

Introduction to Transcribed Mahican Texts

The Language of the Mohican Indians

“Mahican,” pronounced /muh-HE-k’n/, is the preferred term amongst linguists for the language spoken by the Mohican Indians, whose traditional tribal territory was located in New England, along the banks of the Hudson and Housatonic Rivers in New York, Massachusetts, and parts of adjoining states. There were at least two dialects with notable differences yet mutually intelligible to speakers of either group. The Western Mahican dialect was spoken in the westernmost areas of the tribal territory and was documented by Moravian missionaries with abundant source material. Eastern Mahican was spoken by those tribal members living in and around Stockbridge, Massachusetts. They called themselves the “Stockbridge Indians” and referred to their language as “Stockbridge”. Members of this group, having lost claim to ancestral lands, were allotted land in Oneida County, New York, then Indiana, and finally Wisconsin. During this time, intermarriages with Brotherton Indians occurred, and a group of Munsee Indians joined the tribe as they relocated to the west. The tribe lived in several locations in Wisconsin, survived significant political strife related to the ever-changing stance of the U.S. government toward the Native Americans, and in the 1930s organized into a federally recognized tribe called the Stockbridge-Munsee Band of Mohican Indians. Current language revitalization efforts are underway, in particular for the Munsee language. The tribal council has declared that the two official languages of the tribe are Mohican and Munsee. The author has chosen to refer to the language as “Mahican” and has chosen to regularize all materials to the manner of speaking of the Stockbridge Indians, i.e. Eastern Mahican.

About the Author

The author of these texts, Robert E. Shubinski, is an enrolled member of the Stockbridge-Mohican tribe and has been an active participant in language revitalization for both Munsee and Mahican. As a child, the author heard a limited amount of spoken Mahican from elders who were family members and sought out more of such words as an adult. In all instances these words were located in the various texts and word lists that compose the source material for this current project. Although not educated as a linguist, the author has devoted much time and effort to this project drawing on educational and professional experiences centered on aspects of interpersonal communication. Robert proudly serves as a member of the medical profession and is one amongst a small group of three or four physicians in the United States trained and practicing the specialty of child and adolescent psychiatry. Additionally, some of the most distinguished and talented linguists in the country have graciously assisted the author with support, help, and personal emails. Dr Ives Goddard has done field work with Munsee speakers in Canada and published much valuable data that has formed the foundation for the grammatical aspect of the languages Munsee and Mahican. John O'Meara, author of the *Munsee Delaware*

Dictionary, has been a resource also. The editor of the *Schmick's Mahican Dictionary*, Carl Masthay, has been involved since day one, having helped this writer [RS] in the early days of the Internet to correct lists of Mahican words published under his Indian name, "BraveArrow." He has had a profound influence on almost every aspect of this current work ranging from practical items such as how to format the texts, interesting discussions of about the validity of the nasalized "long a" in Mahican and has provided the author with source materials that would have been difficult to obtain otherwise.

Scope of the Project

The last fluent speaker of Mahican was William Dick who died in 1933. Some Mahican words continued to be used with gradual declines in use over the years. Presently tribal elders remember a few words and phrases only.

Written sources provided therefore the bulk of the source material used to extract the grammar of the language and the word lists that form the basis for a lexicon of the Mahican language.

Some texts were written by fluent speakers and have been given higher priority in the analysis of words, sound rules, and grammatical rules. Other texts were written phonetically and these have been useful in determining how the words sounded.

Source materials in the form of stories or religious texts allowed a glimpse into the way the language was used to express ideas and provided the bulk of the grammatical clues. Everyday phrases were recorded by linguists doing fieldwork in the early 1900s. These will form the basis for a yet-to-be completed aspect of the project geared toward everyday speech in Mahican. Word lists were consulted from many sources including President Thomas Jefferson, linguists such as Heckewelder, Morris Swadesh, Frank Siebert, and Truman Michelson, and missionaries such as Johannes Schmick, and the Reverend John Sergeant.

Fluent native speakers wrote texts in Mahican, including Hendrick Aupaumut, who was also a Revolutionary War veteran who fought at George Washington's request on behalf of the colonists. Jonathan Edwards, Jr, grew up amongst the Stockbridge Indians and spoke fluently as a child and wrote a treatise about the Mahican language.

Herein lies the problem, all these materials were written using different writing methods, sometimes with admixture of the two dialects. In many instances the same word was written down in more than one way. Long vowels and short vowels were not always distinguished. Certain sounds were lumped together and written using the same phoneme, and in some cases words were written with unnecessary distinctions. All of these required

clarifications. In most cases ambiguous sounds from one text had clear distinguishing marks in another, and where no clarity could be found, I have reconstructed the sounds using cognates from related languages and published linguistic works citing Proto-Algonquian words. The historical phonology published in *Schmick's Mahican Dictionary* and written by David Pentland provided the means of connecting the Proto-Algonquian words to corresponding Mahican words. Ives Goddard, in his 2007-2008 paper, provided several important corrections to the historical phonology.

For example, *Schmick's Mahican Dictionary* was written using phonemes familiar to a speaker of German from the late 1700s. Both **-h-** (an aspirated sound) and **-x-** (a velar fricative sound) were written the same way, using “ch”. The same words were written by Hendrick in the catechism using **-h-** for the “h sound” and **-kh-** for the “x sound.” Hendrick Aupaumut did not distinguish between nasalized and nonnasalized long *a* sounds in his writings presumably because the texts were designed to be used by native speakers who would readily have known which sound to use. Other source materials used distinct phonemes or markings (diacritics) for the nasalized long *a* allowing for a confident analysis in all but one instance of this important sound distinction.

Format of the Texts

The source text is listed first in italics, followed by a bolded transcription using the practical writing system also used for the Delaware-Munsee language. The English version then is listed. Notice that the source text is intended as a general guide only, and only some of the diacritic markings are reproduced. Consulting actual source materials is recommended if more detail is desired. Many misprints, partial line omissions, and errors were found and are identified in the “notes” section. Usually source words are written as follows: */source-word example/*.

A word-by-word translation is then presented followed by grammar notes and explanations. Grammar notes are brief; however, I have written a more extensive grammar resource at <http://munseedelaware.com> which should be consulted for more information. Explanations of conjugated words form the bulk of the notes section. Grammar paradigms are provided as a guide to understanding the final word form that comes from the application of rules and sound laws and pronunciation variations.

One interesting characteristic of Mahican is that vowels and syllables can drop from a word, depending on what word precedes it or what prefixes are attached to the word. This process is called syncopation and various Eastern Algonquian languages differ in how this is implemented. In order to provide clarity and regularity, some syncopated vowels have been restored. Syncopated vowels are marked as follows: **ǎ**, **ũ**.

The nasalized long *a* is indicated using the double vowel **aã**. It has a sound similar to the French word *dans* or the English word *honk*. Long *a* when not nasalized is written as **aa**. There were no doubt distinctions between short *a* sounds also, and where applicable these are marked as either **ã** or **ā**.

The symbol **θ** (theta) is used for the interdental *s* sound similar to the *th* sound in the English word *thin*. Eastern Mahican (EMh) differs from Western Mahican (WMh) in that it uses **s** where WMh uses **sh** in the source materials. In most instances, in my transcription, **s** has been regularized to **θ**. Also, **s** replaces **sh** where **sh** was used in Western Mahican texts. Some instances were not changed and some words were clearly acceptable using either manner of pronunciation using **θ** or **s**.

Enclitics are words that attach to the end of other words to add a nuance of meaning and these are joined to words using the = (equals) sign. Preverbs and pre-nouns attach to the beginning of others words using the – (hyphen) symbol. Where necessary, when other words are added between words, the - symbol is repeated on the word associated with pre-noun or preverb.

Cognates in related languages are designated as : **M** for Munsee, **PA** for Proto-Algonquian, **Nt** for Natick (properly called Massachusetts including Wampanoag), **Ng** for Narrangansett, **Abn** for Abenaki, **Mh** Mahican, **Mo** for Mohegan.

Principal Sources for Cognates

Amerindian: Benjamin Smith Barton: *New Views of the origins of tribes and nations of America*, 1798, Gale, Sabin Americana.

Proto-Algonquian: John Hewson: *A Computer-Generated Dictionary of Proto-Algonquian*, 1993, Canadian Museum of Civilization.

Eastern Algonquian: Ives Goddard: The Eastern Algonquian Intrusive Nasal, *International Journal of American Linguistics* 31(3):206-220, July 1965.

Eastern Algonquian (Long Island and southern New England): Carl Masthay and Gaynell Stone: *Languages and Lore of the Long Island Indians*, revised edition 2, 2016, Vol. 4, Suffolk County Archaeological Association, Stony Brook, N.Y.

Passamaquoddy: Eve Chuen Ng: *Demonstrative Words in the Algonquian Language Passamaquoddy: A Descriptive and Grammaticalization Analysis*, Dissertation, 2002.

Massachusetts: James Hammond Trumbull: *Natick Dictionary*, 1903, Bureau of American Ethnology Bulletin 25.

Abenaki: Janet Leila Warne: *A Historical Phonology of Abenaki*, 1975, McGill University.

Western Abenaki: Gordon M. Day: *Western Abenaki Dictionary*, Vol. 1, 1994: Abenaki-English; Vol. 2, 1995: English-Abenaki, Canadian Museum of Civilization.

Mahican: Ives Goddard: Notes on Mahican: Dialects, Sources, Phonemes, Enclitics, and Analogies; *Papers of the 39th Algonquian Conference*, eds. Karl S. Hele and Regna Darnell, 2008, The University of Western Ontario, London, pp. 246-315.

Lenape: Daniel G. Brinton (for Unami) and Albert Seqaqkind Anthony (Munsee): *A Lenâpé-English Dictionary*, 1888 (1979).

Munsee: John O'Meara: *Delaware-English/English-Delaware Dictionary*, 1996, University of Toronto Press, Toronto.

Northern Unami (properly): David Zeisberger: *Zeisberger's Indian Dictionary*, ed. Eben Norton Horsford, 1887, John Wilson and Son, Cambridge. The better, reworked edition by Raymond Whritenour is *A Delaware-English Lexicon of words and phrases*, David Zeisberger, 1995, Butler, New Jersey.

Meskwaki, Fox: Ives Goddard, Lucy Thomason, and Alfred Kiyana: *A Meskwaki-English and English-Meskwaki Dictionary*, 2014, Mundart Press.

Fox: Ives Goddard: *Leonard Bloomfield's Fox Lexicon: Critical Edition*, 1994, Winnipeg, Algonquian and Iroquoian Linguistics, Memoir 12.

Source Materials

The Assembly's Shorter Catechism

available as a pdf on-line

Authors: Hendrick Aupaumut and John Quinney (fluent speakers)

Notes: There are two copies available on-line. One is quite pale and difficult to read.

<https://www.wisconsinhistory.org/turningpoints/search.asp?id=1663>

The other has darker and contrasted print but was copied poorly with text missing close to the margins: <http://cdm.bostonathenaeum.org/cdm/ref/collection/p16057coll24/id/28>

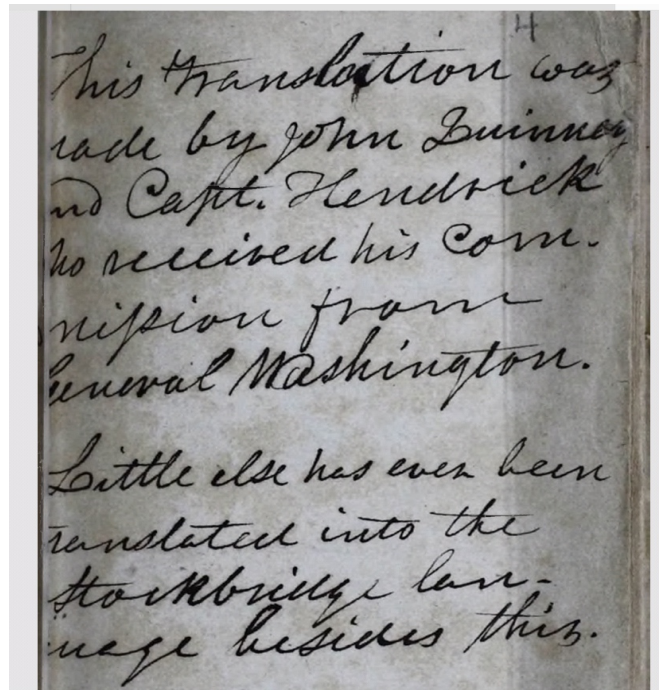
Parts of this text contains misprints, and there is evidence of missing text, especially the Gospel of Matthew.

The *Dr. Watts Catechism* was originally written by Rev. John Sergeant prior to 1749 and was corrected by Hendrick for the 1795 edition. A copy of the original text by Sergeant was supplied to me by Carl Masthay.

<https://searchworks.stanford.edu/view/8283947>

Contents:

Assembly's Catechism; 106 questions and answers.



Dr Watts' Shorter Catechism for Children

Gospel of John, Chapter 3

Gospel of Matthew, Chapters 5 and 7

Psalms 4,5, 51, and 119

Date: 1795, expanded text was published in 1826

Dialect: Eastern Mahican

Citations:

Assembly's Catechism: (HA question number)

Dr. Watts' Catechism: (Watts question number)

Gospel of John: (John verse number)

Gospel of Matthew: (Matt verse number)

Psalms: (Ps verse number)



Schmick's Mahican Dictionary

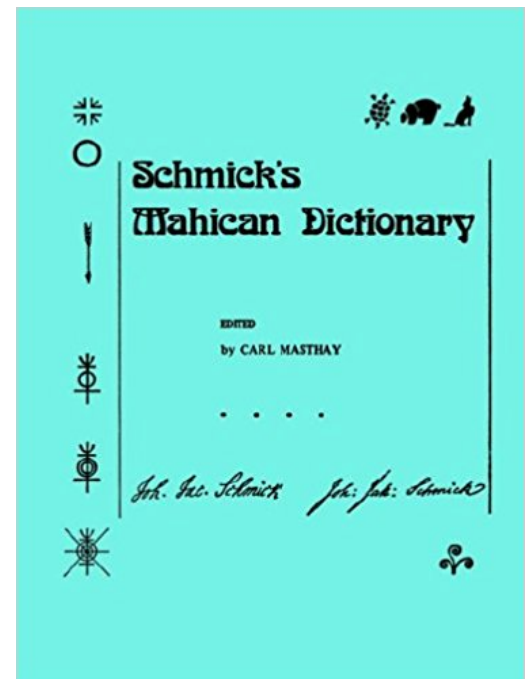
Memoirs of the American Philosophical Society
(Book 197), Philadelphia, American Philosophical
Society (December 31, 1991)

Editor and author: Carl Masthay; Johann Jacob
Schmick

Dialect: Mostly Western Mahican

Notes: Written using German phonemes. Also
contains the Historical Phonology of Mahican, by
David Pentland. Conjugated forms have been modified
to Eastern Mahican grammar rules. Verb and noun
stems in use for WMh were not modified. Example:
'hand' **naxk** (WMh), **nusk** (EMh).

Citation: (s page number); (s97) = Schmick, page 97



Mahican-language Hymns, Biblical Prose, and Vocabularies from Moravian Sources, with 11 Mohawk Hymns (Transcription and Translation)

Author: Carl Masthay, 1980, self-published

Dialect: Western Mahican and Eastern Mahican, mixed

Notes: Contains the Passion of The Christ text, mostly
written in Eastern Mahican using German phonemes. Also
contains numerous hymns, a letter to the brethren, and
some word lists.

As is the case for the dictionary, Carl Masthay has
meticulously indexed the words at the end of the book,
which is quite useful.

Citation: (P mlh29) = Passion of the Christ, page 29



Proper Readings for the Two Forms of Zeisberger's Maqua-Delaware-Mahican Vocabulary, *International Journal of American Linguistics*, 52(2):172-181, April 1986.

Author: Carl Masthay

Mahican or Stockbridge linguistic notes, texts, etc, Smithsonian Institution; BAE Ms. No. 2734

Author: Truman Michelson

Contents: 7 stories narrated by Sot Quinney, translated into Mahican by William Dick; also has word lists collected by numerous informants. The linguistic quality of the work is outstanding, and the transcription was helpful in sorting out forms requiring a nasalized vowel. The stories and words were collected during a period of language decline allowing a glimpse into that aspect of language study. One notes truncated words, inconsistent use of obviatives and verbs used in negative phrases without the expected negative form. These instances have been either corrected in the new transcription or commented upon in the notes.

Dialect: Eastern Mahican

(18)

VI

The Oneida and Stockbridges Make Peace ①

nē aiyo'twak' mākwak' ndān
there was a fight Oneidas
return

maiye'kañeyak' kāwak' nē mākwak'
Stockbridges. long while ago the Oneidas

aike wētce'nak' wān' mēwē pēpmā' tuāik'
used to go together a great ways hunting.

samāu ai'ke kā'xwak' aumānak' ndān
always meanwhile a number old men and

paxānmak' onākanōnāwa' wēkētēt.
women they left them at home.

knin nē mākwak' okūtāu ayō'twānāwa'
And the Oneidas wanted to to fight

nenā'pāwa. knē'nē na'ē'wē ōpō
Indians. And then down the river

nenā'pāk' onāmeonāwa' mākwak'.
the Indians they saw them the Oneidas.

pāskō nēmanau ukūtce'mōnan [ukūtce'mōnōn]
one man asked them

tā'ktān knē'owak' namā'θak' ngwē'nawā'nān
"Where are you going?" "We are going sturgeon to hunt."

knē'nē na'ē'kanēwē utcō'ēan utenā'nāwa.
And the Stockbridges friend told them.

D Narrated by Sot Quinney, translated into Stockbridge
by Wm. Dick (Aug. 4, 1914)

Aug. 4 E.

Story of Soto's Journey of Onondaga Stockbridges
translated into Stockbridge by William Dick.

Neariyotwak' máduwak' ndán máiyētānēyák'.
they were a fight Onondaga and Stockbridges.
between

káwak' nímákwak' tēcēmānāwa ma' ēdēnēák'.
Longwhite of the Onondaga called the Stockbridges

mānābát'. Kaxwak' áikē wētē' nāk' wā'á-
Surgeons a number of them went to go together a great

mēwē
war

pēpmā' tuak'. Gamāu áikē kaxwak'
hunting always meanwhile a number

Citations: (TM page number) Story I: pp 3-4; Story II: pp 7-9; Story IV: pp 11-12; Story V: p 16; Story VI pp 18-22; Story VII: pp 24-27;

Note: An earlier draft of the notes is also available, and it includes some text mistakenly omitted in the final copy, because of partial omission of a line in one of the stories. The samples reproduced here contains two versions of the story, identical except for the missing line, which can be found in the second sample.

https://www.si.edu/object/siris_arc_83978

A Tale in the Hudson River Indian Language, *American Anthropologist* 7(1):74-84, 1905

MOHICAN TEXT

I. Gut'e withk'enowak máwe p'ip'mat'owak ponak k'ot'awe ni thépo Maik'anet'úk. Ait'an gamāu p'ip'mat'it'. Gut'e wañkmau máwe p'ip'mat'owak. Psuk p'hánam gwéce dan hotawáñsman not'ek'ák. Kne ph'ánam ph'aktámo. Arné-kseih't-art'a nin ph'ak'ek'wat'an ne t'ane t'awák'wuk ne waac'e ktep'anank ne t'awák'wuk niu wicok niswa nameáo awáne nebiik. K'aseeh't-at'a wosak'k'amonman. Onamiáñ sok'wá-awak wawéet'han wic'é maat'ék.

II. Kne anámatho ne wikwañmañk. Aupaáñ nimaná wawéet'han arné ien nañamp'p'nan nawáñ ne níp'aakwenáayerk. Kne paeonit'it'a p'ip'mauwinnowák. Kne awot'añnánwan nimaná k'aák'wae maa naam-éet'ak' ne wañk'amak. Kne sañáñwa waspowák nemanaák wic'i ne p'aakwenaayerk. Kne awot'añnawan ph'ánman pseek'ánc k'i'wa k'ce p'ot'a. P'it'in maarwe ningáano ne p'aak'wenaayerk. Kne sañáñwá wáspo anámatho ne paakwenaayerk. Kne ararne outháme p'k'añnák erst'á k'ise waamañk p'áawe. Kne ne mañsáñt'aman ne p'ik'wahák. Kne aan nétaao ne-ien-p'ic'ikwthin p'ikwah'k'woerk.

III. Máac'e p'ic'ikwthit'a op'ot'awáñ cinwaac'iik wawéet'an aninúomp'nan nan naawañ. Kne op'ot'awán pask'owán nemánan ou-wéenan aniwithit' ouwanthák'amwok wadeao mah'okwaowinjannak. Kne máac'ino st'añmiik'ao máawe c'iit'mi. Kne máacino nethwak nemának ne nihañ-p'ak ówak ph'ánam maa knameáñna. Na ph'ánam aát st'aátwahañmañk

Author: John Dyneley Prince

Contents: A story narrated by Dennis Turkey, transcribed by a Dakota Indian, J.F. Estes.
http://www.jstor.org/stable/659336?seq=1#page_scan_tab_contents

Citations: (Prince)

Some instances include section numbers and line numbers also.

Dialect: Eastern Mahican

Notes: This text, recorded at least 10 years before the Truman Michelson fieldwork, shows the beauty of the Mahican language with relative freedom from English-language influences. The elegant word order that is possible in Algonquian languages is illustrated here as well as lovely proximate-obviative shifts and use of collective plural verb forms.

Psalm 19

Translated into the Muh-he-con-nuk language by John Hicks at Cornwall School, N.Y., under the superintendence of Rev. John Sergeant.

Published by Jedidiah Morse, 1822. *A report to the Secretary of War of the United States on Indian affairs*. New Haven. <https://www.loc.gov/item/02015263/>

Link to the pdf:

<https://books.google.com/books?id=WX4TAAAYAAJ&q=psalm#v=snippet&q=psalm&f=false>

The Psalm 19 text is notable in that it parsed out the words by syllable, and brought clarity to a word also found in the catechism that had been written ambiguously, using a *th*. The Psalm 19 text shows the word as "nut-hah" proving the word should not be written as *nuθah*.

Dialect: Eastern Mahican

Citations: (Ps19.1) = Psalm 19, verse 1

Translation of the 19th Psalm into the Muh-he-con-nuk Language, done at the Cornwall School under the superintendence of Rev. John Sergeant, Missionary.

1. Neen woh-we-koi-wau-con-nun wih-tom-mon-nau-woh neh week-chau- nauq-tho-wau-con Poh'tom-now-waus ; don neh pau-inuh-hom-mau-we-noi-eke wpon-nooth-ne-kaun wnih-tau-nuh- kau-wau-con.	1. The heavens de- clare the glory of God ; and the firmament shew- eth his handy work.
2. Woh-kom-maun aup-to-naun, don tpooh-quon wau-wiht-no-waun nooh- tom-mau-wau-con.	2. Day unto day utter- eth speech, and night un- to night sheweth knowl- edge.
3. Stoh nit-hoh aup-to-nau-wau-con een-huh un-neekh-tho-wau-con neh au-ton-nih stoh ptow-wau-mooq.	3. Their is no speech nor language, where their voice is not heard.

Algonquian: Linguistic structures of Native America, ed. by Harry Hoijer et al., 1946. pp. 85-129, *Viking Fund Publications in Anthropology* 6, New York.

Author: Leonard Bloomfield

Notes: This work forms the basis for many of the grammatical terms used in the project.

Link: <https://home.cc.umanitoba.ca/~oxfordwr/bloomfield1946/>

Observations on the language of the Muhhekaneew Indians, 1788, New Haven.

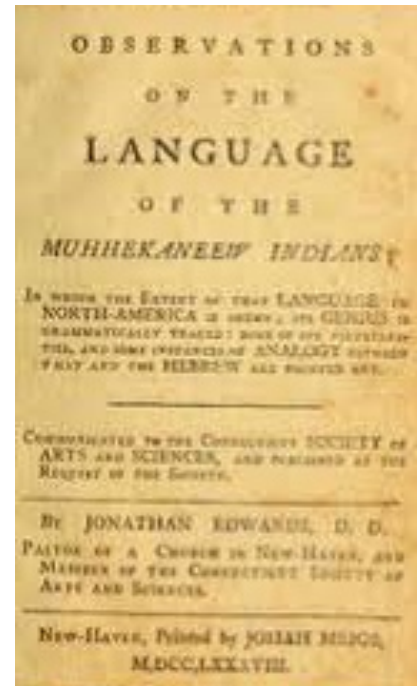
Author: Jonathan Edwards, Jr. (fluent speaker)

Contents: Word list and grammatical sketch of the language, also contains a version of the Lord's Prayer, which is missing one verse however.

Notes: Provides strong evidence of the nasalized long **a** vowel which Edwards wrote as *u* as in *uncle* but more protracted. Final *h* for many words was carefully recorded in the way he wrote Mahican words. Hendrick Aupaumut, another fluent speaker, wrote these final *h* sounds also. Edwards provided comparative linguistic data by comparing Mahican to other languages in the region. Edwards also wrote Mahican words in his private journal, and some examples of this have survived.

Dialect: Eastern Mahican

Citations: (JE)



Extract:

The language which is now the subject of observation is that of the *Muhhekaneew* [**Məhiikaniiw**] or Stockbridge Indians. They, as well as the tribe at New London, are by the Anglo-Americans, called *Mohegans* [imprecise spelling for two different tribes and their languages], which is a corruption of *Muhhekaneew* [**Məhiikaniiw**],* in the singular, or *Muhhekaneok* [**Məhiikaniiyak**] in the plural. 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 different dt; but the language is radically the same. Mr. Elliot's [Eliot's] translation of the Bible is in a particular dialect of this language. The dialect followed in these observations is that of Stockbridge. This language appears to be much more extensive than any other language in North-America. [. . .]

*Wherever *w* occurs in an Indian word, it is a mere consonant, as in *word*, *world*, &c.

“Mahicanni words. Taken down from the Mouth of one of that Nation, who had been born in Connecticut,” n.d., American Philosophical Society, Philadelphia.

Author: John Heckewelder

Citations: (Heckewelder)

Notes: Used German phonemes to transcribe words; does not distinguish nasalized long a sounds.

(NO)
Mahicanni (Mohegan) Words

God. Pahtamauwau
Heaven. Wachtgamau
Earth - Achgi'. or Chgi.
o Star - Anakus. Anakussak. pl.
o Cloud. Machtächq'
Sun - Gischöch
Moon - Nipahük
Water - Mby
Fire - Stau, Stäu.
o River, Sepu
o Mountain - M'chatschi'
o Hill - Wachtschüs.
o Valley - Pasajik.
Wood - Machtachen
o Tree - Machlük

Comparative vocabularies of several Indian languages, 1802-1808, American Philosophical Society, Philadelphia.

Author: Thomas Jefferson

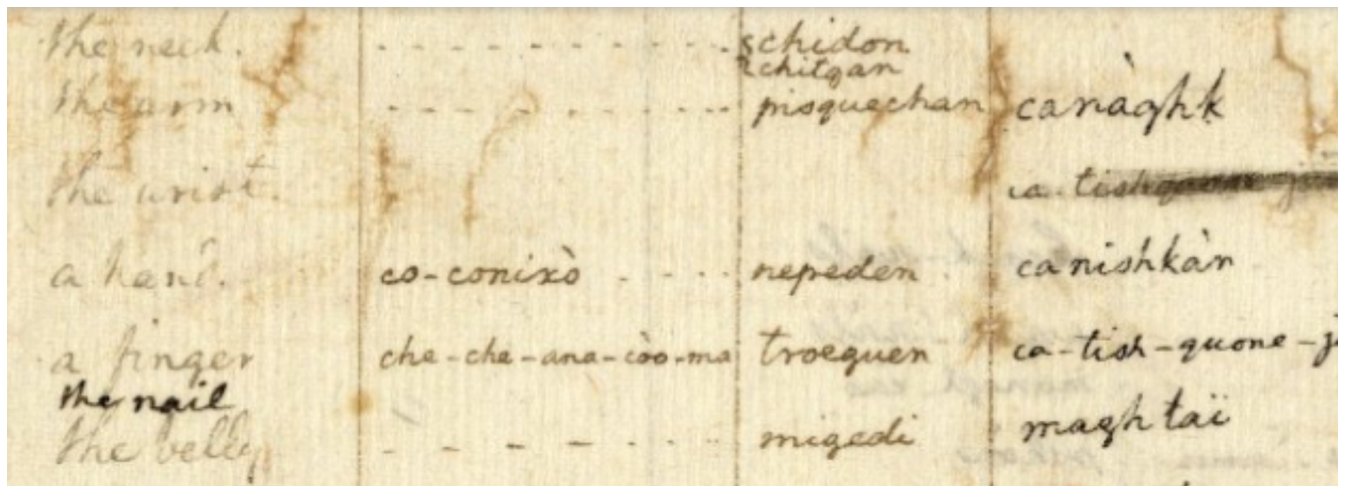
Citations: (Jefferson)

Dialect: Eastern Mahican

Link: <https://diglib.amphilsoc.org/islandora/object/text:156410#page/1/mode/1up>

Words in the fragment here include: **kunaxk** ‘your arm’, **kunuskan** ‘your hands’, **ktuskwunjan** ‘your finger’, **maxtay** ‘the belly, the guts’.

Stockbridge, Past and Present, 1854, Springfield, Mass.



the neck.	-----	schidon	
the arm	-----	schitzgan	
the wrist.		pisquechan	canaghk
a hand.	co-conixò	repeden	ca-tishgan-j
a finger	che-cha-ana-coo-ma	troequen	canishkan
the nail			ca-tish-quone-j
the belly	-----	migedi	maxhtai

Contains words by Hendrick Aupaumut as part of the printed version of the oral history of the Mohican tribe.

Author: Electa Jones

Citations: (HAJones)



Mohican lexical file, 1937-1938, American Philosophical Society, Philadelphia; 860 pages graciously provided by Carl Masthay.

Author: Morris Swadesh

Mohican Lexical material, 1939; American Philosophical Society, Philadelphia.

Author: Morris Swadesh

Content: Contains words from the Schmick manuscript as well as words from Heckewelder, Jefferson, and others. Words and phrases from tribal members were recorded and were transcribed in a way that was helpful in sorting out some of the vowels. Language decay is evident. Almost no negative forms were in use, and some words were remembered inaccurately.

Dialect: Eastern Mahican

Citations: (Sw page number; informant initials)

Page numbers as listed may not match the microfilm. Contact me for more information if desired. Masthay has identified all the wrongly mixed-in original cards totaling 255 as containing both Mahican and Nootka (Nuuchahnulth), a Wakashan language of Vancouver Island, or just Nootka; there are 5 duplicated film pages.

Mahican

Swadesh, Morris, 1909-1967	1939	TMs and Cy, A1k.1
Mohican lexical materials		30 l.
Field work done in 1937 and 1938. Discussion of historical sources, phonetics, morpho-phonology, historical phonology, as well as vocabulary of letter "W" in Mohican compiled from printed and field sources.		
Freeman and Smith 2081		
Cf. Hockett (1946):244, note, for reference to this collection.		
Alternative Form Available		
Microfilmed as: Film 372, reel 6		

Swadesh, Morris, 1909-1967	1937	AMs, ca. A1k.2
Mohican lexical file		6100slips.
Contains Mohican lexical items arranged phonetically, items from liturgical literature as well as books used in the translation of the same.		
Freeman and Smith 2080		
Alternative Form Available		
Microfilmed as: Film 372.7, reel 2-3		

Notes on Mahican: Dialects, Sources, Phonemes, Enclitics, and Analogies, *Papers of the 39th Algonquian Conference*, eds. Karl S. Hele and Regna Darnell, The University of Western Ontario, London, pp. 246-315, 2008.

Author: Ives Goddard

Notes: Without this article the project could not have been completed. This article and his book *Delaware Verbal Morphology* have greatly shaped the work presented here.

Dialect: The paper covers both Mahican dialects.

Also by Ives are the following:

Delaware verbal morphology: A descriptive and comparative study, 1979; New York: Garland Publishing, New York.

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Common abbreviations:

*error in source text

*unattested word (cognates)

1s 1st person singular

1p 1st person plural (exclusive)

2s 2nd person singular
2p 2nd person plural
3s 3rd person singular
3p 3rd person plural
12p 1st person plural inclusive
12c 1st person plural collective
conj conjunct
dim diminutive
i.c. initial change
inanim inanimate
ind indicative
inv inverse
lit. literally
loc locative
na animate noun
nad dependent animate noun
neg negative
ni inanimate noun
nid dependent inanimate noun
obj object
obv obviative
pc particle
pl plural
pn prenoun
poss possessive
ptcpl participle
pv preverb
redup reduplication
s.o. someone
s.t. something
sg singular
subj subject
subord subordinative
vai intransitive animate verb
vai-cv vai, consonant ending vocalized
vai-aa vai, unstable stem ending with **aa**
vai-s vai, stable stem ending with vowel
vaio intransitive animate verb with object
vii intransitive inanimate verb
vii-aa vai unstable stem ending with **aa**

vii-cv vocalized consonant ending stem
vii-s vii stable stem ending with vowel
voti verb objectless transitive inanimate
vta transitive animate verb
vtao vta with secondary object
vti transitive inanimate verb
vti1a class 1a vti (ends in **-am**)
vti1b class 1b vti (ends in **-um**)
vti2 class 2 vti (ends in **-aa**)
x subj indefinite subject, xsubject