained.

VERB.

ENGLISH.	ETCHEMIN.	MICMAC.
<i>Inf. Mood,</i> To walk,	Pumoos.	Pa-me-et.

Indicative Mood.—Present Tense.

SINGULAR.

1. I walk,	Un pumoosa,	Pem e ay,
2. You walk,	Uc pumoos,	Pem e en,
3. He walks,	Moosay,	Pem e et,

PLURAL.

1. We walk,	Pummah pah sepun,	Pem ah tequ,
2. Ye walk,	K'pumoos,	
3. All walk,	Mah bahs wuk,	Pem e tah jik,

Preterite—SINGULAR.

I walked,	Un pumoosa pun,	Pem e a yap,
You walked,	Uc pumoosa pun,	Pem e a yape,
He walked,	Pumoosa pun,	Pem e yap,

PLURAL.

We walked,	Kah pumay pah se no pun,	Pem ah te gup,
Ye walked, }	Pumah pah sep neek,	Pem e tah pu neek,
All walked, }		

Future Tense.—SINGULAR.

I will walk,	Un tahtswe pumoos,	Pum me ahs,
You will walk,	Keel nah qu tahts we pumoos,	Pum me ay tuks,
He will walk,	Chuwe puh moosay,	Pum me ay tow,

PLURAL.

We will walk,	Ku tahtswe pumah pah se pun,	Pu muh de snoo,
Ye or All will walk,	Kuh tahts we pumah sou week,	Pu me tah du snow

CONCLUDING REMARKS.

The arrangement made with the printer for 24 pages only, has obliged us to shorten several of the articles prepared expressly for this little essay. We had intended also to exhibit the Chippeway and Mohegan of the verb *To walk*, which are "crowded out," as the printers would say. The reader, therefore must not suppose, because only the three tenses of the Indicative Mood are here given of a verb, that the Indian tongue is consequently deficient in its capacity of expression.

We would at this time take occasion to disabuse the reading public, respecting the language of the Indian. It is commonly believed, that because he has no books or literature, that his language is rude and without any regularity in its structure; in other words, that it has no Grammar. The examinations made by me in several Indian languages, and a careful study of Mr. Gallatin's famous work on the Indian languages in *Archeologia Americana*, the writings of Mr. Schoolcraft, and the Grammar of Mr. Zeisberger, so learnedly edited by Mr. Duponceau, these able writers have shown that the reverse is true.

We cannot do better than lay before the reader at this time the remarks of Mr. Duponceau, respecting the Delaware Indian language, which is as follows:

"This Grammar exhibits a language entirely the work of the children of Nature, unaided by our arts and sciences, and what is most remarkable, ignorant of the art of writing. Its forms are rich, regular, and methodical, closely following the analogy of the ideas which they are intended to express.

The terminations of their verbs expressive of number, person, time, and other modifications, of action and passion, while they are richer in their extension than those of Latin and Greek, which we call emphatically the *learned* languages, appear to have been formed on a similar but enlarged model, without any aid than that which was afforded by Nature, operating on the intellectual faculties of man." See Zeisberger's Grammar, p. 248.

