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Author’s Note

It is a great thrill to present this first dictionary of the Mohegan language to the Mohegan People. The words in this dictionary were in our accumulated database that was edited last year by Linguist David Costa. Dr. Costa also researched the lexicon and grammar, developed our alphabet, translated scripts from which many sample sentences were pulled, and proofed the grammar.

When the database was being put together the emphasis was on a vocabulary that would be used for the videotapes produced for our language program, so there are lots of words that are simply not here. It doesn’t mean they don’t exist. It means that we haven’t found them or had the opportunity to research them and include them in this edition.

A word must be said about the language. Algonquian languages, of which Mohegan is one, are quite complex and words can grow wonderfully long. We’ll learn the basics and grow together in our understanding of the language. Some simple compound words, besides the days of the week and numbers, that Fidelia used are in this dictionary.

Below are excerpts from two versions of The Lord’s Prayer. One is by Fidelia Fielding and the other is by Experience Mayhew who was raised among the Wampanoag people and learned Wampanoag at the same time that he learned English. He traveled to Southeastern Connecticut in the 1710s. He said, of that visit,

I took particular notice of the dialect by them used, and tho I found that there was so much difference betwixt theirs and that used among us, that I could not well understand their discourses and they much Less understand mine, which obliged me to make use of an Interpreter, yet I thought the difference was not so great, but that if I had continued there a few months I could have attained to speake inteligably in their dialect.

With his understanding of the similarities between the two languages he translated the Lord’s Prayer into Mohegan. These two versions of this famous prayer are full of exquisite examples of our language. You can see the complexity in one and the simplicity in the other. As we learn our language we are going to start with the simple and graduate slowly into the more complex. So we are happy to have both examples for us to draw from.

Give us today bread, Meyum you gesk tugerneag [FF]
so, too, for another day. oye ungertug gesks

Give us this day Mesunnan eyeu kesukohk [EM]
our daily bread asekesukohkish nupputtukqunnekonun.
Within the compiled words that we have, there is a problem, however, that has not been remedied, because enough time has not been spent on the puzzle. It is called *syncope*. Syncope is a normal language change process where a vowel is dropped. This abounds in Mohegan, but was not discovered until late in the process. To complicate matters Fidelia uses syncope in a slightly different way. She will often drop an entire syllable as she does in the following examples. The first bolded word is in Modern Mohegan the second is Fidelia’s version of the same word. In another word she drops the whole syllable at times and just the vowel at others.

\[
pahkaci = \text{already} = \text{kugje} \\
tuhkáyuw = \text{cold} = \text{kiyou} \text{ and } \text{t’kiyou}
\]

To show you another word where syncope has taken place, we’ll use the word *wôks*, which means ‘fox’. Remember, please, that /ô/ is a nasalized vowel. The /o/ is pushed through the nose and sounds as though it is accompanied by /n/. ‘Uncas’ means ‘fox.’ Normally, a consonant doesn’t disappear and come back, as would be a possible explanation for the /w/ being at the beginning of the modern version of ‘fox,’ but not in the older version. The /w/ being a glide, however, is a very subtle sound and may have been dropped just from Uncas’ name and not from the word ‘fox’. So let’s assume that the /w/ is paranthetically at the beginning of the word.

\[
(W)uncas \text{ [syncope deletes the short /a/ before the /s/ giving us] } \rightarrow \text{wuncs [in Modern Mohegan /un/ is } /ô/] \rightarrow \text{wôcs [in Modern Mohegan /c/ is } /k/] } \rightarrow \text{wôks}
\]

This brings us to our new orthography, or the way words are written. An alphabet had to be chosen and fixed, so we could spell our language with consistency. Not only are we here to learn the language, but become literate in it. Literacy is important because it crystallizes the language in our minds and makes it more likely to remain there. There are sounds in Mohegan that are not normally used in English. The pronunciation guide distinguishes them for you.

In conclusion, we have the beginnings of our language back. Be patient. There will be things that you just can’t express in Mohegan yet, but one day you will be able to. I have confidence that I can populate our lexicon with many words that were familiar to the ears of our ancestors and I have confidence that you will be able to learn them. Together we will resurrect our language and make it whole again.

Wômôyáw Katôks,  
Stephanie Fielding
Guide to Using the Dictionary

Introduction

This is a first dictionary of the Mohegan language. It is a part of the attempt to
resurrect a sleeping language, which has been quiet for nearly 100 years at this writing.
In 1908 Fidelia A.H. Fielding, the last speaker, passed away leaving a few journals as a
legacy to her people. From these journals we get a view of the lexicon and grammar of
the Mohegan language as well as an idea of how the words were pronounced. Most of
the words that Mrs. Fielding used in her diaries are here (marked FF), as well as others
whose accuracy became known through the hard work of linguist David Costa of El
Cerrito, California, under the direction of the Council of Elders of the Mohegan Tribe of
Connecticut Indians.

The Mohegan language is native to southeastern Connecticut in southern New
England. The neighboring Pequots who spoke the same language lived in the area east of
the Thames River (previously known as the Pequot River) and the Mohegans lived in the
area west of the Thames. The two tribes were one until the 1600s when a band under the
leadership of Uncas moved across the river to make a new home there. Among the
neighbors of the Mohegans and Pequots are the Nipmuck of south central Massachusetts
and northern Connecticut directly north of the Mohegan-Pequot, the Wampanoag in
southern Massachusetts, the Narragansett in Rhode Island and directly east of the
Mohegan-Pequot, Quiripi in central Connecticut to the west of Mohegan-Pequot, the
Shinnecock and Montauk on Long Island’s south fork, and the Unquachog in central
Long Island west of the Montauk.

English to Mohegan

The dictionary has several parts. The English to Mohegan section will give you an
English word and a Mohegan stem that means the same thing. This is the part of the
dictionary you will probably use the most. The Mohegan stem usually cannot be used
alone. With verbs and dependent nouns there must be prefixes and suffixes that are
added to the front and the back of the stem. You will also notice that you might have two
very similar entries one saying, “he is afraid of him,” and the other saying, “he is afraid
of it.” The Mohegan words would read: quhsh- and quhtam- respectively. The
difference is the animate object in one and the inanimate object in the other. Animate
and inanimate forms take different suffixes. To see how the endings are applied you have
to look at the Grammar Paradigms or at the Mohegan-English section of the dictionary. If
you are new to Mohegan it would be wise to read through the grammar paradigms before
starting to make sentences.

For nouns it will give you the plural, just so you won’t have to look farther. But
if you are putting the word in the locative or obviative case, you will have to look on page
17 of the grammar paradigms where these terms and usages are explained.

---

1 Rudes, Blair A., 1997. “Resurrecting Wampano (Quiripi) from the Dead: Phonological Preliminaries,”
Exceptions to rules and to see what kind of stem you are dealing with you should look in the Mohegan to English section of the dictionary.

**Mohegan to English**

As you get more familiar with Mohegan you might look to the Mohegan to English section for help with conjugating verbs. Although it doesn’t have every option available to you it does have several that are more commonly used. It also has some of the exceptions to rules. Below miy- shows an exception in the imp 2\textsuperscript{nd} sg: mis. Then in the example sentences another form of mis (you give it to him) is shown in misum (you give to me).

**miy-**, \textit{VTA} give (it) to him (y-stem)

\begin{itemize}
  \item \textit{ind} 1\textsuperscript{st} sg numiyô,
  \item \textit{ind} 3\textsuperscript{rd} sg miyáw,
  \item you and I kumiyômun,
  \item imp 2\textsuperscript{nd} sg mis,
  \item imp 2\textsuperscript{nd} pl miyohq,
  \item conj. 3\textsuperscript{rd} sg miyôt
\end{itemize}

\textit{Nis áskasqisucik citsak misum}: Give me three miyôt.

First is the stem, then the part of speech. This word is a \textit{Verb} that is \textit{Transitive} and \textit{Animate}; each of those aspects of the word is important to know when building a word and a sentence. It is also a y-stem; that means it is declined differently than other words. This word has a sound alternation between <y> and <s> and it shows in the imperative singular form. More detail can be found in the \textit{Grammar Paradigms} on the four different types of verbs. Check the \textit{Abbreviations} page for a list of abbreviations.

\begin{itemize}
  \item \textit{ind} 1\textsuperscript{st} sg numiyô: this is the independent version of the 1\textsuperscript{st} person singular. This means, ‘I give it to him/her.’
  \item \textit{ind} 3\textsuperscript{rd} sg miyáw: this is the independent version of the 3\textsuperscript{rd} person singular. This version of the word is the closest to the stem. It usually has the fewest attachments to it. This word means, ‘he gives it to him/her.’
  \item imp 2\textsuperscript{nd} sg mis: this is the imperative mood. The imperative mood is when someone tells someone else to do something. Mis is a command to the 2\textsuperscript{nd} person singular with the third person as the indirect object. The translation would be ‘Give it to him!’ The subject of this sentence is the unnamed singular you. I (1\textsuperscript{st} person) am telling one of you (2\textsuperscript{nd} person singular) to ‘give it to him.’
  \item imp 2\textsuperscript{nd} pl miyohq: this is also the imperative mood, but more than one person is being told to ‘give it to him.’
  \item conj. 3\textsuperscript{rd} miyôt: this is the 3\textsuperscript{rd} person in the conjunct. The conjunct is used in certain types of clauses, particularly clauses which are not the main clause of the sentence. For instance, it is used in relative clauses, which are clauses that modify nouns. In a sentence like ‘The money that he gave to her is gone’, the clause ‘that he gave to her’ is a relative clause, which specifies more closely the particular money that we’re talking about. This relative clause would be translated in Mohegan with the verb miyôt. The conjunct is also often used in names and as an independent form of an intransitive verb.
\end{itemize}
Some of the words have sentences to show how this word has been used in a sentence. The sources of these words are Fidelia Fielding’s diaries, the language program scripts and other assorted approved sources. Mrs. Fieldings words are marked FF.

**Pronunciation Guide**

Mohegan is not a secret way of speaking English. It is a totally different language with different sounds (some of which are not familiar), and others that are used differently than they are in English. To change these sounds to make them more like English takes away from the beauty and the uniqueness of the language.

The Mohegan language has seven consonants sounds that are the same as the English pronunciation of the same letters. They are:

\[ h \quad m \quad n \quad q \quad sh \quad w \quad y \]

We have five letters that are slightly different. They are:

\[ c \quad k \quad p \quad s \quad t \]

The Mohegan vowels, among which are two unique characters, are:

\[ a \quad á \quad i \quad o \quad ô \quad u \]

Among the Mohegan letters that correlate most closely with English, there is an `<h>`. The `<h>` most often appears after a vowel and before a consonant or consonant cluster (two or more consonants together). In English the natural reaction to this is that the `<h>` somehow shapes the preceding vowel. In Mohegan the `<h>` means the following consonant is preaspirated. That means you actually pronounce the `<h>` with the following consonant, giving a breath from the back of your throat, before the consonant. For example, `<hk>` is pronounced like an English ‘k’ yet with a puff of breath immediately before it.

Of the five letters that are pronounced differently, the first `<c>` will sound almost familiar to you. It is pronounced like `<ch>` combined with a `<j>`. Also among these letters is `<s>` that, like in English, is sometimes pronounced like a `<z>`. This change from `<s>` to `<z>` takes place between two vowels, and at the beginning of a word. It sounds like `/s/` however, when it comes right after an `<h>`. The `<s>` in clusters ( `<sk>`, `<sp>`, `<sq>` ) can be pronounced either as `/s/` or as `/sh/.`

The other three letters, like `<c>` are also a combination of two letters: `<k> = k+g`, `<t> = t+d` and `<p> = p+b`. If you concentrate when you say these pairs you will see that they are made almost exactly alike except that, if you put your hand on your throat, `<j>`, `<g>`,

---

2 When typing these letters in MSWord go to *Insert* in the menu bar above, and then *Symbol* (normal text).
<d>, and <b> will make your throat vibrate whereas <ch>, <k>, <t> and <p> don’t. The former are called voiced and the latter are voiceless. There is also a difference between aspirated and unaspirated sounds. The correct Mohegan pronunciation is the unaspirated sound, which is difficult for English speakers to say. To hear the difference, say outloud “skill,” “kill,” and “gill.” The <k> in “skill” is unaspirated as is the <g> in gill. However, <k> is aspirated in “kill”. If you can’t quite make a combination or the unaspirated sound, go with the voiced option, <j>, <g>, <d> and <b> at the beginning of a word and the unvoiced in the middle of a word. The unvoiced option should always be used after <h> when it is preaspirated.

Another new sound for many of us is hearing a <q> at the end of a word. The <q> in itself is pronounced like <kw>. It is very subtle and the temptation is to leave the <w> sound off the end, because we are used to having words end in <k>, but not <kw>. Please don’t, just add a little <w> to the end of your <k>.

The two vowels that have unique characters <á> and <ô> also have unique presentations. The <á> is very similar to <a> except that it is held a bit longer as the <a> in father. The <ô> is a nasalized vowel. It is like pronouncing a long <o> in your nose. It sounds very much like the vowels in the French word for child, “enfant,” and a little like the honk of a goose. When the <ô> is followed by <t>, <k>, <c> or <q> it sounds as though the <ô> is combining with an <n> making “ôk” sound like “onk”. When there is a <p> following the <ô>, then the <ô> sounds like it combines with an <m>. Rejoice, it is easier to pronounce <mp> than <np>.

A rundown of the sounds are as follows:

- a – as the <o> in pot or rot
- á – as the <a> in father (nearly the same as /a/ but held longer)
- c – (ch+j) similar to the <c> in cello or the /ti/ in question or <j> in jay
- h – as the /h/ in ahead, ahoy
- i – as the /ee/ in knee, keep
- k – (k+g) similar to the /k/ in skill or ski
- m – as the /m/ in mad or ham
- n – as the /n/ in no or run
- o – as /oo/ in boot or root or the /u/ in flute and clue
- ô – similar to the /aun/ in rauchoy or the /um/ in bomb
- p – (p+b) similar to the /p/ in spy and spill
- q – as the /q/ in squint and equip
- s – as the /s/ in sew and kiss (and sometimes like /s/ in nasal)
- sh – as the /sh/ in show and wash
- t – (t+d) similar to the /t/ in still or stay
- u – like the /u/ in cut or pup
- w – like the /w/ in walk or way
- y – like the /y/ in yawn or yet
Mohegan Grammar Paradigms

Introduction

To the English-speaking mind, nouns and verbs are higher on the grammar hierarchy than pronouns. And because of that status, one would naturally talk about nouns and verbs first. In Mohegan, however, pronouns usually show themselves as the beginnings (prefixes) and endings (suffixes) of words. Verbs and some nouns are not complete unless the pronoun prefixes and suffixes are added to the root of the word. Because of this we are going to discuss pronouns first, then progress to nouns and verbs. Verbs being the most complex will come after nouns. Prepositions and other parts of speech, which are necessary but not different in their usage than English, will be discussed at the end.

Pronouns

Pronouns take the place of nouns in a sentence. The pronouns are identified in relation to the person who is speaking. The first person is the person speaking. The second person is the person being spoken to. The third person is another person or thing that the first and second persons are talking about.

Third person can be a person or an animal. Anything that is animate can be a 3rd person. When we are referring to the third person there is no sex specified. In Mohegan, ‘he’ and ‘she’ or ‘him’ and ‘her’ are not distinguished — they use the same pronouns, as well as the same prefixes and suffixes. In Algonquian terms, gender refers to the difference between animate and inanimate. There are some other things that are animate in Mohegan that an English speaker would not expect to be animate, like heavenly bodies.

A singular is one person or thing, while the plural is two or more people or things. So in English the first person singular is ‘I’ and ‘me’. The first person plural is ‘we’ and ‘us’. The first person plural gets a little more complicated in Mohegan.

In English, if a husband is talking to his wife he might say, ‘We have a house.’ Describing the same situation, he might also say that same sentence, ‘We have a house’ to someone else. In the first sentence ‘we’ includes the first person and the second person in the word ‘we’. But when he is talking to someone besides his wife about their house, the word ‘we’ excludes the person he is talking to. In other words the house belongs to the husband and wife and not to a third party. In Mohegan, ‘we’ distinguishes between ‘we’ that includes ‘you’ (the inclusive) and ‘we’ that doesn’t include ‘you’ (the exclusive).

‘We’ is shown in the attachments to the verb ‘have’ or wacôn-, but if emphasis is wanted a personal pronoun may be added. The Mohegan word for ‘we/us’ that does not include the person being spoken to is niyawun, while the word for ‘we/us’ if the person being spoken to is included is kiyawun. In the following examples, ‘we’ is shown in the suffixes and prefixes to the verb ‘have’ or wacon-, but if emphasis is wanted a personal pronoun may be added.
Kiyawun kuwacônômun cáqin! (Inclusive): We have a house! (Says the husband to the wife.)
Niyawun nuwacônômun cáqin! (Exclusive): We have a house! (Says the husband to a person who does not own the house.)

**Me, You and Them**

The 1st, 2nd, and 3rd persons are shown with different attachments to the beginning of a word (prefix) and the end of a word (suffix). The following table shows the personal pronouns that stand alone. **Please take note: even when they are used, the verb must also show the appropriate prefixes and suffixes.**

<table>
<thead>
<tr>
<th>Independent Personal Pronouns</th>
<th>Mohegan Pronoun</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular</td>
<td>ni</td>
<td>I, me</td>
</tr>
<tr>
<td>2nd person singular</td>
<td>ki</td>
<td>you</td>
</tr>
<tr>
<td>3rd person singular</td>
<td>nákum</td>
<td>he, she, her, him</td>
</tr>
<tr>
<td>1st person plural exclusive</td>
<td>niyawun</td>
<td>we, us (me and them, but <em>not</em> you)</td>
</tr>
<tr>
<td>1st person plural inclusive</td>
<td>kiyawun</td>
<td>we, us (you and I, and 3rd person included optionally)</td>
</tr>
<tr>
<td>2nd person plural</td>
<td>kiyaw</td>
<td>you (plural, more than one)</td>
</tr>
<tr>
<td>3rd person plural</td>
<td>nákumów</td>
<td>they them</td>
</tr>
</tbody>
</table>

These independent personal pronouns above are used normally as emphasis or clarification along with the regularly declined verb. When no emphasis is needed the regularly declined verb will include the prefix and suffix that is needed as the subject and object. This is explained more fully in the section on verbs.

An odd thing that happens in English is that the word for second person, ‘you,’ is the same when ‘you’ is one person or many people. That is not how it works in Mohegan. There is a separate word for both the singular and the plural. The personal pronoun that means a singular ‘you’ is *ki* and for a plural ‘you’ is *kiyaw*. This is also the case when adding prefixes and suffixes to verbs.

**Myself and Yourself**

The reflexive pronouns are used for talking about oneself, as in English you might say: ‘I see myself’ or ‘they see themselves’.

<table>
<thead>
<tr>
<th>Objective/ Reflexive Personal Pronouns</th>
<th>Mohegan Pronoun</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular</td>
<td>nahak</td>
<td>myself</td>
</tr>
<tr>
<td>2nd person singular</td>
<td>kahak</td>
<td>yourself</td>
</tr>
<tr>
<td>3rd person singular</td>
<td>wahakáh</td>
<td>herself, himself</td>
</tr>
<tr>
<td>---------------------</td>
<td>--------------------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>1st person plural exclusive</td>
<td>nahakánónak</td>
<td>ourselves (excl.)</td>
</tr>
<tr>
<td>1st person plural inclusive</td>
<td>kahakánónak</td>
<td>ourselves (incl.)</td>
</tr>
<tr>
<td>2nd person plural</td>
<td>kahakáwówak</td>
<td>yourselves</td>
</tr>
<tr>
<td>3rd person plural</td>
<td>wahakáwówah</td>
<td>themselves</td>
</tr>
<tr>
<td>indefinite</td>
<td>mahak</td>
<td>oneself</td>
</tr>
</tbody>
</table>

The following are some examples of independent and reflexive or objective pronouns.

**Nunáwô nahak pipinacucôhqôkanuk:** I saw (him) myself in the mirror.
**Nutahsamômun nahakánónak wiyawhs:** We’ll feed ourselves meat.
**Putam wahakáh wupupiqáwókwówah:** He heard himself in their music.

**Who and What?**

Questions in English and Mohegan are started *usually* with words like ‘who’ or ‘what’? In English, ‘who’ usually is talking about people. In Mohegan the word for ‘who’, *awán* expands to include animals and all things animate, but only asks about one at a time; it also means ‘someone’ and ‘anyone’. When you are asking about more than one person or animal, you have to use the plural form, *awánik*.

When you are asking about inanimate things you use the word *cáqan* for one thing and *cáqnash* for more than one thing. Please notice that the endings on these plural pronouns are the same as on nouns. *Cáqan* also means ‘something’ or ‘anything’.

<table>
<thead>
<tr>
<th>Interrogative/Indefinite Pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender/Number</td>
</tr>
<tr>
<td>--------------</td>
</tr>
<tr>
<td>animate singular</td>
</tr>
<tr>
<td>animate plural</td>
</tr>
<tr>
<td>inanimate singular</td>
</tr>
<tr>
<td>inanimate plural</td>
</tr>
</tbody>
</table>

**Awánik ôkutakanak piyôk?** : What others are coming?
**Awán ni skitôp?** : Who is this person?
**Cáqansh manotásh mus kutayakunum?** : What baskets will you paint?

**Another and Others**

*Ôkutak* is the singular form of ‘another’ and could be referring to either an animate thing such as a person, animal or heavenly body, or an inanimate thing like ‘a farm,’ ‘a window’ or ‘a stone’. The way you can tell the gender (animate or inanimate)
for many things is to look at the plural form. Ôkutakanak is the animate form while ôkutakansh is the inanimate form. Please notice that the stem for this word is ôkutakan-. The -an- at the end disappears in the singular form, but reappears when the plural suffix is added.

### Ôkutakan- 'other, another'

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>animate singular</td>
<td>ôkutak</td>
<td>another (animate)</td>
</tr>
<tr>
<td>animate plural</td>
<td>ôkutakanak</td>
<td>others (animate)</td>
</tr>
<tr>
<td>inanimate singular</td>
<td>ôkutak</td>
<td>another (inanimate)</td>
</tr>
<tr>
<td>inanimate plural</td>
<td>ôkutakansh</td>
<td>others (inanimate)</td>
</tr>
</tbody>
</table>

Ôkutak awáhsos piyó yotay: Here comes another bear.
Misum ôkutak áskot: Give me another pumpkin.
Kumuskam ôkutakansh oyôwahkowayush yotay: You can find other valleys here.

### How many?

Cahsuw and cahshi ask how many. They can be used in questions or they can be used in statements. The top two in the chart are when talking about animate objects or beings and the bottom two are when talking about inanimate things.

### Cahsuw-/-kahshi-: 'how many/much, so many/much'

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>animate singular</td>
<td>cahsuw</td>
<td>how much, so much (animate)</td>
</tr>
<tr>
<td>animate plural</td>
<td>cahsuwak</td>
<td>how many, so many (animate)</td>
</tr>
<tr>
<td>inanimate singular</td>
<td>cahshi</td>
<td>how much, so much (inanimate)</td>
</tr>
<tr>
<td>inanimate plural</td>
<td>cahshinsh</td>
<td>how many, so many (inanimate)</td>
</tr>
</tbody>
</table>

Cahsuwak noyuheca apuwak kupáy: So many deer are in the forest.
Cahshinsh punitôkansh suhkuhkanum? : How many knives can he throw?
Cahshi yák kahcôhtam? : How much sand do you want?
**This and That**

‘This’ and ‘that’, ‘these’ and ‘those’ are called demonstrative pronouns. They distinguish between what is near and what is farther away. In English we might say ‘this man’ referring to the man the speaker is standing next to, or the man whose arm the speaker is touching. ‘That man’ is someone standing away from the speaker. In other words there is some distance between the speaker and the man.

This is the same in Mohegan. The speaker would say *yo in* for the man he is standing next to and *na in* for the man across the room. Likewise, the speaker would say *yo wisq* when touching or holding a bowl. But if the bowl were sitting away from the speaker on the table, the speaker might point to the bowl and say *ni wisq*.

You will notice that the word for ‘this’ is *yo* whether it is referring to something animate or inanimate. But it is more specific when using ‘that’ with *ni* referring to the inanimate and *na* referring to the animate. It is easy to tell the animacy of a word by the plural. An animate plural will end with -*k* and an inanimate plural will end with -*sh*. This is also so with the demonstrative pronouns. Please notice that in the plural, the endings on the pronouns match the endings of the nouns themselves.

*Yo yópôwi tuhkayuw*: This morning is cold.

*Pôhpohq wici yoh muhkacuksak*: Let’s play with these boys.

*Wahakay numiyô i na in*: The nutshell I gave to that man.

*Nish pôhpaskôkansh musqáyush*: Those balls are red.

The obviative is only used with animate objects, and the form used is the same whether it is singular or plural. Look on page 17 for a fuller explanation of the obviative.

*Nih ayuw Uncas wunáhtiáh*: Those are Uncas’ dogs.

*In pakitam yoh piyámáquh*: The man threw away this fish.

<table>
<thead>
<tr>
<th>Gender/Number</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>animate singular</td>
<td>yo</td>
<td>this</td>
</tr>
<tr>
<td>animate plural</td>
<td>yok</td>
<td>these</td>
</tr>
<tr>
<td>animate obviative</td>
<td>yoh</td>
<td>this/these</td>
</tr>
<tr>
<td>inanimate singular</td>
<td>yo</td>
<td>this</td>
</tr>
<tr>
<td>inanimate plural</td>
<td>yosh</td>
<td>these</td>
</tr>
<tr>
<td>animate singular</td>
<td>na</td>
<td>that</td>
</tr>
<tr>
<td>animate plural</td>
<td>nik</td>
<td>those</td>
</tr>
<tr>
<td>animate obviative</td>
<td>nih</td>
<td>that/those</td>
</tr>
<tr>
<td>inanimate singular</td>
<td>ni</td>
<td>that</td>
</tr>
<tr>
<td>inanimate plural</td>
<td>nish</td>
<td>those</td>
</tr>
</tbody>
</table>
**Nouns**

Nouns are people, animals, places, things, actions, qualities, and concepts. In Mohegan they come in two forms: *Animate* and *Inanimate*. Animate nouns include all people, animals, heavenly bodies (sun, moon, stars, but not clouds), and spirits (God, ghosts, the souls or spirits of living or dead people). There are other things that also are considered animate. These things usually are able to hold water, but this is not always the case. ‘Bowl,’ for example in Mohegan is *wisq* and fits the holding of water criteria, but it is inanimate. Some cultural items and certain plants are unpredictably animate and this just has to be learned. It’s a mystery.

There are only two sure ways to know if something is animate or inanimate. One is to see its plural form. As we know there are always exceptions to rules, but for the most part: the plural of animate nouns end in *-k* and the plural of inanimate nouns end in *-sh*. The other way to know for sure is to look in the dictionary. There you will see that NA or NI follows nouns. That stands for *Noun Animate* or *Noun Inanimate* respectively.

Being able to distinguish the gender is important for putting the correct endings on the nouns but it is also very important when finding the proper verb to go with a noun. There are often two verbs forms with the same meaning except one is used with an animate noun and one is used with an inanimate noun. An example would be the word for ‘come’. In the first sentence below we are using the animate form of the word (he comes) and the second sentence we are using the inanimate form of the word (it comes).

*Kahôk piyô sowanayo:* The goose *comes* southward.
*Muhshoy piyômuw sipok:* The boat *comes* on the river.

**Animate Nouns**

Nouns appear in four forms. In the chart below are the normal forms for nouns. Singular and plural, as we have talked about, and they also come in *obviative* and *locative*, the explanations of which follow the chart.

<table>
<thead>
<tr>
<th><strong>Animate Nouns, regular stems</strong></th>
<th><strong>Mohegan forms</strong></th>
<th><strong>Translation</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td>winay</td>
<td>old woman</td>
</tr>
<tr>
<td>plural</td>
<td>winayak</td>
<td>old women</td>
</tr>
<tr>
<td>obviative</td>
<td>winayah</td>
<td>old woman/women (obviative)</td>
</tr>
<tr>
<td>locative</td>
<td>winayuk</td>
<td>at the old woman</td>
</tr>
</tbody>
</table>
**Proximate and Obviative**

Third person as it is used here is as it was described earlier: first person is the speaker (I, me, we), second person is who is being spoken to...the listener or the reader (you), and the third person is who or what the first person is speaking about (he or she, animals or other animate beings).

Obviative is a word that was made up particularly for Algonquian languages, of which Mohegan is one, because this form is not used in most other languages. Unless you have the Oxford English Dictionary, you probably won’t find it in your English dictionary.

The *obviative* form is used when there are two or more animate third persons (this can be either any number of nouns or a noun and a pronoun) in a sentence. The opposite of obviative is *proximate*. The proximate case is the regular case. The obviative case takes another form with the suffix –*ah* added.

The obiative is used is when a noun or pronoun is the object of the verb. The object is the obviative.

*Winay takam skokah:* The old woman hit the snake.

Another place where obviative is used is if the third person is possessed by another person.

*Aposuyun wusihsah piyô i wuyôhkuhwuwa:k:* Cook’s uncle came to dinner.

Also notice there is no obviative form for inanimate nouns.

**Locative**

The locative case is another part of the language that is different from English, but every Indo-European language did at one time have a locative case. The *locative case* shows where something is. It is noted with the suffix –*uk*. It can be said that the locative suffix takes the place of ‘on,’ ‘at’ and ‘in’.

- cáhqin = house
- cáhqinash = houses
- cáhquinuk = in the house(s)
- muks = wolf
- muksak = wolves
- muksuk = on the wolf(s)
- wus = edge
- wusásh = edges
- wusuk = at the edge(s)

Please notice that there is no plural form to go with the obviative and the locative. The same form is used for singular or plural. The difference is distinguished from the context.
Irregular Endings

N-stem nouns are a common type where a part of the word disappears in the singular. In n-stems, a syllable consisting of a vowel plus -n is deleted in the singular, but present before all suffixes. Notice in áhsup, ‘raccoon,’ -an reappears when any of the suffixes are added to the word. This is not a part of the suffix; it is a part of the stem that reappears when the suffix is added.

<table>
<thead>
<tr>
<th>Animate Nouns, N-stems</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td>áhsup</td>
<td>raccoon</td>
</tr>
<tr>
<td>plural</td>
<td>áhsupanak</td>
<td>raccoons</td>
</tr>
<tr>
<td>obviative</td>
<td>áhsupanah</td>
<td>raccoon(s) (obviative)</td>
</tr>
<tr>
<td>locative</td>
<td>áhsupanuk</td>
<td>at the raccoon, on the raccoon</td>
</tr>
</tbody>
</table>

In many nouns, letters or even whole syllables cannot be seen in the plain singular form, but they reappear in other forms of the word. The plurals of these nouns cannot be predicted on how the singular looks. Skitôp, ‘person,’ below is an example of this. Instead of a regular -ak the plural ending has -ák, many noun stems end in vowels, which disappear in the singular, but are present in all other forms. When -á comes back it takes the place of the -a which is a usual part of the plural suffix. The plurals of these nouns cannot be predicted on the basis of the singular alone. This also happens at times with -ô.

<table>
<thead>
<tr>
<th>Animate Nouns, vowel stems</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td>skitôp</td>
<td>person, Indian</td>
</tr>
<tr>
<td>plural</td>
<td>skitôpák</td>
<td>people, Indians</td>
</tr>
<tr>
<td>obviative</td>
<td>skitôpáh</td>
<td>person(s), Indian(s) (obv.)</td>
</tr>
<tr>
<td>locative</td>
<td>skitôpák</td>
<td>at the person, Indian</td>
</tr>
</tbody>
</table>

Nis náhtiák pumsháwak wici inuk: Two dogs traveled with the man.
Mihkunumoq sôp kiyamák: Hold the soup in the spoon.
Inak cuhsháyamuqak nitôpáh: The men hate my friends.

Inanimate Nouns

Below are the three normal forms for inanimate verbs with regular stems.

<table>
<thead>
<tr>
<th>Inanimate Nouns, regular stems</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td>wacuw</td>
<td>hill</td>
</tr>
<tr>
<td>plural</td>
<td>wacuwash</td>
<td>hills</td>
</tr>
<tr>
<td>locative</td>
<td>wacuwuk</td>
<td>at the hill, on the hill</td>
</tr>
</tbody>
</table>
Some inanimate noun stems end in vowels and take the plural ending -sh and the locative ending –k, like munotá, ‘basket,’ below.

### Inanimate Nouns, vowel stems

<table>
<thead>
<tr>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td>munotá</td>
</tr>
<tr>
<td>plural</td>
<td>munotásh</td>
</tr>
<tr>
<td>locative</td>
<td>munoták</td>
</tr>
</tbody>
</table>

N-stems are more common among inanimate nouns than among animate nouns; note that the plural ending -ash is reduced to -sh after -n- below. In this instance again, the -an returns after disappearing in the singular form. N-stems take an -an- ending whenever there is a suffix after it, but otherwise they drop it. In the inanimate plural of these stems is always -ansh and NOT -anash.

### Inanimate Nouns, n-stems

<table>
<thead>
<tr>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td>pitôk</td>
</tr>
<tr>
<td>plural</td>
<td>pitôkansh</td>
</tr>
<tr>
<td>locative</td>
<td>pitôkanuk</td>
</tr>
</tbody>
</table>

Many inanimate noun stems end in vowels, which disappear in the singular, but are present in all other forms. The plurals of these nouns cannot be predicted on the basis of the singular alone. The following are some examples:

### Inanimate Nouns, á-stems

<table>
<thead>
<tr>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td>sqôt</td>
</tr>
<tr>
<td>plural</td>
<td>sqótaš</td>
</tr>
<tr>
<td>locative</td>
<td>sqóták</td>
</tr>
</tbody>
</table>

### Inanimate Nouns, i-stems

<table>
<thead>
<tr>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td>nic</td>
</tr>
<tr>
<td>plural</td>
<td>nicish</td>
</tr>
<tr>
<td>locative</td>
<td>nicik</td>
</tr>
</tbody>
</table>

### Possessed Nouns

Every noun can be possessed…except perhaps the sun; but that’s a matter of philosophy rather than language. When a noun is possessed it has a regular series of prefixes and suffixes that are added depending on who possesses the noun. There are two
types of nouns, **independent nouns** and **dependent nouns**. When either one is possessed they have a certain set of prefixes and suffixes that tell you who the possessor is.

The difference between them is that independent nouns can stand alone (unless they are possessed), but dependent nouns must have a possessor. They are not complete words unless they have a prefix or a prefix and suffix to show who possesses it.

**Independent Nouns**

In English we have six persons that can possess a noun: I, you (singular), he or she, we, you (plural) and them. In Mohegan there are seven persons: I, you (singular), he or she, we (inclusive), we (exclusive), you (plural) and them. The big change is first person plural. This was mentioned on the first page on pronouns, but it is different enough and important enough to mention it again. We can say ‘we’ in two different ways. One way is to include the person being spoken to in ‘we’. This is called **1st person plural inclusive**. Let’s say we’re talking about ‘a house’ or cáhqin. ‘My house’ is nucáhqin, while ‘your house’ is kucáhqin. So if I said, ‘our house,’ or kucáhqinun, it would mean that the 1st person and the 2nd person shared possession of the house. But if I said nucáhqinun it would mean that the possessors of the house did not include the person being spoken to. The underlined letters distinguish the exclusive and the inclusive prefixes and suffixes from each other. Please notice that only one letter is different.

It can be ‘my house,’ ‘your house,’ ‘his or her house,’ ‘our house,’ or ‘their house.’ Please notice on the chart below that the singular possessors only have a prefix. The plural possessors have both a prefix and a suffix. Another interesting thing to note is that the prefixes repeat themselves in the plural forms. With the only place you have to think a bit is in the first person plural. In the first person plural inclusive ku- is used, because ‘you’, the person spoken to, is included in the ‘we’. In the first person exclusive form nu- is used, because this word is only about ‘us’ and not about ‘you’.

The suffixes also repeat themselves. The endings of both ‘we’ inclusive and ‘we’ exclusive are the same. And the endings for the second and third person plurals are also the same as each other. The prefixes and suffixes are bolded.

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular</td>
<td>numuhtuq</td>
<td>my tree</td>
</tr>
<tr>
<td>2nd person singular</td>
<td>kumuhtuq</td>
<td>your tree</td>
</tr>
<tr>
<td>3rd person singular</td>
<td>wumuhtuq</td>
<td>his/her tree</td>
</tr>
<tr>
<td>1st person plural exclusive</td>
<td>numuhtuqun</td>
<td>our (excl.) tree</td>
</tr>
<tr>
<td>1st person plural inclusive</td>
<td>kumuhtuqun</td>
<td>our (incl.) tree</td>
</tr>
<tr>
<td>2nd person plural</td>
<td>kumuhtuqw</td>
<td>your (pl.) tree</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(you-all's tree)</td>
</tr>
<tr>
<td>3rd person plural</td>
<td>wumuhtuqw</td>
<td>their tree</td>
</tr>
</tbody>
</table>
Possessed nouns show the locative with the addition of prefixes and suffixes. Whereas unpossessed nouns do not distinguish between the singular and the plural when taking a locative form, possessed nouns do.

<table>
<thead>
<tr>
<th>Possessed Nouns, Locative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Person</strong></td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person singular</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person singular</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person singular</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural exclusive</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural inclusive</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person plural</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person plural</td>
</tr>
</tbody>
</table>

**Dependent Nouns**

There is a class of nouns in Mohegan which are always possessed. These are called **possessed nouns**. All kinship terms and body parts are listed as dependent nouns. Slightly rarer is a noun like ‘home’, or -ik, that is also a dependent noun. This means that someone has to possess or have these nouns. Normally hands don’t just lie around unclaimed; they belong to you or me or her. Occasionally, there may be an instance where the possessor of a hand is unknown, but we still have to attach a prefix. That’s called an **indefinite possessor**. The indefinite possessor prefix is mu- and is used like in the first and second person singular forms, but only with body parts.

Dependent nouns are noted in the dictionary as NA DEP or NI DEP. They are listed in the dictionary as bare stems but must have at least a prefix to form an actual word. The bolded areas in the chart below show the prefixes and suffixes as they are attached to the stems. Please notice that they are similar to the reflexive pronoun form for the same person.

<table>
<thead>
<tr>
<th>Possessed Nouns, Animate dependent singular</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Person</strong></td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person singular</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person singular</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person singular</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural exclusive</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural inclusive</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person plural</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person plural</td>
</tr>
</tbody>
</table>

Please notice that the possessed animate noun above has different affixes than the possessed inanimate noun below.
### Possessed Nouns, Inanimate dependent singular

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person singular</td>
<td>nu&lt;sup&gt;sit&lt;/sup&gt;</td>
<td>my foot</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person singular</td>
<td>ku&lt;sup&gt;sit&lt;/sup&gt;</td>
<td>your foot</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person singular</td>
<td>wu&lt;sup&gt;sit&lt;/sup&gt;</td>
<td>his/her foot</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural exclusive</td>
<td>nu&lt;sup&gt;situn&lt;/sup&gt;</td>
<td>our (exclusive) foot</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural inclusive</td>
<td>ku&lt;sup&gt;situn&lt;/sup&gt;</td>
<td>our (inclusive) a foot</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person plural</td>
<td>ku&lt;sup&gt;situw&lt;/sup&gt;</td>
<td>your (plural) foot</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person plural</td>
<td>wu&lt;sup&gt;situw&lt;/sup&gt;</td>
<td>their foot</td>
</tr>
<tr>
<td>indefinite possessor</td>
<td>mu&lt;sup&gt;sit&lt;/sup&gt;</td>
<td>foot</td>
</tr>
</tbody>
</table>

The locative (-<sup>uk</sup>) and obviative (-<sup>ah</sup>) suffixes are added to the 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup> person singular forms. Whether the word is singular or plural should be suggested in the context of the sentence. The obviative afixes only go on animate nouns.

When a possessed noun is a plural it must be shown. With an animate noun the usual -<sup>ak</sup> ending is combined with the possessive endings, with the exception of third person, singular and plural, where the plural is the same as the singular.

### Possessed Nouns, animate dependent plural

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person singular</td>
<td>nu&lt;sup&gt;tōnihsak&lt;/sup&gt;</td>
<td>my daughters</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person singular</td>
<td>ku&lt;sup&gt;tōnihsak&lt;/sup&gt;</td>
<td>your daughters</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person singular</td>
<td>wu&lt;sup&gt;tōnihsah&lt;/sup&gt;</td>
<td>his/her daughters</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural exclusive</td>
<td>nu&lt;sup&gt;tōnihsunōnak&lt;/sup&gt;</td>
<td>our daughters</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural inclusive</td>
<td>ku&lt;sup&gt;tōnihsunōnak&lt;/sup&gt;</td>
<td>our daughters</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person plural</td>
<td>ku&lt;sup&gt;tōnihsuwōwak&lt;/sup&gt;</td>
<td>your daughters</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person plural</td>
<td>wu&lt;sup&gt;tōnihsuwōwah&lt;/sup&gt;</td>
<td>their daughters</td>
</tr>
</tbody>
</table>

Likewise an inanimate noun that is pluralized and possessed must show both of those properties as they do in the set below.

### Possessed Nouns, inanimate dependent plural

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person singular</td>
<td>nu&lt;sup&gt;sitash&lt;/sup&gt;</td>
<td>my feet</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person singular</td>
<td>ku&lt;sup&gt;sitash&lt;/sup&gt;</td>
<td>your feet</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person singular</td>
<td>wu&lt;sup&gt;sitash&lt;/sup&gt;</td>
<td>his/her feet</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural exclusive</td>
<td>nu&lt;sup&gt;situnōnah&lt;/sup&gt;</td>
<td>our (excl.) feet</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural inclusive</td>
<td>ku&lt;sup&gt;situnōnah&lt;/sup&gt;</td>
<td>our (incl.) feet</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person plural</td>
<td>ku&lt;sup&gt;situwōwash&lt;/sup&gt;</td>
<td>your (pl.) feet</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person plural</td>
<td>wu&lt;sup&gt;situwōwash&lt;/sup&gt;</td>
<td>their feet</td>
</tr>
<tr>
<td>indefinite possessor</td>
<td>mu&lt;sup&gt;sitash&lt;/sup&gt;</td>
<td>feet</td>
</tr>
</tbody>
</table>
Vowel Stem Types

The usual prefix for 1st person is *nu-*, but when a stem begins with a vowel, that vowel takes the place of the /u/ in the regular prefix. Below you can see *nimat*, ‘my older brother.’ The /i/ of the stem has taken the place of the regular /u/. In *nahak*, which means ‘my body’ or ‘myself’. The /a/ in the stem takes the place of the regular /u/.

### Possessed Nouns, Animate singular possessee, I-stem

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular</td>
<td><em>nimat</em></td>
<td>my older brother</td>
</tr>
<tr>
<td>2nd person singular</td>
<td><em>kimat</em></td>
<td>your older brother</td>
</tr>
<tr>
<td>3rd person singular</td>
<td><em>wimatah</em></td>
<td>his/her older brother</td>
</tr>
<tr>
<td>1st person plural exclusive</td>
<td><em>nimatun</em></td>
<td>our older brother (inclusive)</td>
</tr>
<tr>
<td>1st person plural inclusive</td>
<td><em>kimatun</em></td>
<td>our older brother (exclusive)</td>
</tr>
<tr>
<td>2nd person plural</td>
<td><em>kimatuw</em></td>
<td>your older brother (plural)</td>
</tr>
<tr>
<td>3rd person plural</td>
<td><em>wimatuwôwah</em></td>
<td>their older brother</td>
</tr>
</tbody>
</table>

Other *i*-stems are *niyan* ‘my tongue’, *nic* ‘my hand’, *nicuk* ‘my finger’ and *nik* ‘my house, home’.

### Other Stems

There are certain beginning letters that one has to watch for when attaching a possessive prefix to a third person noun. Those letters are: *p, hp, k, hk, q, hq, m, or w*. When one of those letters appear the prefix is not *wu-* as it usually is, but just *u-*. For example: *uwisuwôk* 'his name', *uhpuhkuhqash* 'his hairs', *ukuyunôq* 'his head', *umihsihsah* 'his older sister' and *uhkôtuwôwash* ‘their legs’. Here is the full declension of the possessed forms for ‘leg’.

### Possessed Nouns, Inan. sg. possessee, labial/velar-stems

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular</td>
<td><em>nuhkôt</em></td>
<td>my leg</td>
</tr>
<tr>
<td>2nd person singular</td>
<td><em>kuhkôt</em></td>
<td>your leg</td>
</tr>
<tr>
<td>3rd person singular</td>
<td><em>uhkôt</em></td>
<td>his/her leg</td>
</tr>
<tr>
<td>1st person plural exclusive</td>
<td><em>nuhkôtunónash</em></td>
<td>our legs (inclusive)</td>
</tr>
<tr>
<td>1st person plural inclusive</td>
<td><em>kuhkôtunónash</em></td>
<td>our legs(exclusive)</td>
</tr>
<tr>
<td>2nd person plural</td>
<td><em>kuhkôtuwôwash</em></td>
<td>your legs (plural)</td>
</tr>
<tr>
<td>3rd person plural</td>
<td><em>uhkôtuwôwash</em></td>
<td>their legs</td>
</tr>
<tr>
<td>indefinite possessor</td>
<td><em>muhkôt</em></td>
<td>leg</td>
</tr>
</tbody>
</table>
Verbs

The verbs of the Mohegan language fall into several different categories. The easiest place to start is to talk about the two places they are used in a sentence, and then expound more fully later.

There can be two parts to a sentence:
- The independent part of the sentence
- The dependent clause, which is optional.

The independent part of a sentence is the main part of a sentence. This is the part that stands alone. It can also be a sentence within quote marks. In the following sentences the verbs are all contained within the independent part of the sentence. The verbs are in *italics*.

The girl *ran* into the house.
The girl *ran* into the house and *shouted*.
The girl *ran* into the house and *shouted*, “The bear *has come back!*”

The verbs in these sentences are called *independent verbs*. They are in a part of a sentence that stands alone or is independent.

A dependent clause is a part of a larger sentence. It is only meaningful in relation to the rest of the sentence. In Mohegan grammar verbs that are in a dependent clause are said to be in the *conjunct*. The dependent clauses in the following sentences are underlined.

The girl ran into the house and shouted, “The bear that *came* into our yard before has come back!”
When the girl *ran* into the house, the bear was right behind her.
The bear, who just *wanted to play*, bounded onto the porch.

The verbs in *italics* in the dependent clauses would be translated into the Mohegan *conjunct*.

We’ll start by talking about independent verbs and then move onto the conjunct.

Independent Verbs

Independent verbs come in four flavors and the following is the order in which they will be explained:
- Inanimate intransitive verbs (VII)
- Animate intransitive verbs (VAI)
- Transitive inanimate verbs (VTI)
- Transitive animate verbs (VTA)
The three letters to the right of the descriptions above are the abbreviations for those particular verbs. These three letter descriptions are found in this form in the dictionary after the stem of every verb. This is important to understand because different endings go on different types of verbs.

Below are four verbs as they appear in the dictionary. First is the stem in **bold**. It has a hyphen after it to show that it is not a complete word in itself. There is usually one or more letters that are added to the end to complete the word in the *independent third person singular* (*ind 3\(^{rd}\) sg*) form. This is the form that talks about ‘he’ or ‘she’. Looking at the four dictionary entries you will see that the first two words (*askasqáyu-* and *askasqisu-* ) are basically the same and the second two words (*kunam-* and *kunaw-* ) are also basically the same. There are three differences in each pair:

- Their spelling is slightly different
- The three-letter description after the stem is different.
- Two are *it* words while the others are *he* words...in other words, two are inanimate while the others are animate.

**askasqáyu-**, **VII** it is green

*ind 3\(^{rd}\) sg* askasqáyuw, *ind 3\(^{rd}\) pl* askasqáyush,

*conj 3\(^{rd}\) sg* askasqák, *conj 3\(^{rd}\) pl* áskasquéks

**askasqisu-**, **VAI** he is green

*ind 3\(^{rd}\) sg* nutaskaqis, *ind 3\(^{rd}\) sg* askasqisuw, *you and I* kutaskaqisumum,

*conj. 3\(^{rd}\) sg* askasqisut, *conj. 3\(^{rd}\) pl* áskasqís’hutut

**kunam-**, **VTI** look at it

*ind 1\(^{st}\) sg* nukunam, *ind 3\(^{rd}\) sg* kunam, *you and I* kukunamumum,

*imp 2\(^{nd}\) sg* kunamsh, *imp 2\(^{nd}\) pl* kunamoq, *conj. 3\(^{rd}\) kának

**kunaw-**, **VTA** look at him

*ind 1\(^{st}\) sg* nukunawô, *ind 3\(^{rd}\) sg* kunawáw, *you and I* kukunawômun,

*imp 2\(^{nd}\) sg* kunaw, *imp 2\(^{nd}\) pl* kunôhq, *conj. 3\(^{rd}\) kánawôt

It might be a good to repeat that there is no distinction between gender in Mohegan. Men and women are referred to with the same pronouns and the same endings. In Algonquian languages ‘animate’ and ‘inanimate’ are considered the genders.

**Transitive and Intransitive**

The distinction between *Transitive* and *Intransitive* needs to be explained here. A *transitive verb* is a word that shows action that is having an effect on something or someone. The following are examples of transitive verbs. The verbs are set in *italics* while their objects, or the person or thing that is being effected, is in **bold**. The verbs in the following sentences are *transitive verbs*.

The dog *bit* the **man**.

The wind *blew* the **grass**.
The answer *boggled* his **mind**.

An intransitive verb is a word that may show action but it doesn’t have an effect on something or someone else.

I *breathe* easily now.
The sun *rises* in the morning.
She always *cries*.

In Mohegan intransitive verbs take on several other angles. Words that we consider adjectives are usually intransitive verbs. The entire section that is in *italics* is considered the verb.

The Creator *is good*.
The fish *is handsome*.
The tree *is green*.

Time is treated as a verb as well.

*It is time* for lunch.
*It has been a year* since I saw him.
The sun has risen; *it is day*.

Weather is treated as a verb too.

Thursday *was foggy*.
Today *is warm*.
*It is snowing*!

**Intransitive Verbs**

**Inanimate Intransitive Verbs**

Mohegan stems are set apart by how they end. These endings determine what suffixes can be attached to them. **Piwáhcú-**, VII ‘be little, small, it is little, small’ is a typical Inanimate Intransitive verb (VII). The “form” column on the left of the chart shows singular and plural in the independent and conjunct forms. In the middle column titled ‘Mohegan forms’, the **bolded** letters on the end are how the words change when their form changes in a sentence. The column on the right is the translation. You will notice that the column on the right is pretty much the same with the only part that is changed is the meaning of the word.

To give you an idea of how these charts work: the stem **piwácu-**, which means ‘be small’, is not on the chart. The singular ending -*w* would change the stem to piwácuw meaning ‘it is small’; the plural ending is -*sh*, making the
word piwácush meaning ‘they are small’. Conjunct verbs mark clauses which in English would usually begin with ‘that’, ‘who’, or ‘which’; the conjunct singular ending is -k making the word piwáhcuk which means ‘that it is small or that which is small’; the conjunct plural ending -ks makes the word piwáhcuks, meaning ‘that they are small’.

The regular stems, as shown in the following chart, end normally in -u-, but they also end in -o-, -ô-, and -iyu.

<table>
<thead>
<tr>
<th>Form</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Independent singular</td>
<td>piwáhcuw</td>
<td>it is little</td>
</tr>
<tr>
<td>Independent plural</td>
<td>piwáhcush</td>
<td>they (inan.) are little</td>
</tr>
<tr>
<td>Conjunct singular</td>
<td>piwáhcuk</td>
<td>that it is little, which is little</td>
</tr>
<tr>
<td>Conjunct plural</td>
<td>piwáhcuks</td>
<td>that they (inan.) are little, which are little</td>
</tr>
</tbody>
</table>

The following sentences show how the words in the chart are used in sentences.

**Piwáhcuw upihsháw:** The flower (it) is little.
**Piwáhcush upihsháwônsh:** The flowers (they) are little.
**Nám piwáhcuks upihsháw:** He sees that the flowers (they) are little.

There is an exception however to the process. When words end in -áyu- the conjunct form is different. In this form stems ending in -áyu- have the same endings in the independent form, but in the conjunct they contract to a simple -á-. The contraction eliminates the -yu- while adding the final -k for the singular and -ks for the plural. So siwôpáyuw, it is blue, changes to siwôpák, that it is blue or which is blue in the conjunct.

<table>
<thead>
<tr>
<th>Form</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Independent singular</td>
<td>siwôpáyuw</td>
<td>it is blue</td>
</tr>
<tr>
<td>Independent plural</td>
<td>siwôpáyush</td>
<td>they (inan.) are blue</td>
</tr>
<tr>
<td>Conjunct singular</td>
<td>siwôpák</td>
<td>that it is blue, which is blue</td>
</tr>
<tr>
<td>Conjunct plural</td>
<td>siwôpáks</td>
<td>that they (inan.) are blue, which are blue</td>
</tr>
</tbody>
</table>

**Siwôpáyuw sipo:** The river (it) is blue.
**Siwôpáyush siposh:** The rivers (they) are blue.
**Wáhtôw siwôpák sipo:** He knows that the river (it) is blue.
**Wáhtôw siwôpáks siposh:** He knows that the rivers (they) are blue.
T-stem VII words do not add anything to the independent singular form, but in the plural form the ending is -ash. In the conjunct the word contracts, leaving out the -t- before adding -hk for the singular and -hks for the plural.

<table>
<thead>
<tr>
<th>Form</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Independent singular</td>
<td>söyôqat</td>
<td>it is cold</td>
</tr>
<tr>
<td>Independent plural</td>
<td>söyôqatash</td>
<td>they (inan.) are cold</td>
</tr>
<tr>
<td>Conjunct singular</td>
<td>söyôqahk</td>
<td>that it is cold, which is cold</td>
</tr>
<tr>
<td>Conjunct plural</td>
<td>söyôqahks</td>
<td>that they (inan.) are cold, which are cold</td>
</tr>
</tbody>
</table>

**Inôk söyôqat:** The handle (it) is cold.
**Inôkansh söyôqatash:** The handles (they) are cold.
**Inôk söyôqahk mihkáyuw:** The handle which is cold is strong.
**Inôkansh söyôqahks mihkáyush:** The handles which are cold are strong.

N-stem VII words, verbs ending in -n, do not add anything to the stem to form the independent singular form. For example, the stem siwôpáyu-, had to have a -w added to it making it siwôpáyw before it truly meant ‘it is blue’. But with a word ending in -n like wikun, ‘it is good,’ the singular form is the same as the stem. A simple -sh is added to make the plural form. In the conjunct a similar contraction to the T-stem takes place leaving the -n- out of the conjunct form. The ending in the conjunct, however, is just -k for singular and -ks for plural. The same rule applies if the word ends in -m.

<table>
<thead>
<tr>
<th>Form</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Independent singular</td>
<td>wikun</td>
<td>it is good</td>
</tr>
<tr>
<td>Independent plural</td>
<td>wikunsh</td>
<td>they (inan.) are good</td>
</tr>
<tr>
<td>Conjunct singular</td>
<td>wikuk</td>
<td>that it is good, which is good</td>
</tr>
<tr>
<td>Conjunct plural</td>
<td>wikuks</td>
<td>that they (inan.) are good, which are good</td>
</tr>
</tbody>
</table>

**Yo kisk wikun:** This day (it) is good.
**Yosh kiskash wikunsh:** These days (they) are good.
**In wáhtôw yo kisk wikuk:** The man knows that this day (it) is good.
**In wáhtôw yosh kiskash wikuks:** The man knows that these days (they) are good.

There are times when a VII word will have only three of the four forms that are listed. An example of this is the word siqan, which means ‘it is spring’.

**siqan**, VII it is spring  

*ind sg* siqan, *conj 3rd sg* siqak, *conj 3rd pl* siqaks
There is no independent plural, because there is only one spring at a time. So if you are saying *siqan*, ‘it is spring’ you are talking about the present, and there is only one spring in the present. If you are talking about springs that are not present, they could be future springs or past springs, it is definitely possible to have plural springs. But they would most likely be in another form other than in the independent form.

The II verbs, whose meanings refer to seasons, time and the weather, can take a suffix -s, which is attached to the conjunct singular, and it means ‘whenever’. So *siqan*, which means ‘it is spring’, means ‘whenever it is spring’ if you add an -s to the conjunct singular form *siqak* ‘when it is spring’, that is: *siqaks* ‘whenever it is spring’. *Siqaks* is also the conjunct plural. So another way to look at this is to realize that when you are saying ‘whenever’ you are talking about more than one winter and so it is appropriate that the plural is used.

*Siqaks nutkihcá wiwáhcumunsh:* Whenever it is spring, I plant corn.

**Animate Intransitive Verbs**

Animate verbs are words where a person or animal or other animate subject causes the action or experiences the state of being that the word describes. Animate intransitive verbs do not have direct objects. In other words they do not affect anyone or anything else.

When you are using a pronoun as a direct object, make sure you are using the transitive animate verb and not the transitive inanimate verb (they usually come in pairs). Here are some sentences in which an animate being causes or experiences an action.

*In qaqi ásikisukahks:* The man *(he) runs* daily.
*Sqáwhs akuw yo yópôwik:* The young woman *(she) dressed* this morning.
*Muksmitsuwkipi:* The wolf *(he) eats* quickly.

Here are some sentences in which an animate thing experiences a state of being.

*Manto wikuw:* God *(he) is good.*
*Áhsup wutahki yówatuk:* The raccoon *(he) lives* far away.
*Nihsums kawi:* My younger sibling *(he) is asleep.*
*Siwôpisuw yo cits:* This bird *(he) is blue.*
**Person Marking**

The Mohegan AI (animate intransitive) verbs show who the subject is by what is attached at the beginning and/or end of the verb. The singular forms have prefixes on the beginning of the word and for the third person (singular and plural) there is only a suffix at the end of the word. The prefixes and suffixes are the same or very similar to the prefixes and suffixes attached to the possessed nouns.

In the plural we have the inclusive and exclusive endings. As with the possessed nouns the **inclusive** “we” includes the person who is speaking as well as the person he or she is talking to. The **exclusive** form “we” does not include the person the speaker is talking to. Please notice that the plural forms have the same prefixes as the singular forms. The inclusive form starts with **ku-**, which means ‘you’, while the exclusive form starts with **nu-**, which means ‘I’ or ‘me’.

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular</td>
<td>nu kumotu</td>
<td>I steal</td>
</tr>
<tr>
<td>2nd person singular</td>
<td>ku kumotu</td>
<td>you steal</td>
</tr>
<tr>
<td>3rd person singular</td>
<td>kumotuw</td>
<td>he/she steals</td>
</tr>
<tr>
<td>3rd person obviative</td>
<td>kumotuh</td>
<td>he/she (obviative) steals</td>
</tr>
<tr>
<td>1st person plural exclusive</td>
<td>nukumotumun</td>
<td>we (I and he/she) steal</td>
</tr>
<tr>
<td>1st person plural inclusive</td>
<td>nukumotumun</td>
<td>we (I and you) steal</td>
</tr>
<tr>
<td>2nd person plural</td>
<td>kukumotumô</td>
<td>you (more than one) steal</td>
</tr>
<tr>
<td>3rd person plural</td>
<td>kumotuwak</td>
<td>they steal</td>
</tr>
</tbody>
</table>

When an animate intransitive verb stem ends in a long vowel like á, i, o, or ô the 3rd person singular does not take a final -w. Similarly, in the 3rd person plural these same verbs take -ák as an ending and not -wak.

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular</td>
<td>nuyáhshá</td>
<td>I breathe</td>
</tr>
<tr>
<td>2nd person singular</td>
<td>kuyáhshá</td>
<td>you breathe</td>
</tr>
<tr>
<td>3rd person singular</td>
<td>yáhshá</td>
<td>he/she breathes</td>
</tr>
<tr>
<td>3rd person obviative</td>
<td>yáhsháh</td>
<td>he/she (obviative) breathes</td>
</tr>
<tr>
<td>1st person plural exclusive</td>
<td>nuyáhshámun</td>
<td>we (I and he/she) breathe</td>
</tr>
<tr>
<td>1st person plural inclusive</td>
<td>kuyáhshámun</td>
<td>we (I and you) breathe</td>
</tr>
<tr>
<td>2nd person plural</td>
<td>kuyáhshámô</td>
<td>you (more than one) breathe</td>
</tr>
<tr>
<td>3rd person plural</td>
<td>yáhshák</td>
<td>they breathe</td>
</tr>
</tbody>
</table>
There is a difference between adding a prefix to a verb than to a dependent noun, when the stem starts with a vowel. In nouns the nu- or ku- is contracted to n- or k-. The prefix is then attached and the first vowel of the word takes the place of the -u- in nu- or ku- prefix.

*Example noun:* ‘father’ is -ohsh; ‘my father’: nohsh and ‘your father’: kohsh.

But with a verb -t- is inserted between the prefix nu- or ku- and the stem that begins with a vowel.

*Example verb:* ‘hunts’ : acâ-; ‘I hunt’: nutacâ and ‘you hunt’: kutacâ.

Looking from the front of the word to the rear: when an AI verbs ends in -u-, the -u- is deleted from the 1st person singular and 2nd person singular, but the -u- remains in the other forms.

*Example:* ‘count’ is akisu-; ‘I count’: nutakis and ‘you count’: kutakis.

However, -u- is not deleted from 3rd person singular, akisuw, or from the plurals: ‘we (inclusive) count’ : kutakisumun, ‘we (exclusive) count’ : nutakisumun, and ‘you count’ : kutakisumuw, ‘they count’ : akisuwak.

**Obviative**

When there is a person being talked about and he or she is not the speaker or the listener, it is said that he or she is the third person. When two or more people are being spoken of in the third person, one is considered proximate (close) and the others obviative (farther away). Normally obviative mostly occurs when animate subjects are possessed by 3rd persons. (See Obviative in the noun section for a fuller discussion of obviative.) The person that is obviative is shown as obviative because -ah is attached to the end of the word or name that represents them. The verb that describes what the obviative person is doing is also put in the obviative with the attachment of -wah. This is called agreement. The nouns and verbs always have to agree.

*Nis Awáhsohsak wunicônah mihkikuwah:* Two Bears’ child (he) is strong.
*Wunicônah mihkikuwah:* His child is strong.

**Transitive Verbs**

**Transitive Inanimate Verbs**

A transitive verb is one where the action affects someone or something. The thing or person that is affected is called the object. When we are looking at a TI verb, or a Transitive Inanimate verb, the inanimate part refers to the object.
These come in two types of objects: absolute and objective.  
*Absolute* forms are used when a noun object is present: I hit the ball.  
*Objective* forms are used when a noun object is not present: I hit it.

Among the TI verbs there are three types of stems:  
VTIs ending in -m- or -n-.  
VTIs ending in -o-.  
VTIs ending in -u-.

The Type -m/n- TI verbs make up more than 75% of the VTI words in our dictionary. Although Type -u- TI verbs only make up a small percentage of the words, the likelihood of you using a Type -u- verb is very good, because one of the words is **micu-**: eat.

This chart shows how to build a Type -m/n- TI word using the absolute form when an object is present.

| Independent verbs: transitive inanimate absolute – -m/n-Stem |
|-----------------|-----------------|-----------------|
| **Person**      | **Mohegan forms** | **Translation** |
| 1st person singular | **nutakatam**  | *I strike (it)*  |
| 2nd person singular | **kutakatam**  | *you strike (it)*  |
| 3rd person singular | **takatam**  | *he/she strikes (it)*  |
| 3rd person obviative | **takatamwah**  | *he/she (obv.) strikes (it)*  |
| 1st person plural exclusive | **nutakatamumun**  | *we (excl.) strike (it)*  |
| 1st person plural inclusive | **kutakatamumun**  | *we (incl.) strike (it)*  |
| 2nd person plural | **kutakatamumô**  | *you (plural) strike (it)*  |
| 3rd person plural | **takatamwak**  | *they strike (it)*  |

**Nutakatam pôhpaskôk:** I hit the ball.  
**In muyôtam yoht:** The man smells the fire.  
**Muhkacuks mumuqunum uhkutuq:** The boy rubs his knee.

This chart shows how to build an -m/n-stem word using the objective form when no object is present.

| Independent verbs: transitive inanimate objective – -m/n-Stem |
|-----------------|-----------------|-----------------|
| **Person**      | **Mohegan forms** | **Translation** |
| 1st person singular | **nutakatamun**  | *I strike it*  |
| 2nd person singular | **kutakatamun**  | *you strike it*  |
| 3rd person singular | **wutakatamun**  | *he/she strikes it*  |
| 1st person plural exclusive | **nutakatamunán**  | *we (excl.) strike it*  |
| 1st person plural inclusive | **kutakatamunán**  | *we (incl.) strike it*  |
| 2nd person plural | **kutakatamunáw**  | *you (plural) strike it*  |
Nutakatamun: I hit it.
In muyôtamun: The man smelled it.
Muhkacuks mumuqununumun: The boy rubbed it.

Among -m/n-stem TI verbs in which no object is present, a distinction is possible between singular and plural inanimate objects. This chart shows you how to make a plural object or to say “them”.

| Independent verbs: transitive inanimate objective, plural object – -m/n-Stem |
|-----------------------------|-----------------------------|-----------------------------|
| Person                      | Mohegan forms               | Translation                   |
| 1<sup>st</sup> person singular | nutakatamunash              | I strike them (inan.)          |
| 2<sup>nd</sup> person singular | kutakatamunash              | you strike them (inan.)        |
| 3<sup>rd</sup> person singular | wutakatamunash              | he/she strikes them (inan.)    |
| 1<sup>st</sup> person plural exclusive | nutakatamunánônash          | we (I and he/she) strike them (inan.) |
| 1<sup>st</sup> person plural inclusive | kutakatamunánônash          | we (I and you) strike them (inan.) |
| 2<sup>nd</sup> person plural | kutakatamunáwôwash          | you (pl.) strike them (inan.)  |
| 3<sup>rd</sup> person plural | wutakatamunáwôwash          | they strike them (inan.)       |
| Indefinite subject (passive) | takatamunash                | Someone strikes them (inan.), they (inan.) are struck |

Akoma wukunununash: Akoma (she) carried them (inanimate).
Nutahqunununánônash: We (but not you) catch them (inanimate).
Wukuhkihtamunáwôwash: They hide them (inanimate).

Passive sentences/indefinite subject

A word needs to be said about the last place in the column marked “person” on the last two charts and on the coming charts. It says “Indefinite subject (passive)” . This means that the subject is not known. It is also a way of making a sentence passive. This means that instead of saying, “Jerry hit Tom” you say in the passive voice, “Tom was hit.” We still have an action, and someone (Tom) is affected by the action, but we don’t know or say that it was Jerry who did the hitting.

This chart shows how to build -o-stem words using the absolute form when an object is present.
### Independent verbs: transitive inanimate absolute – -o-Stem

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular</td>
<td>nupáto</td>
<td>I bring (it)</td>
</tr>
<tr>
<td>2nd person singular</td>
<td>kupáto</td>
<td>you bring (it)</td>
</tr>
<tr>
<td>3rd person singular</td>
<td>pátôw</td>
<td>he/she brings (it)</td>
</tr>
<tr>
<td>1st person plural exclusive</td>
<td>nupátomun</td>
<td>we (I and he/she) bring (it)</td>
</tr>
<tr>
<td>1st person plural inclusive</td>
<td>kupátomun</td>
<td>we (I and you) bring (it)</td>
</tr>
<tr>
<td>2nd person plural</td>
<td>kupátomô</td>
<td>you (more than one) bring (it)</td>
</tr>
<tr>
<td>3rd person plural</td>
<td>pátôwak</td>
<td>they bring (it)</td>
</tr>
</tbody>
</table>

**Akoma páto manotá:** Akoma brings the basket.
**Kunihtuhto kutomáwôk pisupôkanuk:** You learn the song at the sweatlodge.
**Tômwihtôwak micuwôk:** They save the food.

This chart shows how to build -o-stem words using the objective form when an object is not present.

### Independent verbs: transitive inanimate objective – -o-Stem

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular</td>
<td>nupátaun</td>
<td>I bring it</td>
</tr>
<tr>
<td>2nd person singular</td>
<td>kupátaun</td>
<td>you bring it</td>
</tr>
<tr>
<td>3rd person singular</td>
<td>upátaun</td>
<td>he/she brings it</td>
</tr>
<tr>
<td>1st person plural exclusive</td>
<td>nupátaunán</td>
<td>we (I and he/she) bring it</td>
</tr>
<tr>
<td>1st person plural inclusive</td>
<td>kupátaunán</td>
<td>we (I and you) bring it</td>
</tr>
<tr>
<td>2nd person plural</td>
<td>kupátaunàw</td>
<td>you (more than one) bring it</td>
</tr>
<tr>
<td>3rd person plural</td>
<td>upátaunàw</td>
<td>they bring it</td>
</tr>
<tr>
<td>Indefinite subject (passive)</td>
<td>pátàun</td>
<td>Someone brings it, it is brought</td>
</tr>
</tbody>
</table>

**Akoma upátaun:** Akoma brings it.
**Kunihtuhtawun pisupôkanuk:** You learn it at the sweatlodge.
**Utômwihtawunàw:** They save it.

Among -o-stem TI verbs in which no object is present, a distinction is possible between singular and plural inanimate objects. This chart shows you how to make a plural object or to say “them”.

### Independent verbs: transitive inanimate objective, plural object – -o-Stem

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular</td>
<td>nupátaunàsh</td>
<td>I bring them (inan.)</td>
</tr>
<tr>
<td>2nd person singular</td>
<td>kupátaunàsh</td>
<td>you bring them (inan.)</td>
</tr>
<tr>
<td>3rd person singular</td>
<td>upátaunàsh</td>
<td>he/she brings them (inan.)</td>
</tr>
<tr>
<td>1st person plural exclusive</td>
<td>nupátaunànànàsh</td>
<td>we (excl.) bring them (inan.)</td>
</tr>
<tr>
<td>1st person plural inclusive</td>
<td>kupátaunànànàsh</td>
<td>we (incl.) bring them (inan.)</td>
</tr>
</tbody>
</table>
Akoma upátwunáwásh: Akoma brings them (inanimate).
Kunihtuhtawunash pisupôkanuk: You learn them (inanimate) at the sweatlodge.
Utômwihtôwawunash: They save them (inanimate).

This chart shows how to build -u-stem words using the absolute form when an object is present.

<table>
<thead>
<tr>
<th>Independent verbs: transitive inanimate – -u-Stem, absolute</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Person</strong></td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person singular</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person singular</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person singular</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural exclusive</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural inclusive</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person plural</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person plural</td>
</tr>
</tbody>
</table>

Numicumun sôp: We (but not you) eat corn soup.
Kôkôc Wôpisut wikimicuw wiwáhcum: White Raven likes to eat corn.
Kumicumô putukanik: You all eat bread.

This chart shows how to build -u-stem words using the objective form when an object is not present.

<table>
<thead>
<tr>
<th>Independent verbs: transitive inanimate – -u-Stem, objective</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Person</strong></td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person singular</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person singular</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person singular</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural exclusive</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural inclusive</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person plural</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person plural</td>
</tr>
<tr>
<td>Indefinite subject (passive)</td>
</tr>
</tbody>
</table>
Numicunán: We (but not you) eat it.
Kôkôc Wôpisut uwikimicun: White Raven likes to eat it.
Kumicunáw: You-all eat it.

Among -u-stem TI verbs in which no object is present, a distinction is possible between singular and plural inanimate objects. This chart shows you how to make a plural object or to say “them”.

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular</td>
<td>numicunash</td>
<td>I eat them (inan.)</td>
</tr>
<tr>
<td>2nd person singular</td>
<td>kumericunash</td>
<td>you eat them (inan.)</td>
</tr>
<tr>
<td>3rd person singular</td>
<td>unicunash</td>
<td>he/she eats them (inan.)</td>
</tr>
<tr>
<td>1st person plural exclusive</td>
<td>numicunánônash</td>
<td>we (I and he/she) eat them (inan.)</td>
</tr>
<tr>
<td>1st person plural inclusive</td>
<td>kumericunánônash</td>
<td>we (I and you) eat them (inan.)</td>
</tr>
<tr>
<td>2nd person plural</td>
<td>kumericunáwôwash</td>
<td>you (more than one) eat them (inan.)</td>
</tr>
<tr>
<td>3rd person plural</td>
<td>unicunáwôwash</td>
<td>they eat them (inan.)</td>
</tr>
<tr>
<td>PASSIVE</td>
<td>micunash</td>
<td>they (inan.) are eaten</td>
</tr>
</tbody>
</table>

Numicunánônash: We (but not you) eat them (inanimate).
Kôkôc Wôpisut uwikimicunash: White Raven likes to eat them (inanimate).
Kumicuáwôwash: You all eat them (inanimate).

Independent Transitive Animate Verbs

Transitive verbs affect something or someone else. Transitive animate verbs (VTA) always affect someone or something animate. That is, the object is always animate.

The absolute forms below are only used when the object is named. If a pronoun is named instead of a noun, an objective form of the verb is used.

In parentheses under “person” are some numbers. Separately they mean:

1 = 1st person singular
2 = 2nd person singular
3 = 3rd person singular
11 = 1st person plural exclusive
12 = 1st person plural inclusive
22 = 2nd plural
33 = 3rd person plural
When a > sits between two numbers it means that the person on the left side of the > is affecting or acting upon the person on the right side of the >. In other words the person on the left is the subject and the person on the right is the object.

1>3 = 1st person singular is acting on 3rd person
2>3 = 2nd person singular is acting on 3rd person
3>3 = 3rd person singular is acting on 3rd person
22>33 = 2nd person plural is acting on 3rd person plural
3>12 = 3rd person singular is acting on 1st person plural inclusive

This list is quite extensive and I’m sure you have the idea. To list all the possibilities would take 49 lines.

The chart below shows how to build a transitive animate verb with a named object. All the objects in this chart are third person objects. The ‘name’ can be the name of someone, or a word like ‘girl’, ‘father’, or squirrel. If the ‘name’ is ‘he’ or ‘him or ‘she’ you must use the objective form.

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular subject (1&gt;3)</td>
<td>nutakamô</td>
<td>I strike (him/her)</td>
</tr>
<tr>
<td>2nd person singular subject (2&gt;3)</td>
<td>kutakamô</td>
<td>you strike (him/her)</td>
</tr>
<tr>
<td>3rd person singular subject (3&gt;3)</td>
<td>takamâw</td>
<td>he/she strikes (him/her)</td>
</tr>
<tr>
<td>1st person plural excl. subject (11&gt;3)</td>
<td>nutakamômun</td>
<td>we (excl.) strike (him/her)</td>
</tr>
<tr>
<td>1st person plural incl. subject (12&gt;3)</td>
<td>kutakamômun</td>
<td>we (incl.) strike (him/her)</td>
</tr>
<tr>
<td>2nd person plural subject (22&gt;3)</td>
<td>kutakamômô</td>
<td>you (pl.) strike (him/her)</td>
</tr>
<tr>
<td>3rd person plural subject (33&gt;3)</td>
<td>takamâwak</td>
<td>they strike (him/her)</td>
</tr>
</tbody>
</table>

_Nutakamô skakah naspi wutqun:_ I hit (him) the snake with a stick.
_Wicáwâw pohpohsah muhtuquk:_ He went with (him) the cat to the tree.
_Nuwikimohômun noyuhcah:_ We (but not you) like to eat (him) deer.

The chart below shows how to build a transitive animate verb with an unnamed object. So the object is referred to as ‘he’ or ‘she’. All the objects in this chart are third person objects.
**Independent transitive animate Objective – third person singular objects**

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person singular subject (1&gt;3)</td>
<td>nutakam</td>
<td>I strike him/her</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person singular subject (2&gt;3)</td>
<td>kutakam</td>
<td>you strike him/her</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person singular subject (3&gt;3)</td>
<td>wutakamôh</td>
<td>he/she strikes him/her</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural excl. subject (11&gt;3)</td>
<td>nutakamôwun</td>
<td>we (excl.) strike him/her</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural incl. subject (12&gt;3)</td>
<td>kutakamôwun</td>
<td>we (incl.) strike him/her</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person plural subject (22&gt;3)</td>
<td>kutakamôw</td>
<td>you (pl.) strike him/her</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person plural subject (33&gt;3)</td>
<td>wutakamôwôh</td>
<td>they strike him/her</td>
</tr>
</tbody>
</table>

_Nutakamô naspi wutqun: I hit (him) with a stick._
_Nukatum muhtuquk: He leaves (him) in the tree._
_Nuwikimohômun: We (but not you) like to eat (him)._*

This chart again shows how to build a transitive animate verb with an unnamed object, but now we know that the object is plural. The translation of the plural object would be ‘them’.

**Independent transitive animate Objective – third person plural objects**

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person singular subject (1&gt;33)</td>
<td>nutakamôwak</td>
<td>I strike them</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person singular subject (2&gt;33)</td>
<td>kutakamôwak</td>
<td>you strike them</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural excl. subject (11&gt;33)</td>
<td>nutakamôwunônak</td>
<td>we (excl.) strike them</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural incl. subject (12&gt;33)</td>
<td>kutakamôwunônak</td>
<td>we (incl.) strike them</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person plural subject (22&gt;33)</td>
<td>kutakamôwôwak</td>
<td>you (pl.) strike them</td>
</tr>
</tbody>
</table>

_Nutakamôwak naspi wutqun: I hit (them) with a stick._
_Kunukayôwak muhtuquk: You leave (them) in the tree._
_Nuwikimohômunônak: We (but not you) like to eat (them)._*

Note that in previous charts we have been focusing on the objects. The next two charts focus on verbs where the subject is third person singular. See the number code in the ‘Person’ column has (3>1) on to (3>33). Please remember (3>33) is shorthand for 3<sup>rd</sup> person acting on two or more 3<sup>rd</sup> persons, while (3>12) means 3<sup>rd</sup> person acting on 1<sup>st</sup> and 2<sup>nd</sup> persons, or him or her acting on you and me.
<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person singular object (3&gt;1)</td>
<td>nutakamuq</td>
<td>he/she strikes me</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person singular object (3&gt;2)</td>
<td>kutakamuq</td>
<td>he/she strikes you</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person singular object (3'&gt;3)</td>
<td>takamáw</td>
<td>he/she (obv.) strikes him/her</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural excl. object (3&gt;11)</td>
<td>nutakamuqun</td>
<td>he/she strikes us (excl.)</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural incl. object (3&gt;12)</td>
<td>nutakamuqun</td>
<td>he/she strikes us (incl.)</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person plural object (3&gt;22)</td>
<td>kutakamuquw</td>
<td>he/she strikes you (pl.)</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person plural object (3'&gt;33)</td>
<td>takamuqak</td>
<td>he/she (obv.) strikes them</td>
</tr>
</tbody>
</table>

**Pásawáw páhpojah mòyikowuk:** *She brings (him)* the baby to the medicine man.

**Kutócimohkôqun muhshuyôk:** *He tells us* about the great rain (that is).

**Nuhshuquw naspi punitôk:** *He kills me* with a knife.

In the following chart the focus is again on the subject rather than the object. This time the subject is third person plural. (33>1) is shorthand for 3<sup>rd</sup> person plural acts on me.

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person singular object (33&gt;1)</td>
<td>nutakamuqak</td>
<td>they strike me</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person singular object (33&gt;2)</td>
<td>kutakamuqak</td>
<td>they strike you</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural excl. object (33&gt;11)</td>
<td>nutakamuqunônak</td>
<td>they strike us (excl.)</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural incl. object (33&gt;12)</td>
<td>nutakamuqunônak</td>
<td>they strike us (incl.)</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person plural object (33&gt;22)</td>
<td>kutakamukuwôwak</td>
<td>they strike you (pl.)</td>
</tr>
</tbody>
</table>

**Kunáwuqak nipôwi:** *They saw you* during the night.

**Nukayoyuqunônak áyuqômak:** *They spoke to us* while we dreamed.

**Kuwáhuqunônak nihtuhtokamuqkanuk:** *They know us* from school.

This chart puts *you* or *me* as the subject with *you* or *me* as the object as well. Notice that the prefix is always *ku-*. (*You* always trumps *me* in the Mohegan language.) The suffix or ending makes the distinction.
Independent transitive animate – ‘you and me’ forms

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>second person singular subject, first singular object (2&gt;1)</td>
<td>kutakami</td>
<td>you (sg.) strike me</td>
</tr>
<tr>
<td>second person plural subject, first singular object (22&gt;1)</td>
<td>kutakamumô</td>
<td>you (pl.) strike me</td>
</tr>
<tr>
<td>second person subject, first person plural object (2&gt;11)</td>
<td>kutakamumun</td>
<td>you strike us</td>
</tr>
<tr>
<td>First person singular subject, second person singular object (1&gt;2)</td>
<td>kutakamush</td>
<td>I strike you (sg.)</td>
</tr>
<tr>
<td>First person singular subject, second person plural object (1&gt;22)</td>
<td>kutakamuyumô</td>
<td>I strike you (pl.)</td>
</tr>
<tr>
<td>first person plural subject, second person object (11&gt;2)</td>
<td>kutakamuyumun</td>
<td>we strike you</td>
</tr>
</tbody>
</table>

Kupáhi kikuk: You waited for me in your home.
Kukihcapunsh naspi ocáwáhsak: I torment you with flies.
Kukotumuyumô papômi kikátohkáwôkansh: I teach you all about language.

Y-Stems

Several different verb stems act differently than others. Among the more unusual acting verb stems are Y-stems. They end in -y-, but the distinction doesn’t stop there. The y changes to s before certain endings. In independent verbs, the change takes place in forms with second person subjects and first person objects (they are starred in the charts below). In commands, this y → s change happens with all commands except the 2nd person plural subject with a 3rd person object and ‘let’s’ forms with 3rd person objects (again, see the starred forms).

In the first two charts everything is quite normal, and the /-y-/ remains itself throughout. That is because these verbs have 3rd person objects in the first chart, and 3rd person subjects in the second chart.

Independent transitive animate – third person objects: y-stems

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular subject</td>
<td>numiyô</td>
<td>I give to him/her</td>
</tr>
<tr>
<td>2nd person singular subject</td>
<td>kumiyô</td>
<td>you give to him/her</td>
</tr>
<tr>
<td>3rd person singular subject</td>
<td>miyáw</td>
<td>he/she gives to him/her</td>
</tr>
<tr>
<td>1st person plural exclusive subject</td>
<td>numiyômun</td>
<td>we (excl.) give to him/her</td>
</tr>
<tr>
<td>1st person plural inclusive subject</td>
<td>kumiyômun</td>
<td>we (incl.) give to him/her</td>
</tr>
<tr>
<td>2nd person plural subject</td>
<td>kumiyômô</td>
<td>you (pl.) give to him/her</td>
</tr>
<tr>
<td>3rd person plural subject</td>
<td>miyávak</td>
<td>they give to him/her</td>
</tr>
</tbody>
</table>
Nunôhtuyô takôk puqiyuk: I showed him the hatchet in the ashes.
Mô kukayoy papômi wunáhshukamuq kápák: You all spoke to him about the chimney, which is closed.
Wisayáwak naspi áskot: They scared him with the pumpkin.

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular object</td>
<td>numiyuq</td>
<td>he/she gives to me</td>
</tr>
<tr>
<td>2nd person singular object</td>
<td>kumiyuq</td>
<td>he/she gives to you</td>
</tr>
<tr>
<td>3rd person singular object</td>
<td>miyuq</td>
<td>he/she (obv.) gives to him/her</td>
</tr>
<tr>
<td>1st person plural exclusive object</td>
<td>numiyuqun</td>
<td>he/she gives to us (excl.)</td>
</tr>
<tr>
<td>2nd person plural object</td>
<td>kumiyuqun</td>
<td>he/she gives to you (pl.)</td>
</tr>
<tr>
<td>3rd person plural object</td>
<td>miyuqak</td>
<td>he/she (obv.) gives to them</td>
</tr>
</tbody>
</table>

Ayôp nuwômôyuqun, wipi kuq’shuq: The buck (he) loves us (but not you), but he fears you.
Ahuyuq noy’hcah Yohkák Uhpsqan: He calls the deer Soft Back.
Mô kumiyuq wiyôkansh wiyôko: He gave you the plates yesterday.

Okay, here is where is starts to get interesting. Where ‘you’ are the subject and ‘I’ am the object (this is singular or plural), the /-y/- changes to /-s-/. When ‘I’ am the subject and ‘you’ are the object the /-y/- remains /-y-/.

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>second person singular subject, first singular object (2&gt;1)</td>
<td>kumisi*</td>
<td>you (sg.) give to me</td>
</tr>
<tr>
<td>second person plural subject, first singular object (22&gt;1)</td>
<td>kumisumô*</td>
<td>you (pl.) give to me</td>
</tr>
<tr>
<td>second person subject, first person plural object (2&gt;11)</td>
<td>kumisumun*</td>
<td>you give to us</td>
</tr>
<tr>
<td>First person singular subject, second person singular obj. (1&gt;2)</td>
<td>kumiyush</td>
<td>I give to you (sg.)</td>
</tr>
<tr>
<td>First person singular subject, second person plural object (1&gt;22)</td>
<td>kumiuyyumô</td>
<td>I give to you (pl.)</td>
</tr>
<tr>
<td>first person plural subject, second person object (11&gt;2)</td>
<td>kumiuyyumun</td>
<td>we give to you</td>
</tr>
</tbody>
</table>

Katawi-kuwômôyi mucimi: You are going to love me forever.
Kukayoy papômi Manto: I talk to you about God.
Kutuyuyumun itôqat: We tell you the story.
**W-Stems**

W-stems are those verb stems that end in -aw, as they do in the following chart highlighting the word stem natskaw-, chase him. The bolded prefixes and suffixes in the chart show how a word grows to fit the following translations.

<table>
<thead>
<tr>
<th>Independent transitive animate – third person objects, absolute: W-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Person</strong></td>
</tr>
<tr>
<td>1st person singular subject (1&gt;3)</td>
</tr>
<tr>
<td>2nd person singular subject (2&gt;3)</td>
</tr>
<tr>
<td>3rd person singular subject (3&gt;3)</td>
</tr>
<tr>
<td>1st person plural excl. subject (11&gt;3)</td>
</tr>
<tr>
<td>1st person plural incl. subject (12&gt;3)</td>
</tr>
<tr>
<td>2nd person plural subject (22&gt;3)</td>
</tr>
<tr>
<td>3rd person plural subject (33&gt;3)</td>
</tr>
</tbody>
</table>

**Nutáyunamawô Akoma wici matôpi:** I helped (her) Akoma with the pack basket.

**Kumuyôwáwak skôkah skisho:** They smelled (him) the skunk quickly.

**Kumuskawô pâhpohs piyôkutuk:** You found (him) the baby in the blanket.

The -aw ending most often contracts with the following -u forms to make a word where the ending now starts with ô. For example, when you want to change natskaw- ‘he chases him’ to ‘he chases you’ the -awu- is contracted into -ô- before the regular -q ending is put on. The resulting word is: natskôq. The contraction awu → ô occurs whenever there is a first person subject and also whenever there is a second person object. These forms are starred.

<table>
<thead>
<tr>
<th>Independent transitive animate – third person subject (inverse) forms: w-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Person</strong></td>
</tr>
<tr>
<td>1st person singular object (3&gt;1)</td>
</tr>
<tr>
<td>2nd person singular object (3&gt;2)</td>
</tr>
<tr>
<td>3rd person singular object (3&gt;3)</td>
</tr>
<tr>
<td>1st person plural excl. object (3&gt;11)</td>
</tr>
<tr>
<td>1st person plural inclusive object (3&gt;12)</td>
</tr>
<tr>
<td>2nd person plural object (3&gt;22)</td>
</tr>
<tr>
<td>3rd person plural object (3&gt;33)</td>
</tr>
</tbody>
</table>
Natskôqak ciwí nuqutuqunakat: He chases (them) for nearly one day.
Mutôm nunakuskôq kuhpâk: He never meets me in the forest.
Kupásawôqun mahcâquq: We (incl.) bring him in the swamp.

Different forms appear when the subject and object are you and me. We have seen this before in other types of stems. The w-stem words are unique only in the starred forms where the -awu- (which show up in the two forms before them) are contracted into -ô-.

| Independent transitive animate – 'you and me' forms: w-stem |
|-----------------|-----------------|-----------------|
| Person | Mohegan forms | Translation |
| second person singular subject, first singular object (2>1) | kunatskawi | you (sg.) chase me |
| second person plural subject, first singular object (22>1) | kunatskawumô | you (pl.) chase me |
| second person subject, first person plural object (2>11) | kunatskawumun | you chase us |
| First person singular subject, second person singular object (1>2) | kunatskôsh* | I chase you (sg.) |
| First person singular subject, second person plural object (1>22) | kunatskôyumô* | I chase you (pl.) |
| first person plural subject, second person object (11>2) | kunatskôyumun* | we chase you |

Kutáhqôhtamôsh wánôhtaman ahqôpáyuwôk: I forgive you that you forgot the time.
Kum’skawumo wuták muhtuq: You found me behind the tree.
Mus kunak’skôyumun ahc’kánuk: We will meet you on the farm.

Passive Verbs

This chart shows how to build a passive verb. This is where the person who is acted upon is the subject, and the person doing the acting is unknown. So instead of saying “Bob hit Tom,” we take Bob out of the picture and say, “Tom was hit.” The action and the object of the action from the first sentence are still there, but the person doing the action has been removed. The sentence is no longer active, but passive.

<p>| Independent transitive animate – passive forms |
|-----------------|-----------------|-----------------|
| Person | Mohegan forms | Translation |
| 1st person singular object | nutakamuc | I am struck |
| 2nd person singular | kutakamuc | you are struck |</p>
<table>
<thead>
<tr>
<th>3rd person singular</th>
<th>takamôw</th>
<th>he/she is struck</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person plural excl.</td>
<td>nutakamucámun</td>
<td>we (excl.) are struck</td>
</tr>
<tr>
<td>1st person plural incl.</td>
<td>kutakamucámun</td>
<td>we (incl.) are struck</td>
</tr>
<tr>
<td>2nd person plural</td>
<td>kutakamucámô</td>
<td>you (pl.) are struck</td>
</tr>
<tr>
<td>3rd person plural</td>
<td>takamôwak</td>
<td>they are struck</td>
</tr>
</tbody>
</table>

*Nukihtawuc uy kikátohkáwak:* I was listened to as they talked.
*Natotumôw papômi takôk:* He is questioned about the hatchet.
*Kutahuyucámun Muks Skitôpák:* We are called the Wolf People.

**Commands**

In English we say that someone gives a command when he or she tells someone to do something. Often parents teach their children through commands:

*Clean* your room.
*Give me that.*
*Sit down and be quiet.*

If you will notice there is no subject in any of these sentences…”you” is understood as the subject. It seems to be the same with Mohegan. The command is contained within the verb, but the distinction is at the end of the word. That distinct part of the verb shows who is being talked to.

In the charts, the first form shown is the 2nd person. To refresh: the person who the speaker is talking to is called the 2nd person. This is the most common form of the commands. The next is 1st person and the 2nd person. Here the speaker is saying: “Let’s you and I do something!” You’ll notice there is no 1st person singular command. Even if someone is commanding himself, he does it as an outside entity and commands himself, “Let *us* do it!”

*Let’s go swimming.*
*Let’s eat.*
*Let’s push* the car out of the mud.

The last form of the word is a 3rd person command. The speaker is telling one or more second persons to allow a third person or persons to do something.

*Let the soldiers go through* the crowd.
*Let the woman return* home.
*Let the horse drink.*

The first charts are going to show how to build commands with *VAI* words, that is, *verbs* that are *animate* and *intransitive*. To make it more interesting there are different endings depending on how a stem ends. *If it ends*
with an /-i-/ /-á-/ or /-ô-/ it is a long vowel stem. The other option includes the words ending in /-u-/ First come the long vowel stems.

<table>
<thead>
<tr>
<th>Commands, animate intransitive (long vowel stem)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Person</strong></td>
</tr>
<tr>
<td><em>2nd</em> person singular command</td>
</tr>
<tr>
<td><em>2nd</em> person plural command</td>
</tr>
<tr>
<td><em>1st</em> person plural inclusive command</td>
</tr>
<tr>
<td><em>3rd</em> person singular command</td>
</tr>
<tr>
<td><em>3rd</em> person plural command</td>
</tr>
</tbody>
</table>

Acátuk: Let’s hunt!
Iwáq cáqan côhtaman: Say what you want!
Mômôcic: Let her be moved!

The next chart shows how to build VAI command words when the stem ends with /-u/. For example, the word below ‘sit’ has as a stem: apu-. The endings are the same as above, however, in the *2nd* person singular command the /-u/ disappears and /-sh/ is added. The /-u/ stays in the other forms. Constructions, where /-u/ disappears, take place in this form only after /-p/, /-w/, and /-k/.

<table>
<thead>
<tr>
<th>Commands, animate intransitive (-u- stem)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Person</strong></td>
</tr>
<tr>
<td><em>2nd</em> person singular command</td>
</tr>
<tr>
<td><em>2nd</em> person plural command</td>
</tr>
<tr>
<td><em>1st</em> person plural inclusive command</td>
</tr>
<tr>
<td><em>3rd</em> person singular command</td>
</tr>
<tr>
<td><em>3rd</em> person plural command</td>
</tr>
</tbody>
</table>

Apuq qáh ciqunapuq: Sit down and be quiet!
Aposh wiwáhcununsh kipi; nuyôtum!: Cook the corn quickly; I am hungry!
Nuskinôqusuhutuc; nunicônak côci pôhpuwak: Let them get dirty; children must play.

The following chart shows how to make commands with normal TA verbs. The majority of TA verb stems end in /-am/, but they also end in /-w- and /-y/. Words ending with /w/ are slightly different than the usual verbs and /-y- stem verbs are very unusual.

This chart has commands with *1st* and *3rd* person animate objects. The subject, as for other commands remains primarily the listener or *2nd* person. There is also the *1st* and
2nd person inclusive form, which translates as “Let’s do…to him/us.” The third person subject working on a third person object translates, “Let him do … to him.” This can get a bit confusing, so watch who is doing what to whom.

Please note that the 2nd person singular form with a third person object is just the stem for several of the charts. It has no prefix or suffix.

<table>
<thead>
<tr>
<th>Transitive animate command</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Second person singular subject, first person object (2&gt;1)</td>
<td>takamum</td>
<td>strike me (singular addressee)</td>
</tr>
<tr>
<td>Second person plural subject, first person singular obj. (22&gt;1)</td>
<td>takamiq</td>
<td>strike me (plural addressee)</td>
</tr>
<tr>
<td>Second person singular subject, third person object (2&gt;3(3))</td>
<td>takam</td>
<td>strike him/her (singular addressee)</td>
</tr>
<tr>
<td>Second person plural subject, third person object (22&gt;3)</td>
<td>takamohq</td>
<td>strike him (plural addressee)</td>
</tr>
<tr>
<td>Second person subject, first person plural excl. object (2&gt;11)</td>
<td>takamunán</td>
<td>strike us</td>
</tr>
<tr>
<td>First person plural subject, third person object (12&gt;3)</td>
<td>takamótuk</td>
<td>let’s strike him</td>
</tr>
<tr>
<td>Third person singular subject, third person object (3&gt;3)</td>
<td>takamóc</td>
<td>let him strike him</td>
</tr>
<tr>
<td>Third person plural subject, third person object (33&gt;3)</td>
<td>takamôhutuc</td>
<td>let them strike him</td>
</tr>
</tbody>
</table>

* Natawahôtuk kohshun nikuk: Let’s visit (him) our father at my home.
* Pon páhpohs piyôkutuk: Put (her) the baby on the blanket.
* Pôhpunán tá naspi kupôhpskôkanun: Play with us and our ball.

This is a very similar chart except it is for stems that end in /-w/. Please notice that the 2nd person singular form with a third person object is just the stem for this chart and the previous chart. It has no prefix or suffix.

<table>
<thead>
<tr>
<th>Transitive animate command : w-stem</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Second person singular subject, first person object (2&gt;1)</td>
<td>kuhkihtawum</td>
<td>listen to me (addressed to one person)</td>
</tr>
<tr>
<td>Second person plural subject, first person singular object (22&gt;1)</td>
<td>kuhkihtawiq</td>
<td>listen to me (addressed to more than one person)</td>
</tr>
<tr>
<td>Second person singular subject, third person object (2&gt;3)</td>
<td>kuhkihtaw</td>
<td>listen to him/her (addressed to one person)</td>
</tr>
<tr>
<td>Second person plural subject, third person object (22&gt;3)</td>
<td>kuhkihtôhq*</td>
<td>listen to him (addressed to more than one person)</td>
</tr>
<tr>
<td>First person plural subject, third person object (12&gt;3)</td>
<td>kuhkihtawôtuk</td>
<td>let’s listen to him</td>
</tr>
<tr>
<td>Second person subject, first person plural exclusive obj. (2&gt;11)</td>
<td>kuhkihtawunán</td>
<td>listen to us</td>
</tr>
</tbody>
</table>
**Ayunamawiq! Nitay ponamoq:** Help me, you-all! Put it there.

**Putaw! Kukotumuw:** Listen to him! He teaches you.

**Qucinmoyotuk! Pahkisuw:** Smell him! He is clean.

Again, commands are sentences where the speaker (1<sup>st</sup> person) is asking you (2<sup>nd</sup> person) to do something. It can also be when the speaker is asking others to join in the doing. In commands the practice is to change the /-y-/ to /-s-/ whenever the subject is singular. However, when the subject becomes plural, the /-y-/ remains /-y-/. Starred forms highlight the change.

<table>
<thead>
<tr>
<th>Commands, transitive animate: y-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Person</strong></td>
</tr>
<tr>
<td>Second person singular subject,</td>
</tr>
<tr>
<td>first person object (2&gt;1)</td>
</tr>
<tr>
<td>Second person singular subject,</td>
</tr>
<tr>
<td>third person object (2&gt;3)</td>
</tr>
<tr>
<td>Second person plural subject,</td>
</tr>
<tr>
<td>first person singular object (22&gt;1)</td>
</tr>
<tr>
<td>Second person plural subject,</td>
</tr>
<tr>
<td>third person object (22&gt;3)</td>
</tr>
<tr>
<td>First person plural subject,</td>
</tr>
<tr>
<td>third person object (12&gt;3)</td>
</tr>
<tr>
<td>Second person subject, first person</td>
</tr>
<tr>
<td>plural excl. object (2&gt;11)</td>
</tr>
</tbody>
</table>

**Wikuwak? Qucinmoyohq aponahak:** Are they good? Smell the oysters.

**Uy, “Kuwomoyush.”:** Tell her, “I love you.”

**Miyotuk shwi piyamaqak:** Let’s give to him three fish.

This chart is for the endings are /-m/ and /-n/. Nothing fancy needs to go here, just add the endings to the stem as they are listed in bold below.

<table>
<thead>
<tr>
<th>Commands, transitive inanimate: -m/n-Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Person</strong></td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person singular command</td>
</tr>
<tr>
<td>(2&gt;0)</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person plural command</td>
</tr>
<tr>
<td>(22&gt;0)</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural incl.</td>
</tr>
<tr>
<td>command (12&gt;0)</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person singular command</td>
</tr>
<tr>
<td>(3&gt;0)</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person plural command</td>
</tr>
<tr>
<td>(33&gt;0)</td>
</tr>
</tbody>
</table>

**Pumotamoq kupimotamuwok nayawi:** Live (it) life freely.

**Qu Tamac waci koticakta:** Let him swallow in order that he may be healthy.

**Watumsh mayuni, waci-wihpqak:** Roast it slowly, so that it tastes good.
These commands are again TI verbs: an action takes place on an inanimate object. These verb stems end in /-o-/ . In a command the /-o-/ changes to /-aw-/ and then the bolded suffixes are added. Please be careful not to mix this up with pataw-, which means *bring it to him* and is a TA verb. The endings for TA commands are quite different.

| Commands, transitive inanimate: -o-Stem |  |
|---|---|---|
| Person | Mohegan forms | Translation |
| 2nd person singular command (2>0) | pátawush | *bring it (singular addressee)* |
| 2nd person plural command (22>0) | pátawoq | *bring it (plural addressee)* |
| 1st person plural incl. command (12>0) | pátawutuk | *let's bring it* |
| 3rd person singular command (3>0) | pátawuc | *let him bring it* |
| 3rd person plural command (33>0) | pátawhutuc | *let them bring it* |

Áhqi kotunihtawoq wiksapákatôk, kotunihtawoq sát: Don’t increase the sweetness, *add* salt.
Pahkacihtawuhutuc wuyôhkpuwôk: Let them finish dinner.
Tômwihtawush uyôtowáwôk: Save the language.

**The Conjunct Paradigm**

As was said at the beginning of the verb section a sentence can have two parts.

- An independent clause and
- A dependent clause, which is optional.

A dependent clause is a part of a larger sentence. The clause is only meaningful in relation to the rest of the sentence. In Mohegan grammar verbs that are in a dependent clause are said to be in the *conjunct*. The dependent clauses in the following sentences are underlined.

The girl ran into the house and shouted, “The bear that *came into our yard before has come back!*”
*When the girl ran into the house,* the bear was right behind her.
The bear, *who just wanted to play*, bounded onto the porch.

The verbs in *italics* in the dependent clauses would be translated into the Mohegan *conjunct*. 
Conjunct verbs have the same numbers of persons for each verb, but, you will notice, they don’t have prefixes, only suffixes. So all the person information is at the end of the word. Yáhshá- ‘breathe’ is typical stem for an AI verb that takes on normal conjunct forms.

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular</td>
<td>yáhsháyôn</td>
<td>that I breathe</td>
</tr>
<tr>
<td>2nd person singular</td>
<td>yáhsháyan</td>
<td>that you breathe</td>
</tr>
<tr>
<td>3rd person singular</td>
<td>yáhshát</td>
<td>that he/she breathes</td>
</tr>
<tr>
<td>1st person plural (incl. &amp; excl)</td>
<td>yáhsháyak</td>
<td>that we breathe</td>
</tr>
<tr>
<td>2nd person plural</td>
<td>yáhsháyáq</td>
<td>that you (more than one) breathe</td>
</tr>
<tr>
<td>3rd person plural</td>
<td>yáhsháhutut</td>
<td>that they breathe</td>
</tr>
<tr>
<td>3rd person plural participle</td>
<td>yáhshácik</td>
<td>those who breathe</td>
</tr>
<tr>
<td>indefinite subject</td>
<td>yáhshámuk</td>
<td>that someone breathe</td>
</tr>
</tbody>
</table>

Kut'huyómun pásuq áyuwi páhkisut: We call him the one who is very clean.
Mó yáyuw mací ákacuyôn: It was so bad that I am ashamed.
Nutyuyuqun ihtôqataş mátapuyak taspowôkanuk: He tells stories to us when (we) sit at the table.
Cóci kiýaw wikuq wók, òtay mus nápuyan kutap mantuwuk: You must be good too, then when you die you will rest in heaven. [FF]

When in the conjunct form, if the first vowel of the word is /a/ or /u/ it changes to /á/.

Again the transitive verbs with inanimate objects take on nothing but a suffix. The suffix tells who is performing the action. As with other forms of TI verbs these endings come in the three types according to how the stems end. The first chart is for building words in which the stem ends in /-m/- or /-n/-.

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular</td>
<td>tákatamôn</td>
<td>that I strike it</td>
</tr>
<tr>
<td>2nd person singular</td>
<td>tákataman</td>
<td>that you strike it</td>
</tr>
<tr>
<td>3rd person singular</td>
<td>tákatak</td>
<td>that he/she strikes it</td>
</tr>
<tr>
<td>1st person plural</td>
<td>tákatamak</td>
<td>that we strike it</td>
</tr>
<tr>
<td>2nd person plural</td>
<td>tákatamáq</td>
<td>that you (more than one) strike it</td>
</tr>
</tbody>
</table>
Patáhqáhamôk uy makáyuw mus pátmhutut aspumi sáp: The thunder is so great that they will hear it still tomorrow.
Uy nukumat awáhkôman wámi kisk: It is so easy that you use it every day.
Sócum cuhsháyumáw ôkhukik: The sachem hates those who cover it.

As with other forms of the TI verbs these endings come in the three types according to how the stems end. The second chart is for building words in which the stem ends in /-o-/

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohhegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular</td>
<td>pátoyón</td>
<td>that I bring it</td>
</tr>
<tr>
<td>2nd person singular</td>
<td>pátoyân</td>
<td>that you bring it</td>
</tr>
<tr>
<td>3rd person singular</td>
<td>pátoôk</td>
<td>that he/she brings it</td>
</tr>
<tr>
<td>1st person plural</td>
<td>pátoyak</td>
<td>that we bring it</td>
</tr>
<tr>
<td>2nd person plural</td>
<td>pátoyáq</td>
<td>that you (more than one) bring it</td>
</tr>
<tr>
<td>3rd person plural</td>
<td>pátoôwik</td>
<td>those who bring it</td>
</tr>
<tr>
<td>Indefinite subject (passive)</td>
<td>pátomuk</td>
<td>that someone brings it, that it is brought</td>
</tr>
</tbody>
</table>

Apuw kuski sqôt sômi pakhacihtôk wuskhwik: He sits near the door because he finished (it) the book.
Pakhacihtaw’hutuc wuyôhkuhpuwôk waci pahkitoyan taspowôk: Let them finish (it) dinner so that we may clean (it) the table.
Kutayakunum wutqun waci tômwihtomuk: You paint the wood that it is preserved.

The transitive verbs with inanimate objects take on nothing but a suffix. The suffix tells who is performing the action. As with other forms of the TI verbs these endings come in the three types according to how the stems end. This final chart is for building words in which the stem ends in /-u-/. 
Conjunct verbs:
transitive inanimate – -u-Stem

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular</td>
<td>micuwôn</td>
<td>that I eat it</td>
</tr>
<tr>
<td>2nd person singular</td>
<td>micuwân</td>
<td>that you eat it</td>
</tr>
<tr>
<td>3rd person singular</td>
<td>micuk</td>
<td>that he/she eats it</td>
</tr>
<tr>
<td>1st person plural</td>
<td>micuwak</td>
<td>that we eat it</td>
</tr>
<tr>
<td>2nd person plural</td>
<td>micuwáq</td>
<td>that you (more than one) eat it</td>
</tr>
<tr>
<td>3rd person plural</td>
<td>mic’huutut</td>
<td>that they eat it</td>
</tr>
<tr>
<td>3rd person plural participle</td>
<td>micukik</td>
<td>they who eat it</td>
</tr>
<tr>
<td>Indefinite subject (passive)</td>
<td>micumuk</td>
<td>that someone eats it, that it is eaten</td>
</tr>
</tbody>
</table>

Nutôkosumun micumuk: We pray that someone eats it.
Nuwômôhtam micuwan numicuwôk: I love that you eat (it) my food.
Aposuw sôht putukunik wikimicuk: He baked blueberry bread that she liked to eat.

Conjunct Transitive Animate Verbs

Transitive animate verbs can be found in either the independent part of the sentence or in the dependent clause. In the conjunct because all of the information about who is doing the action is in the ending, it is an easier form to remember.

If you look comparatively at the conjunct charts you will only see minor changes in the suffixes. When the stem ends in a vowel the suffix begins with a consonant. When the stem ends in a consonant, the suffix begins with a vowel. The first of the next set of charts shows how the transitive animate conjunct is built when it has a third person object.

Conjunct transitive animate – third person objects

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular subject (1&gt;3)</td>
<td>tákamak</td>
<td>that I strike him/her</td>
</tr>
<tr>
<td>2nd person singular subject (2&gt;3)</td>
<td>tákamat</td>
<td>that you strike him/her</td>
</tr>
<tr>
<td>3rd person singular subject (3&gt;3)</td>
<td>tákamôt</td>
<td>that he/she strikes him/her</td>
</tr>
<tr>
<td>1st person plural subject (11/12&gt;3)</td>
<td>tákamakut</td>
<td>that we strike him/her</td>
</tr>
<tr>
<td>2nd person plural subject (22&gt;3)</td>
<td>tákamáq</td>
<td>that you (pl.) strike him/her</td>
</tr>
<tr>
<td>3rd person plural subject (33&gt;3)</td>
<td>tákamáhuutut</td>
<td>that they strike him/her</td>
</tr>
<tr>
<td>3rd person plural subject (33&gt;3), participle</td>
<td>tákamôcik</td>
<td>those who strike him/her</td>
</tr>
</tbody>
</table>
Nunatskawáw tuqsáhs mohak: I chase the rabbit that I might eat him.
Ayôp nusihs náshôt muhsáyuw: The buck that my uncle killed was big.
Nunáwôwak muhcakuksak mò táhqunáhqutútsitsah: I see (them) the boys that caught the bird.

This chart is how you build a transitive animate verb when the subject is the 3rd person. In other words this is just the opposite of the chart above where the object is the 3rd person. Now it’s the 3rd person who gets to act.

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular object (3&gt;1)</td>
<td>tákamuqiyon</td>
<td>that he/she strikes me</td>
</tr>
<tr>
<td>2nd person singular object (3&gt;2)</td>
<td>tákamuqiyan</td>
<td>that he/she strikes you</td>
</tr>
<tr>
<td>3rd person singular object (3'&gt;3)</td>
<td>tákamuqut</td>
<td>that he/she (obv.) strikes him/her</td>
</tr>
<tr>
<td>1st person plural object (3&gt;11/12)</td>
<td>tákamuqiyyak</td>
<td>that he/she strikes us</td>
</tr>
<tr>
<td>2nd person plural object (3&gt;22)</td>
<td>tákamuqiyyaq</td>
<td>that he/she strikes you (pl.)</td>
</tr>
<tr>
<td>1st person plural object (33&gt;11/12), participle</td>
<td>tákamuqiyyakuk</td>
<td>those who strike us</td>
</tr>
</tbody>
</table>

Kotumcá sqáhsisah ócímphkawuqiyon ihtôqat: She teaches the girl that told me the story.
Yôhtum kucusumuqut skôk wuyi: She thinks that she cleaned (him) the skunk well.
Nuwahô skitôp áyasunuqiyyak i áhsit: I know the person that leads us to the river.

Same transitive animate verbs in the conjunct only this time the subject and objects are you and me.

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>second person singular subject, first singular object (2&gt;1)</td>
<td>tákamiyan</td>
<td>that you (sg.) strike me</td>
</tr>
<tr>
<td>second person plural subject, first singular object (22&gt;1)</td>
<td>tákamiyáq</td>
<td>that you (pl.) strike me</td>
</tr>
<tr>
<td>second person subject, first person plural object (2&gt;11)</td>
<td>tákamiyak</td>
<td>that you strike us</td>
</tr>
<tr>
<td>First person singular subject, second person singular object (1&gt;2)</td>
<td>tákamuyôn</td>
<td>that I strike you (sg.)</td>
</tr>
<tr>
<td>First person singular subject, second person plural object (1&gt;22)</td>
<td>tákamuyáq</td>
<td>that I strike you (pl.)</td>
</tr>
<tr>
<td>first person plural subject, second person object (11&gt;2)</td>
<td>tákamuyak</td>
<td>that we strike you</td>
</tr>
</tbody>
</table>
Y-stem transitive animate verbs when used in a dependent clause have the same y→s change as in other forms of the verb. When you are the subject and I am the object the /-y/- at the end of the stem turns to /-s-/ . /-Y/- remains the same when I am the subject and you are the object. When we have the y→s change the /s/ sounds like the /s/ at the end of the word dogs.

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular passive</td>
<td>tákamucôn</td>
<td>that I am struck</td>
</tr>
<tr>
<td>2nd person singular passive</td>
<td>tákamucan</td>
<td>that you are struck</td>
</tr>
</tbody>
</table>

A passive sentence shows itself when the person who is the receiver of the action becomes the subject and the original subject (or the person who does the action) disappears altogether or is tacked on the end of the sentence with the word ‘by’. This can happen in an independent sentence or in a dependent clause. The following chart shows how the verb must be built for a passive sentence.
### Table of Passive Participles

<table>
<thead>
<tr>
<th>Passive Case</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person passive</td>
<td>tákamut</td>
<td>that he is struck, that they are struck</td>
</tr>
<tr>
<td>3rd person singular passive</td>
<td>tákamut</td>
<td>he who is struck</td>
</tr>
<tr>
<td>participle</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st person plural passive</td>
<td>tákamucak</td>
<td>that we are struck</td>
</tr>
<tr>
<td>2nd person plural passive</td>
<td>tákamucáq</td>
<td>that you (pl.) are struck</td>
</tr>
<tr>
<td>3rd person plural passive</td>
<td>tákamucik</td>
<td>they who are are struck</td>
</tr>
<tr>
<td>participle</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Kisi mó wáhtôw awáyáhsak áhsamucik, katawi kawi:** After she knew that the animals (they) were fed, she went to sleep.

**Nputumumun winu cáhsháyumut in:** We heard that he is an extremely hated man.

**Kuwáhto mó pásawucôn yotay qá nákayucôn:** You know that I was brought here and left.
The cardinal numbers are the basic numbers: one, two, three. The ordinal numbers are how things are numbered: first, second, third.

<table>
<thead>
<tr>
<th>Numbers</th>
<th>Cardinal</th>
<th>Ordinal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mohegan</td>
<td>English</td>
<td>Mohegan</td>
</tr>
<tr>
<td>nuqut</td>
<td>one</td>
<td>nikônî</td>
</tr>
<tr>
<td>nis</td>
<td>two</td>
<td>nahahtôwi</td>
</tr>
<tr>
<td>shwi</td>
<td>three</td>
<td>shwut</td>
</tr>
<tr>
<td>yáw</td>
<td>four</td>
<td>yáwut</td>
</tr>
<tr>
<td>nupáw</td>
<td>five</td>
<td>nupáwut</td>
</tr>
<tr>
<td>qutôsk</td>
<td>six</td>
<td>qutôskut</td>
</tr>
<tr>
<td>nisôsk</td>
<td>seven</td>
<td>nisôskut</td>
</tr>
<tr>
<td>shwôsk</td>
<td>eight</td>
<td>shwôskut</td>
</tr>
<tr>
<td>pásukokun</td>
<td>nine</td>
<td>pásukokunut</td>
</tr>
<tr>
<td>páyaq</td>
<td>ten</td>
<td>páyaqut</td>
</tr>
</tbody>
</table>
Mohegan to English

A
acá-, VAl, hunt, go on a hunt

ind 1st sg nutacá, ind 3rd sg acá, you and I kutacámun,
imp 2nd sg acásh, imp 2nd pl acáq, conj. 3rd sg ácáhutut
Yôpi acátuk noonućák: Let’s hunt for deer again.

acáwôk, Nil, hunting, hunt (noun)
plural acáwôkanš, locative acáwôkanuk
Mus kunáwômun naspi Acáwôk Wiyon: We will see by the Hunting Moon.

acokayihs, Nil, blackbird
plural acokayihsak, locative acokayihsuk

-ahak, Nil-DEP, body, self (used as the Mohegan reflexive pronoun)

ind sg mahak, ind pl mahakák, dep 1st sg nahak, dep 3rd sg wahakáh
yours and mine kahakánonak, yours pl kahakáwôwak, theirs wahakáwôwah

Tápi ni nukucusumó nahak: I can wash myself; Mus numic wici kahak
wiwáhcumunsh: I will eat corn with you; Páhsut tápi kukucusumómo
kahakáwôwak: You can wash your bodies later. Tápi nutayunamaw nahak: I
can help myself. [FF]

ahcôhtam-, VTI, want it

ind 1st sg nutcôhtam, ind 3rd sg (ah)côhtam, you and I kutcôhtamumun,
imp 2nd sg (ah)côhtamsh, imp 2nd pl (ah)côhtamoq, conj. 3rd sg áhcôhtamhutut
Kôkcik munotá nutcôhtam: I want the big basket. Nuks, nutcôhtamumun:
Yes, we (exclusive) want it; Kucuwôtam pôhputô?: Do you want to play?;
Kucuwôhtamumó námáq?: Do you (plural) want to see it? Pitkôs cuwôhtam
áqunuk: She wants to wear a dress.

ahcuhk, Nil, field, farm
plural ahcuhkánsh, locative ahcuhkánuk
1st sg poss nut'cuhk 3rd sg poss wut'cuhk
yours and mine nut'cuhkánun 3rd pl poss wut'cuhkánuw
Sôtay yo kisk, nupito yoht ahcuhkánuk: Sunday today. I put fire in the pasture.
[FF]

ahki, Nil, land, earth, dirt, ground
plural ahkiyash, locative ahkik
1st sg poss nutahki, 3rd sg poss wutahki

Ahki ahtáw kukuyunóqanuk: You have dirt on your head; Ahkik ahtáw
piyôkut: The blanket is on the ground. Kon cáci katawi. Tápi nunáwô ahki
yôpowi: Snow half gone. I can see the ground early this morning. [FF]

ahkihcá-, VAl, do planting, plant something

ind 1st sg nutkihcá, ind 3rd sg ahkihcá, you and I kutkihcámun,
imp 2nd sg ahkihcásh, imp 2nd pl ahkihcáq, conj. 3rd sg óhkihcát
Ahkihcáq yosh masquisitash taykihcáwôkanuk: Let’s plant these beans in the
garden.

ahkihcáwôk, Nil, planting, plant(s); ahkihcáwôk wiyon planting moon
plural ahkihcáwôkanš, locative ahkihcáwôkanuk

ahkiyo, ADV, earthward, toward the ground

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ahkohqihs, NI, kettle, cooking pot  
*plural ahkohqihsak, locative ahkohqihsuk*

ahpapon, NI, chair  
*plural (ah)papons, locative (ah)paponsuk*  
Yo ókutak ahpapon: This is another chair; Nis ahpapons ahtásh nikunônikunô: There are two chairs in our house; Nuwiktam mátapuyôn kutahpapons: I like sitting in your chair.

ahpun, NA, potato  
*plural (ah)punák, locative (ah)punuk*  
Wámi cágansh wikuwak punák tá wiwáhcumunsh: All things are good (like) potatoes and corn. [FF]

ahqôpáyu-, VII, it is time, be a time  
*ind 3rd sg ahqôpáyuw, ind 3rd pl ahqôpáyush*  
*conj 3rd sg áhqôpák, conj 3rd pl áhqôpáks*

ahqôpáyuwôk, NI, time  
*plural ahqôpbyuwôkansh, locative ahqôpbyuwôkanuk*

ahsam-, VTA, feed him, give him food  
*ind 1st sg nutsamô, ind 3rd sg ahsamâw, you and I kutsamómun, imp 2nd sg ahsam, imp 2nd pl ahsamohq, conj. 3rd sg áhsamôt*  
Nutahsamô avâyásak: I am feeding the animals; Câqan kutsamôwunônikunô?: What do we feed them? Mus kutahsamôwôwak: You (plural) will feed them;  
Pohpohs tá náhtia kutsahsam?: Did you feed the cat and dog?; Nákum ahsamâw náhtiah: She feeds the dog; Ahsamum!: Feed me!; Ahsamunân!: Feed us!; Ahsam!: Feed him!

ahshay, NA, hide, skin  
*plural ahshayak, locative ahshayuk*  
*1st sg poss nutshay, my hide, 3rd sg poss wutshayah*  
Yo ahshay yohkáyuw: This hide is soft.

ahtá-, VII, it is located, it is at a place  
*ind 3rd sg ahtá, ind 3rd pl ahtásh*  
*conj 3rd sg áhták, conj 3rd pl áhtáks*  
Aqu piyôkut ahtáw taspowôk: The table is under the blanket; Wômansh ahtâsh piyôkutuk: The eggs are on the blanket.

ahutanishunimuk, NI, stove, oven  
*plural ahutanishunimukansh, locative ahutanishunimukanuk*  
Yo nutahutanishunimuk:. This is my stove

ahuy-, VTA, he calls him (something), names him  
*ind 1st sg nut'huyô, ind 3rd sg ahuyâw, you and I kut'huyômun, conj. 3rd sg áhuyôt*  
Tôn kutahuyô ôkutakanô?: What else can you call him?

akacu-, VAI, he is ashamed  
*ind 1st sg nutakac, ind 3rd sg akacuw, you and I kutakacumun, imp 2nd sg akacush, imp 2nd pl akacuq, conj. 3rd sg ákacut*  
Nákum kisqutuw, nákum akacuw: She is angry, he is ashamed.

akasq, NA, woodchuck, groundhog  
*plural akasqak, locative akasquk*
akisu-, VAI, he counts, does counting; also, play rushes, straw game
   ind 1st sg nutakis, ind 3rd sgakisuw, you and I kutakisumun,
imp 2nd sgakisush, imp 2nd plakisuq, conj. 3rd sgaquis
Nutakis, kiyaw ôkhumoq kuski suquwôwash: I will count, you cover your eyes; Akisutuk!: Let’s count!

akitusu-, VAI, he reads
   ind 1st sg nutakitus, ind 3rd sgakisuw, you and I kutakitusumun,
imp 2nd sgakitusush, imp 2nd plakisuq, conj. 3rd sgaquis
Awán tâpi akitusu, ôtay mus wâhtôw câqan ayuwát Manto iwát: Anyone can read, then he will know everything is as God says. [FF]

akôhsisu-, VAI, be few in number, not many (of people or animals)
ind 1st pl exc nutakôhsihsumun, ind 1st pl inc kutakôhsihsumun,
ind 2nd pl kutakôhsihsumuw, ind 3rd pl akôhsihuwaq, xonj 2nd pl akôhsis’uyát, conj 3rd pl akôhsis’huut
Wikw sukitôp akôhsis’uwak: A good man is few in number. [FF]

akômuk, PREP, across, across water, on the other side
akuwôk, Nl, coat, jacket
   pluralakuwôkansh, locativeakuwôkanuk
   Yo wutakowôk: Here is her coat.

aniks, NA, chipmunk
   pluralaniksak, locativeaniksuk

-anonaw, DEP Nl, cheek
   ind sg nanonaw, ind pl nanonawash, ind loc nanonawuk
   1st sg possess nanonaw, 3rd sg possess wanonaw, indef possess manonaw
   Kuski kanonawash, tá kutôpihk kucusumwuq: Wash around your cheeks, and your chin!

anôhcum, Nl, acorn
   pluralanôhcumunsh, locativeanôhcumunuk
   Anahcumunsh micuwak muhshaniqak: Squirrels eat acorns.

apiq, NA, flea
   pluralapiqak, locativeapiquk

aponah, NA, oyster
   pluralaponahak, locativeaponahuk

aposu-, VAI, he cooks, bakes
   ind 1st sg nutapos, ind 3rd sgaposuw, you and I kutaposumun,
imp 2nd sgaposush, imp 2nd plaposuq, conj. 3rd sgáposut
   Naspi yoht môaposuwaq sôp Mohiksinak: Mohegans used to cook cornmeal mush on a fire.

apu-, VAI, he is located, sits, stays, is at a place
   ind 1st sg nutap, ind 3rd sgapuw, you and I kutapumun,
imp 2nd sg apsh, imp 2nd pla puq, conj. 3rd sgáput
   Sokuyôksamétapayômuk: When it rains I stay inside; Sqá apuw cáqinuk: The woman is at the house; Wôpsukuqapuwkisukuk: The eagle is in the sky;
Manto apuw wámi pômkokik: God is in all the world. [FF]

apun, Nl, bed
   plural apunâsh, locativeapunâk
Qá upáhsonáquwôwash ahtásh wáwápi nishnah apuná: And above every bed are shelves; Wutapunáwówuk apuwak: They are in their beds.

aqi, PREP, like, similar to

Aqi cáqan yo máhsunuman?: What is this like when you touch it?

aqu, PREP, under

Aqi piyôkut ahtáw taspowôk: The table is under the blanket.

aqunum-, VTI, put it on (of clothes), wear it

Askasqáyuw yo pôhpaskôk: This ball is green. Askasqáyush yosh pôhpaskôkansh: These balls are green.

askasqsu, VAI. he is green

Askasqsu yo citsak: These birds are green. Nis áskasqsáciq citsak misum: Give me three green birds.
Numihsihs na, tá natòq: This is my sister and brother-in-law.

awan-  Vl it is foggy, there is fog
3rd sg ind awan, 3rd sg conj áwak, 3rd pl conj áwaks
Mutu awan: It is not foggy.

awasu-  VAI he warms himself, warms up
ind 3rd sg nutawas, ind 3rd sg awasuw, you and I kutawasumun,
imp 2nd sg awasush, imp 3rd pl awasuq, conj. 3rd sg áwasut
Piyoq! Awasuq naspi yoht: Come! Warm yourselves by the fire.

aváhcá-,  VTA he uses, uses something
ind 3rd sg nutawáhcá, ind 3rd sg awáhcá, you and I kutawáhcámun,
imp 2nd sg awáhcásh, imp 3rd pl awáhcáq, conj. 3rd sg áwáhcát
Awáhkómsk takôk tumusum wutqunsh: Use the hatchet to cut the branches.

awáhsh,  NA hawk
plural aváhshák, locative aváhshák

awáhsos,  NA bear
plural aváhsohsak, locative aváhsohsuk

awán,  PRON who (in questions), someone, anyone
plural avának
Awán nákum?: Who is this? Manto wikuw, sómi ni mut nuwacônô awán,
cánaw Manto: God is good, because I do not have anyone, only God. [FF]

awáyáhs,  NA animal
plural aváyáhsak, locative aváyáhsuk
Awáyáhsak yok: These are animals.

ayakunum-,  VTI he paints it
Ind 1st sg nutayakunum, ind 3rd sg ayakunum, you and I kutayakunumumun,
imp 2nd sg ayakunumsh, imp 2nd pl ayakunumoq, conj. 3rd sg áyakunuk
Nutayakunumun nik: I paint my house. Nákum ayakunum munotá: She is painting a basket.

ayaks,  NA star (alternative spelling: ayaquhs)
plural ayaksak, locative ayaksuk
Yo, ayaksak pon kisukuk: Here, put the stars in the sky.

ayáhs,  NA seashell, shell
plural ayáhsake, locative ayáhsuk
Yo ayáhs cáhsun: This shell is hard.

ayhkósikamuq,  Nl office, 'work-building'
plural ayhkósikamuqash, locative ayhkósikamuquk
Iyo cupanuwôk ayhkósikamukanuk kutapumun: Here we are at the Tribal Office.

ayhkósu-,  VAI he works
ind 1st sg nutayhkós, ind 3rd sg ayhkósuw, you and I kunayhkósumun,
imp 2nd sg ayhkósuw, imp 2nd pl ayhkósuq, conj. 3rd sg áyhkósut
…tipi mucimi ayhkósuw: …the devil is always working. [FF]

ayómi,  PREP inside (of), in
Ayómi nicish ahtásh wômansh: The eggs are in my hands.

ayóp,  NA buck, male deer
plural ayópak, locative ayópuk

...
ayu-, VAl to be, exist (not used with location)

*ind 1st sg nutay, ind 3rd sg ayuw, you and I kutayumun,*
*imp 2nd sg ayush, imp 2nd pl ayuq, conj. 3rd sg áyut*

Awán tápi akitusuw, ótay mus wáhtów cáqan ayuwát Manto iwát: Anyone can read, then he will know everything is as God says. [FF]

ayumohs, NA little dog, puppy
*plural ayumohsak, locative ayumohsuk*

Á
áhpihs, NA apple (English loan)
*plural áhpihsak, locative áhpihsuk*

Mitsutuk wutáhumunsh, pócumunsh, ta áhpihs: Let’s eat strawberries, cranberries, and apple.

áhqi, PART (prohibitive particle) don’t!, stop it! (used to make negative imperatives)
Áhqi mámócìq: Don’t move!; Páwihsa, iyo áhqi!: Okay, now stop!

áhqi-, VAl stop (something), quit

*ind 1st sg nutáhqi, ind 3rd sg áhqi, you and I kutáhqiqumun,*
*imp 2nd sg áhqish, imp 2nd pl áhqiqi, conj. 3rd sg áhqit*

Cócì nutáhqi áposuyôn putukunik; wusômi kôkci nuyakus: I must stop baking bread; my belly is too big.

áhqôhtam-, VTI forgive it

*Ind 1st sg nutáhqôhtam, ind 3rd sg áhqôhtam, you and I kutáhqôhtamumun,*
*imp 2nd sg áhqôhtamsh, imp 2nd pl áhqôhtamoq, conj. 3rd sg áhqôhtak*
Áhqôhtamsh numatôpáwôkunônasìh: Forgive our sins…

áhqôhtamaw-, VTA forgive him

*ind 1st sg nutáhqôhtamawô, ind 3rd sg áhqôhtamawáw, you and I kutáhqôhtamawômumun,*
*imp 2nd sg áhqôhtamawôq, imp 2nd pl áhqôhtamawôhq, conj. 3rd sg áhqôhtamawôt*
Áhqôhtamawum, kuwihqitumôsh: Forgive me, please!

áhsit, Nt river
*plural áhsitash, locative áhsituk*

Tumôhq apuw áhsituk: The beaver is in the river.

-áhsuk, NA DEP husband
*plural náhsukak, locative náhsukuk, my husband náhsuk,*
*her husband wáhsukah, yours and my husbands káhsukunônak,*
*their husbands wáhsukuwôwah*

Náhsuk tá kohshuw nákum: He is my husband and your father. Niyok wituksqâh nákum, tá wáhsukah: She is my wife’s sister and her husband.

áhsup, NA raccoon
*plural áhsupanak, locative áhsupanuk*

Yo ihtôqat papômi áhsup: this is a story about a raccoon. Cáqan micuwak áhsupanak?: What do raccoons eat?

ákowi, ADV in vain, for no reason, futilely
Numukunum ákowi wunîpaqash: I gather the leaves in vain.
ámáwunam-, Vî he takes it away
   Ind 1st sg nutámáwunam, ind 3rd sg ámáwunam,
you and I kutámáwunamumun,
imp 2nd sg ámáwunamsh, imp 2nd pl ámáwunamoq, conj. 3rd sg ámáwunak
‘Ámáwunamsh’ uyuwamow yo kuhkunasuwôk: This mark means to ‘take it away’

áskot, Nî squash, pumpkin
   plural áskotash, locative áskotuk
Awán kutayunumôq áskotash mákunuman?: Who will help you pick squash (pl)? Woy, mucáq áskot putukunik yo wáyôksuk!: Oh, no pumpkin bread this evening

ásqam, PART before, not yet
átahwun, Nî trousers, pants (original meaning = ‘breechcloth, apron’)
   plural átahwunsh, locative átahwunuk
Mut yosh átahwunsh! Yo átah: Not those pairs of pants! This pair of pants.

áyhqapi, PREP in front of
Kutapumô áyhqapi nahak: You are all in front of me.

áyiks, NA ant
   plural áyiksak, locative áyiksuk
Áhsup natawahâw áyikhsah: Raccoon visits ant; Câqan micuwak áyiksak?: What do ants eat?

áyunamaw-, VTA he helps him
   ind 1st sg nutayunamawô, ind 3rd sg ayunamawáw,
you and I kutayunamawômun, imp 2nd sg ayunamaw,
imp 2nd pl ayunamôhq, conj. 3rd sg áyunamawôt
Manto wikuw, numiyuq numihkikuwôk wáci tápi nutômki qá nutáyunamô nahak: God is good, he gives me my strength so that I can get up and help myself. [FF]

áyuwi, ADV more (‘more' in the sense of modifying qualities, not in quantities or activities – for the latter, see ‘ôkutak’)

C
cáhak, PART where (in questions)
   used in questions, but not relative clauses (for the latter see /totay/)
Yosh canaw páyaq napni nuqut, cáhak ahtáw páyaq napni nisut?: There are only 11 here, where is the twelfth?
cáhci, ADV half, partly
Cáhci iwák mut wimonáyuw uy iwák: Half of what they say is not true as they say it. [FF]
cáhquin, Nî house (European style)
   plural cáhquinsh, locative cáhquinuk
Yo wikuk cáhquin!: This is a nice house!
cáhsháyuwôk, Nî family
   plural cáhsháyuwôkansh, locative cáhsháyuwôkanuk
Nucáhsháyuwôk nákumôw: They are my family; Inuhkôtôk wici wámi
kucáhsháyuwôkanun wustawutuk: Let’s build a picture of our entire family; Quitósk nunicónak apuwak yo cáhsháyuwôkanuk: These are the children in this family.
cáhshi, PART how much, how many (inanimate)
plural cáhshinsh
Kunámunó cáhshinsh wácônunumak yotay?: Do you see how much we have here?
cáhsuw, PART how much, how many (animate)
plural cáhsuwak
cánaw, ADV only, but, unless
Skítóp mutu váhtów cánaw kócuci uy wáhôt Manto: A person does not know but a little unless knowing God. [FF]
cáqan, PRON what, something, thing
plural cáqansh
Cáqan kutsamôwunônak?: What do we feed them?; Wámi cáqansh wómôhtam, wámi skítôpáh wómôyáw: He loves everything, he loves all people.
cáyhqatum-, VA1 be in a hurry
ind 1st sg nucáyhqatum, ind 3rd sg cáyhqatum, you and I kucáyhqatumumun, imp 2nd sg cáyhqatumsh, imp 2nd pl cáyhqatumqwq, conj. 3rd sg cáyhqatuk
cimak, PART when (in questions only)
cipay, NA bad spirit, ghost (sometimes also used as 'devil')
plural cipayak, locative cipayuk
Mut nuwikináwô skok cipay: I don’t like to see the snake spirit. [FF]
cipshá- VA1, he is confused
ind 1st sg nucipshá, ind 3rd sg cipshá, you and I kucipshámun, imp 2nd sg cipshásh, imp 2nd pl cipsháq, conj. 3rd sg cipcfshá
ciqunapu-, VA1 he is quiet, sits still
Ind 1st sg nuciqunap, ind 3rd sg ciqunapuw, you and I kuciqunapumun, imp 2nd sg ciqunapsh, imp 2nd pl ciqunapquq, conj. 3rd ciqunaput
Mutu, mut mus kunáwuxqun yotay, wipi ciqunapsh, skót kumsákwuq!: No, he won't see us here, but be quiet or he will find you!
ciskicohuwôk, NI towel - 'hand-wiping tool'
plural ciskicohuwôkansh, locative ciskicohuwôkanuk
Yo ciskicohuwôk, kuhpuhhuhqash nunahshumsh: Here is a towel, dry your hair.
cits, NA bird
plural citsak locative citsuk
Siwôpisuw yo cits. Siwôpisuwak yok citsak: This bird is blue. These birds are blue. Nuwikináwô citsak: I love to see the birds. [FF]
ciwi, ADV nearly, almost
Ciwi póhqsá, pakhaci numic nutináy sómi yótumôn: Nearly noon, I already ate my dinner because I was hungry. [FF]
côci, PART must, have to
Côci kutahsam kuhcash wôk: You must feed her hay also.
-côy, NI DEP nose
ind sg mucôy, ind plural mucôyush, ind locative mucôyuk,
my nose nucôy, his/her nose wucôy, indefinite possessor mucôy
Konki kucôy kucusumwuq: Wash near your nose.

cuhcôq, NA DEP soul, Spirit (of a living person)
  ind sg mucuhcôq, ind plural mucâhçôqak, ind locative mucuhcôquk,
  my soul nucuhcôq, his/her soul wucuhcôqah, indefinite possessor mucuhcôq

cuhsháyum-, VTA he hates him
  ind 1st sg nucuhsháyumô, ind 3rd sg cuhsháyumáw,
  you and I kucuhsháyumômun, imp 2nd sg cuhsháyum,
  imp 2nd pl cuhsháyumohq, conj. 3rd cáhsháyumôt
  Ki kucuhsháyumô: You are hateful.

cuhshôhtam-, VTA he hates it
  ind 1st sg nucuhshôhtamô, ind 3rd sg cuhshôhtam,
  you and I kucuhshôhtamumun, imp 2nd sg cuhshôhtamsh,
  imp 2nd pl cuhshôhtamoq, conj. 3rd cáhshôhtak

cuhwâyu-, VII it is warm (of weather)
  ind 3rd sg cuhwâyuw, conj 3rd sing cáhwák, conj 3rd plural cáhwâks
  Kisušq cuhwâyuw, ciwi tupkuw: The sun is warm, it’s nearly night. [FF]

cunâyu-, VAI he is crazy
  ind 1st sg nucunây, ind 3rd sg cuñáyuw, you and I kucunâyumun,
  imp 2nd sg cuñáyuwsh, imp 2nd pl cuñàyuq, conj. 3rd cáñáyut
  Nucunây!: I am crazy!

cupanuwôk, Nl tribe
  plural cupanuwôkansh, locative cupanuwôkanuk
  Iyo cupanuwôk ayihkôsikumukanuk kutapumun: Here we are at the Tribal
  Office.

cupáyu-, VII it is (a) part
  ind 3rd sg cupáyuw, ind 3rd plural cupáyuq,
  conj 3rd sg cápák, conj. 3rd plural cápáks

cupukamuq, Nl room (of a house) 'house part'
  plural cupukamuqash, locative cupukamuquk

H
-hkas, NA DEP nail, hoof, claw
  ind sg nuhkas, ind plural nuhkasak, ind locative nuhkasuk,
  my nail nuhkas, his/her nail uhkasah, indefinite possessor muhkâs
  Muhkas sihsiyawan: Hoof rattle.

-hkôt, Nl DEP leg
  ind sg nuhkôt, ind plural nuhkôtash, ind locative nuhkôtuk,
  my leg nuhkôt, your leg, kuhkôt, his/her leg uhkôt,
  indefinite possessor muhkôt
  Uspunumsh kuhkôt!: Lift up your leg. Ponamsh kuhkôtash nupiyuk: Put your
  legs in the water.

-hkunôk, NA DEP head
  ind sg mukunôk, ind plural mukunôkansh, ind locative mukunôkanuk,
  my head nuhkunôk, his/her head uhkunôk, indefinite possessor mukunôk
Waskici nuhkunôkanuk ahtáw wisq: The bowl is on top of my head. Ahki ahtáw kuhkunôkanuk: Dirt is on your head.

-hkutuq, NA DEP knee
  * ind sg nuhkutuq, ind plural nuhkutuqash, ind locative nuhkutuquk, my knee nuhkutuq, his/her knee uhkutuq, indefinite possessor muhkutuq

-hpicák, NI DEP rib
  * ind sg nuhpicák, ind plural nuhpicákansh, ind locative nuhpicákánuq, my rib nuhpicák, his/her rib uhpicák, indefinite possessor muhpicák

-hpiq, NA DEP shoulder (alternative spelling: -hpiqan)
  * ind sg muhpiq, ind plural muhpiqanak, ind locative muhpiqanuk, my shoulder nuhpiq, his/her shoulder uhpiqanah, indefinite possessor muhpiq

Áhqi paskahsháhsansh! kuhipiq mus kumihkunush: Don’t fall! I will hold your shoulder.

-hpôyák, NI DEP chest, breast (not a woman’s breasts)
  * ind sg muhpôyák, ind plural muhpôyákanak, ind locative muhpôyákanuk, my chest muhpôyák, his/her chest uhpôyák, indefinite possessor muhpôyák

Wámi nuwutakis, nuhpôyák côci nukucusuto?: I am all wet, should I wash my chest?

-hpsqan, NI DEP back (of body)
  * ind sg muhpqsan, ind plural muhpqsanak, ind locative muhpqsanuk, my back nuhpqsan, his/her back uhpsqan, indefinite possessor muhpqsan

-hpuhkuhq, NI DEP hair (of the head) – singular indicates a single strand of hair
  * ind sg nuhpuhkuhq, ind plural nuhpuhkuhq'hash, ind locative nuhpuhkuhq'hashuk, my hair nuhpuhkuhq'hash, his/her hair uhpuhkuhq'hash, indefinite possessor muhpuhkuhq

Yo ciskicohuw, kuhpuhkuhq'hash nunahshumsh: Here is a towel, dry your hair.

-hputin, NI DEP arm
  * ind sg nuhputin, ind plural nuhputinak, ind locative nuhputinuk, my arm nuhputin, his/her arm uhputin, indefinite possessor muhputin

Inahkáwi nuhputin: My right arm. Miyacu kuhputin: Your left arm.

-hshum, NA DEP daughter-in-law
  * ind sg nuhshum, ind plural nuhshumak, ind locative nuhshumuk, my daughter-in-law nuhshum, his/her daughter-in-law wuhshumah, our (yours & mine) daughter-in-law kuhshumun

Wuhshumuwówah ni: I am their daughter-in-law.

-htawaq, NI DEP ear
  * ind sg nuhtawaq, ind plural nuhtawaqash, ind locative nuhtawaquk, my ear nuhtawaq, his/her ear wuhtawaq, indefinite possessor muhtawaq

Ki kucusutawush kuhtawaqash: You wash your ears.

husihs, NA horse (English loan)
  * plural/ husihsak, locative husihsuk
Kuhcash nutahsamô husihs: I feed the horse some grass.
I
i, PREP to

Wiqamun i na mus pôhput iyo!: Welcome to the next player!
i-, VAI he does (so)

*ind 1st sg nuti, ind 3rd sg i, you and I kutimun,*

*imp 2nd sg ish, imp 2nd pl iq, conj. 3rd it*

Manto wàhtów wàmi cáqansh, tâpi i wàmi cáqansh: God knows all things, can do all things. [FF]

-ic, NA DEP hand

*ind sg nic, ind plural nicish, ind locative nicik,*

*my hand nic, his/her hand wic, indefinite possessor mic*

Mic popowutâhuk: Hand drum

-icuk, NI DEP finger 'hand-bone'

*ind sg nicuk, ind plural nicukansh, ind locative nicukanuk,*

*my finger nicuk, his/her finger wicuk, indefinite possessor micuk*

Nicukansh nukucusuto: I am washing my fingers.

-ihsums, NA DEP younger sibling (brother or sister)

*ind sg nihsuns, ind plural nihsumsak, ind locative nihsumsuk,*

*my younger sibling nihsuns, his/her younger sibling wihsumsah*

Yo nimat, John; yo nihsumuhs Ben; yok numihsihsak Donna tá Norma; qá yo nihsumuhs Martha: This is my older brother, John; this is my younger brother, Ben; these are my older sisters, Donna and Norma; and this is my younger sister, Martha.

ihûtôqat, NI story

*plural ihtôqatash, locative ihtôqatuk*

Nunicôn, kucuwôhtam ihtôqat ôcimohkôyôn?: My child, would you like me to tell you a story?

-ik, NI DEP home, house, lodge (see also: cáhqin, wicuw)

*ind sg nik, ind plural nikash, ind locative nikuk,*

*my house nik, his/her house wik*

Nuwiktamumun yo natawahuwôk, wipi côci nupásawômun pâhpohs i nikuk: We have enjoyed this visit, but we have to take our baby home.

-imat, NA DEP man’s brother

*ind sg nimat, ind plural nimatak, ind locative nimatuk,*

*my brother nimat, his/her brother wimatah (in each case the possessor is a man)*

Yo nimat, John; yo nihsumuhs Ben; yok numihsihsak Donna tá Norma; qá yo nihsumuhs Martha: This is my older brother, John; this is my younger brother, Ben; these are my older sisters, Donna and Norma; and this is my younger sister, Martha.

in, NA man

*plural inak, locative inuk*

Kumawáw in sqák: The man is looking at the woman.

inahpáwôk, NI tobacco literally: ‘regular/Indian smoking stuff’

*plural inahpáwôkansh, locative inahpáwôkanuk*

Inahpáwôk pátawush!: Bring tobacco!
inkáwi, ADV to the right, on the right (inkáwi nic - my right hand)
   Inkáwi kuhputin: Your right arm.

inôk, Nî handle ‘what one holds with’ (alternate: uyunôk)
   plural inôkansh, locative inôkanuk

inskitôp, NA Indian, human ‘regular person’
   plural inskitôpák, locative inskitôpák

-iput, Nî DEP tooth
   ind sg niput, ind plural niputash, ind locative niputuk,
   my tooth niput, his/her tooth wiput, indefinite possessor miput

isu-, VAI he is so, is thus (alternate: uyusu-)
   ind 1st sg nutis, ind 3rd sg isuw, you and I kutisumun,
   imp 2nd sg isush, imp 2nd pl isuq, conj. 3rd isut

-itôp, NA DEP friend
   ind sg nitôp, ind plural nitôpák, ind locative nitôpák,
   my friend nitôp, his/her friend witôpah

Pahkicawutô wámi yo ásqam kitôpánônak piyôhutut: lets get this all cleaned up before our friends arrive.

-itôps, NA DEP sibling of opposite sex (man's sister or woman's brother)
   ind sg nitôps, ind plural nitôpsak, ind locative nitôpsuk,
   my sibling of the opposite sex nitôps, his/her sibling of the opposite sex witôpsah

-ituksq, NA DEP woman's sister
   ind sg nituksq, ind plural nituksqak, ind locative nituksquk,
   my sister nituksq, her sister wituksqah (in each case the possessor is a woman)

Niyok witukusqáh nákum, tá wáhsukah: She is my wife’s sister and her husband.

iwá-, VAI he says, says so
   ind 1st sg nutiwá, ind 3rd sg iwá, you and I kutiwámun,
   imp 2nd sg iwásh, imp 2nd pl iwáq, conj. 3rd iwát
‘Kiyaw’ nutiwá, mut ‘ki’, kiyaw nis uyuwamow: I said you [all], not [you], that means both of you! Iyo kiyaw iwáq: Now you say it.

iwômu-, VI it says (so), means, signifies
   3rd sg ind iwômuw, 3rd pl ind iwômush
   3rd sg conj iwômuk, 3rd pl conj iwômuk

-iyan, DEP tongue
   ind sg miyan, ind plural miyansh, ind locative miyanuk,
   my tongue niyan, his/her tongue wiyan, indef poss miyan

iyo, ADV now alternate: yo
   Iyo aquwak kukucohkônunônak: Our dolls are dressed now. Nik natawahamutô iyo: Lets go visit my house now.

-iyok, NA DEP wife
   ind sg niyum, ind plural niyokanak, ind locative niyokanuk,
   my wife niyok, his wife wiyokanah

Niyok witukusqáh nákum, tá wáhsukah:She is my wife’s sister and her husband.
-iyum, NA DEP sister-in-law (originally, 'cross-sibling-in-law')
  ind sg niyok, ind plural niyumak, ind locative niyumuk,
  my sister-in-law niyum, his/her sister-in-law wiyumah
Niyum yo tá wáhsukah: This is my sister-in-law and her husband.

K
kahôk, NA goose
  plural/ kahôkak, locative kahôkuk
kakiwá-, VAI be drunk
  ind 1st sg nukakiwá, ind 3rd sg kakiwá, you and I kukakiwámun,
  imp 2nd sg kakiwásh, imp 2nd pl kakiwáq, conj. 3rd kákiwát
katawi, PRE-VERB going to, intend to, about to
  Cáqan katawi-micuw áhsup?: What’s the raccoon going to eat?
katukôm-, VAI be sleepy
  ind 1st sg nukatukôm, ind 3rd sg katukôm, you and I kukatukómumun,
  imp 2nd sg katukómsh, imp 2nd pl katukómoq, conj. 3rd kátukôk
Nukatukôm, nukawi: I am sleepy, I go to sleep. [FF]
katumu-, VII it is a year
  ind 3rd sg katumuw, ind plural katumush, katumsh,
  conj 3rd sg kátumuk, conj. 3rd plural káthumus
Ákhkâmuk. Iyo kucuhshun katumuw: Planting time. The year begins now.
katumuw, NI a year
  plural/ katumuwash, locative katumuwuk
  Nuqut Mohiks katumuw: One Mohegan year. Ôkowi kutapumôpa
  muhtáwiyush katumuwash, wipí iyo kuptukimô qá yotay kutapumô: You all
  lived away for many years, but now you have come back and you live here.
katumun-, VTI take it off (of clothing)
  ind 1st sg nukatumun, ind 3rd sg katumun, you and I kukatumumumun,
  imp 2nd sg katumunsh, imp 2nd pl katumunóq, conj. 3rd kátunuk
kawí-, VAI sleep, be asleep
  ind 1st sg nukawí, ind 3rd sg kawí, you and I kukawimun,
  imp 2nd sg káwísh, imp 2nd pl kawiq, conj. 3rd káwit
  Tápkukuks kawíw: At nighttime he sleeps. Côci nukawi! Kawish!: I need to
  sleep! Go to sleep! Nukatukôm, nukawi: I am sleepy, I go to sleep [FF].
kayoy-, VTA speak to him
  ind 1st sg nukayoyô, ind 3rd sg kayoyáw, you and I kukayoyômun,
  imp 2nd sg kayos, imp 2nd pl kayoyohq, conj. 3rd káyoyôt
Nukayoyô in: I am talking to the man. Kayoyáw mus wiyonah: The wolf is
talking to the moon. Kayos sqá: (singular you) Talk to the woman. Kayoyohq
sqá: (plural you) Talk to the woman.
káhsh, NA cow (English loan)
  plural/ káhshunak, locative káhshunuk
Káhsh kutahsâmô: You feed the cow.
ki, PRON you (singular)
  locative kiyôk
Ki tón kutaya?: How are you? (Ki used for emphasis.)
kicá-, VAI he recovers, feels better
ind 1st sg nukicá, ind 3rd sg kicá, you and I kukicámun,
imp 2nd sg kicásh, imp 2nd pl kicáq, conj. 3rd kicát
kihipun-, VTA torment him, make him suffer
ind 1st sg nukihcapunô, ind 3rd sg kihcapunáw, you and I kukihipunómun,
imp 2nd sg kihcapun, imp 2nd pl kihcapunohq, conj. 3rd kihcapunôt
kikátohká-, VAI he talks, speaks
ind 1st sg nukikátohká, ind 3rd sg kikátohká, you and I kukikátohkámun,
imp 2nd sg kikátohksh, imp 2nd pl kikátohkáq, conj. 3rd kikátohkát
kipunumuwôk, Nl harvest (noun)
plural kipunumuwôkansh, locative kipunumuwôkanuk
kihcapunô-, Nl word, language
plural kikátohkáwôkansh, locative kikátohkáwôkanuk
kishtutu-, VAI wash oneself, bathe
ind 1st sg nukishtut, ind 3rd sg kishtutuw, you and I kukishtutumun,
imp 2nd sg kishtutush, imp 2nd pl kishtutuq, conj. 3rd kishtutút
kisukat-, VII (it is) day, a day (iyo kisukahk: today)
ind 3rd sg kisukat, ind 3rd plural kisukatash
conj. 3rd sg kisukahk, conj. 3rd pl kisukahks
Iyo kisukahk, nimskamwak yohkhik Mohiksinak: Today, Mohegans get cornmeal.

kisuq, NI sky, heaven
locative kisuquk
Kisuq siwôpáyush: The sky is blue. Yo, ayaquhsak pon kisukuk: Here, put the stars in the sky.

kisusq, NA sun
locative kisusquk
Kisusq wikuw, pátôhtá wimonák: The sun is good, rising clear. [FF]

kiyaw, PRON you (plural)
Iyo kiyaw iwáq: Now you all say it.

kiyawun, PRON we, us (inclusive)
Wici wámi kiyawun inuhkôtôk: A picture of all of us.

kon, NA snow (on the ground) (see: socpo-)
plural konak, locative konuk
Kon. Socpow: Snow. It is snowing!

kopayáh, NA frog
plural kopayáhsak, locative kopayáhsuk
Kopayáhs apuw nupsapáquk: The frog is in the pond.

kotum-, VTA he teaches him
ind 1st sg nukotumô, ind 3rd sg kotumáw, you and I kukotumómun,
imp 2nd sg kotum, imp 2nd pl kotumohq, conj. 3rd kotumôt

kotumcá-, VAI he teaches
ind 1st sg nukotumcá, ind 3rd sg kotumcá, you and I kukotumcámun,
imp 2nd sg kotumcásh, imp 2nd pl kotumcáq, conj. 3rd kotumcát

kotunihto-, VTI he adds to it, increases it
ind 1st sg nukotunihto, ind 3rd sg kotunihtôw, you and I kukotunihtomonun,
imp 2nd sg kotunihtawush, imp 2nd pl kotunihtawoq, conj. 3rd kotunihtôk
‘Kotunihtawush’ uyuwamow yo kuhkunasuwôk: This mark means “add it.”

kow, NA pine, fir
plural kowák, locative kowák

kôcî- VTI he hides it
ind 1st sg nukôcî, ind 3rd sg kôcîw, you and I kukôcîmonun,
imp 2nd sg kôcîtawush, imp 2nd pl kôcîtawoq, conj. 3rd kôcîk

Iyo, cáqan uyutahawôk nukôcîmon yó kisuq?: Now, which emotion will we hide today?

kôcuci, ADV a little bit, only a little
Nuwacônô cánaw kôcuci muni: I have only a little money. [FF]

kôkci-, PRENOUN big, huge, great
Kôkci-munotá nucuwôhtam: I want the big basket.

kôkicá-, VAI be well, healthy
ind 1st sg nukôkicá, ind 3rd sg kôkicá, you and I kukôkicámun,
imp 2nd sg kôkicásh, imp 2nd pl kôkicáq, conj. 3rd kôkicák
Aquy, nitôp. Nukôkicá. Ki tón kutaya?: Greetings, my friend. I am well! How are you?

kôkôc, NA crow
 plural kôkôcak, locative kôkôcuk

kôkuton-, VAI be thirsty
 ind 1st sg nukôkuton, ind 3rd sg kôkuton, you and I kukôkutonmun, conj. 3rd kôkutok

kôkuw, NI sock, stocking, legging
 plural kôkuwansh, locative kôkuwanuk
 Yo nukôkuwansh: Here are my socks.

kôq, NA porcupine
 plural kôqak, locative kôquk

kôskáyu-, VII it is rough (alternate: kôshkáyu-)
 ind 3rd sg kôskáyuw, ind 3rd pl kôskáyush
 conj 3rd sg kôskák, conj 3rd pl kôskáks
 Yo sun kôskáyuw: This stone is rough.

kucshun-, VII it begins, starts
 ind 3rd sg kucshun, ind 3rd pl kucshunsh
 conj 3rd sg kácshuk, conj 3rd pl kácshuks
 Áhkihcámuk. Iyo kucshun katumuw: Planting time. The year begins now.

kucumôkusu-, VAI he is pitiful, poor, wretched, miserable
 ind 1st sg nukucumôkus, ind 3rd sg kucumôkusuw,
 you and I kukucumôkusumun, imp 2nd sg kucumôkusush,
 imp 2nd pl kucumôkusuoq, conj. 3rd kácumôkusut
 Katawi nunáwô kucumôkusuw muhkacuks pôkasuw: I am going to see the pitiful boy who is lame. [FF]

kucusum-, VTA wash him, clean him
 ind 1st sg nukucusumô, ind 3rd sg kucusumáw, you and I kukucusutomun,
 imp 2nd sg kucusum, imp 2nd pl kucusumohq, conj. 3rd kácusumôt
 Páhsut tápi kukucusumômô kahakáwôwak: Later you can wash your bodies.

kucusuto-, VTI wash it, clean it (as body part)
 ind 1st sg nukucusuto, ind 3rd sg kucusutôw, you and I kukucusutawô,
 imp 2nd sg kucusutawush, imp 2nd pl kucusutowoq, conj. 3rd kácucutôk
 Kiciwôwash kucusutowoq: Wash your (pl) hands!

kuhcauhs, NA old person, elder, old man
 plural kuhcayhsak, locative kuhcaysuk

kuhkihtam-, VTI listen to it
 ind 1st sg nuk(ub)kihtam, ind 3rd sg kuhkihtam,
 you and I kük(ub)kihtamumun, imp 2nd sg kuhkihtamsh,
 imp 2nd pl kuhkihtamoq, conj. 3rd káhkihtak
 Piyôsh, kuhkihtamsh yo ihtôqat: Come here, listen to this story.

kuhkihtaw-, VTA listen to him
 ind 1st sg nuk(ub)kihtawô, ind 3rd sg kuhkihtawáw,
 you and I kük(ub)kihtawômun, imp 2nd sg kuhkihtaw,
 imp 2nd pl kuhkihtôhq, conj. 3rd káhkihtwôt
 Pôhshi mutôm kuhkihtawâwak Manto: Some never listen to God. [FF]
kuhkuhqi, ADV up, upward
  Kuhkuhqi qaqqeq: Run up.

kuhkuhqi-, VAl he goes up, ascends
  ind 1st sg nukuhkuhqi, ind 3rd sg kuhkuhqi, you and I kuhkuhquqimun,
  imp 2nd sg kuhkuhqish, imp 2nd pl kuhkuhqiq, conj. 3rd kahk(uh)qit
I kahak nukuhkuhqimun: We are coming up to you.

kuhkunasuwoq, NI letter, sign, mark
  plural kuhkunasuwokansh, locative kuhkunasuwokanuk
  ‘Kotunihtawush’ uyuwamow yo kuhkunasuwoq: This mark means “add it.”

kuhpakayu-, VII it is thick
  ind 3rd sg kuhpakayuw, ind 3rd pl kuhpakayush
  conj 3rd sg kahpakak, conj 3rd pl kahpakaks

kuhpay, NI forest, woods
  plural kuhpayash, locative kuhpay
  Kuhpayuk pon muku: Put the wolf in the forest.

kuht'han, NI ocean, sea
  plural kuht'hansh, locative kuht'han
  Kuht'hanuk ahtá munhan: The island is located in the ocean.

kuht'hanupaq, NI seawater
  locative kuht'hanupaquk

kumotu-, VAl steal
  ind 1st sg nukumot, ind 3rd sg kumotuw, you and I kumotumun,
  imp 2nd sg kumotush, imp 2nd pl kumotuq, conj. 3rd kámotuk
  …kaci tápi kámotuyak: …that they could steal. [FF]

kunam-, VTI look at it
  ind 1st sg nukunam, ind 3rd sg kunam, you and I kukanamumun,
  imp 2nd sg kunaqsh, imp 2nd pl kunamoq, conj. 3rd kának
  Piyosh tá kunamsh uyuwamow yóokan: Come and look at the
  wedding pictures. Kunicôn mus numihkunô, wáci tápi kunamáq áyuwi kuski:
  I will hold your baby so you can look more closely.

kunaw-, VTA look at him
  ind 1st sg nukunawô, ind 3rd sg kunawaw, you and I kunawômun,
  imp 2nd sg kunaw, imp 2nd pl kunâhq, conj. 3rd kánawôt

kupat, NI ice
  plural kupatunsh, locative kupatunuk

kupayu-, VII it is closed, shut
  ind 3rd sg kuhpayuw, ind 3rd pl kuhpayush
  conj 3rd sg kápák, conj 3rd pl kápáks
  Nuták kuhpayuw, ni yáyuw: My heart is closed, it is so. [FF]

kupham-, VTI close it, shut it
  ind 1st sg nukupham, ind 3rd sg kupham, you and I kukanumumun,
  imp 2nd sg kuhphamsh, imp 2nd pl kunamiq, conj. 3rd kápahk
  Sokuyôks nukupham kinakinikansh: Whenever it is raining I close the
  windows.

kupqu-, VTI it is cloudy, overcast
  ind 3rd sg kupqat, conj 3rd sg kápqahk, conj 3rd pl kápqahks
Muhtáwi kupqat: It is very cloudy. Kupqat wámi kisk tá sokuyôn nupáw kiskash: It was cloudy all day and it has rained for five days. [FF]

kusaputá-, VII it is hot, heated (of substances or food, not weather)
  ind 3rd sg kusaputá, ind 3rd pl kusaputásh
  conj 3rd sg kásaputák, conj 3rd pl kásaputáks
Yo nupi kusaputáw: This water is hot.

kusawasikamuq, Nl casino ‘gambling building’
  plural kusawasikamuqsh, locative kusawasikamuquk
  Yo tay kusawasikamuq: Here is the Casino!

kusawôk, Nl skirt
  plural kusawôkansh, locative kusawôkanuk
  Pižtós asu kusawôk cuwóhtam áqunuk?: Does she want to wear a dress or a skirt? Móšópish nuponam kusawôkanuk: I am putting beads on the skirt.

kusápusu-, VAI he gambles, plays at a betting game
  ind 1st sg nukusas, ind 3rd sg kukusasuw, you and I kukusasumun,
  imp 2nd sg kusawasush, imp 2nd pl kusawasuq, conj. 3rd kásasawut

kuski, PREP near, by, next to (alternate: kushki)
  Kuskí nahak mátapsh: Sit near me.

kusutá-, VII it is hot (of weather)
  ind 3rd sg kusutá, conj 3rd sg kásuták, conj 3rd pl kásutáks

kutomá-, VAI he sings
  ind 1st sg nukutomá, ind 3rd sg kutomá, you and I kukutomámun,
  imp 2nd sg kusápusush, imp 2nd pl kusápusuq, conj. 3rd kásápusut
  Ciwi póhsqá, kisusq kusápusuw: It is nearly noon, the sun is hot. [FF]

M

maci, PRENOUN bad, evil, wicked
  Mut iwák maci cáqan: They do not say anything bad. [FF]

macitu-, VII it is evil, wicked
  ind 3rd sg macituw, conj 3rd sg mácituk, conj 3rd pl mácituks

macuhsq, ADV last (in order)

mahcâq, Nl swamp, marsh
  plural mahcâqash, locative mahcâquk

mahkus, Nl shoe, moccasin
  3rd sg poss umahkus, plural mahkusunsh, locative mahkusunuk
  Winu piwáhcupash umahkusunsh!: Her shoes were so little.

makáyu-, VII it is big, great
  ind 3rd sg makáyuw, conj 3rd sg mákák, conj 3rd pl mákáks

mam-, VII take it
  ind 1st sg numam, ind 3rd sg mam, you and I kumamumun,
  imp 2nd sg mamoq, conj. 3rd mak
mam-, VTA take him
  *ind 1st sg numamô, ind 3rd sg mamáw, you and I kumamumun*,
  *imp 2nd sg mam, imp 2nd pl mamohq, conj. 3rd mámôt*
  **Yo, yok mam**: Here, take them.

manotá, Ni basket
  *plural manotásh, locative manoták*
  **Kuwihqitumôsh, munotá nimskamsh**: Please get the basket. **Ayômi munoták ponamsh pawanatôk**: put the fan in the basket.

Manto, NA God
  *locative Mantok*
  **Manto wikuw**: God is good. [FF] **Manto kôkci, muhtáwi wikuw**: God is very great, he is exceedingly good. [FF]

manto, NA god
  *plural mantok, locative mantok*

masqusit, Ni bean
  *plural masquisitash, locative masquisituk*
  **Mus kumukumumun wiwáhcumunsh, masquisitash, tá áskotash**: We will pick some corn, beans and squash. **Nuqut masquisit**: One bean.

masquisitôp, Ni coffee ‘bean liquid’
  *locative masquisitôpák*
  **Masquisitôp nunimskam**: I will get some coffee.

matapu-, VAI he sits down, is seated
  *ind 1st sg numatap, ind 3rd sg matapuw, you and I kumatapumun,
  imp 2nd sg matapsh, imp 2nd pl matapiq, conj. 3rd mátaput*
  **Taspowôkanuk mus numátap**: I will sit at the table. **Kiski nahak matapsh**: Sit by me.

matôpawôk, Ni evil deed, transgression
  *plural matôpawôkansh, locative matôpawôkanuk*

matôpi, Ni pack basket, tumpline (basket with cord held over forehead for carrying)
  *plural matôpish, locative matôpik*

mawi, PREV ‘go and’
  **Kupahkacíhtomun; mawi-pumôsuwituk**: We are finished; let’s go swimming!

mayom, NA wheat, wild rice (‘wild rice’ the older meaning)
  *plural mayomunsh, locative mayomunuk*

mayuni, ADV slowly, softly, gently

máhcuná-, VAI be sick, ill, perish
  *ind 1st sg numáhcuná, ind 3rd sg máhcuná, you and I kumáhcunámun,
  imp 2nd sg máhcunásh, imp 2nd pl máhcunáq, conj. 3rd máhcunát*

máqamtunayo, ADV west; westward

máy, Ni road, path, way
  *plural máy, locative máyuk*
  **Socpoks shapiham máw**: Whenever it is snowing, he shovels the path.

micáhs, NA glove, mitten
  *plural micáhsak, locative micáhsuk*
  **Pápoks kutaqunumunán ahshoyuhqâwunsh tá micáhsak**: Whenever it is winter we wear hats and mittens.
micu-, VTl eat it
ind 1st sg numic, ind 3rd sg micuw, you and I kumicumun,
imp 2nd sg micush, imp 2nd pl micuq, conj. 3rd micuk
Cáqan katawi-micuw áhsup?: What’s the raccoon going to eat? Áhsup uyáw áyiquhsah, “Cáqan micuwak áyiquhsak?”: Raccoon says to Ant, “What do ants eat?” Kumic sôp yo yôpôwik?: Did you eat cornmeal mush this morning? Mutu, mut numicun: No, I did not eat any. Iyo micutuk sôp: Let’s eat some cornmeal mush now. Tahniyuk miyak putukunikanihs, mus umicun: If I give her a cookie, she will eat it. Micuwak yosh Manto miyáw, ôtay kutomák: They eat these things God gives them, then they sing. [FF]

micuwôk, Nf food
plural micuwôkansh, locative micuwôkanuk
Iyo ponamutuk micuwôk taspowôkanuk: Let’s put the food on the table now!
Yo ihtôqat papômi áhsup, ôkutakanak awáyáhsak, tá umicuwôkanuw: This is a story about a raccoon, the other animals, and their food.

mihkáyu-, Vll it is strong
ind 3rd sg mihkháyuw, ind 3rd pl mihkayush
conj 3rd sg mihkák, conj 3rd pl mihkáks
Wutun mihkháyuw yo tápkuk: The wind is strong tonight. [FF]

mihki, ADV strongly
mihkiku-, VAl he is strong
ind 1st sg numihkkik, ind 3rd sg mikhikwuw, you and I kumihkikumun,
imp 2nd sg mikhikush, imp 2nd pl mikhikuq, conj. 3rd mikhikut
Manto mihkhikuw ta wámi wáhtôw: God is strong and all-knowing. [FF] Manto wikuw, numiyuq numihkhikuwôk wákí tápi nutômki qá nutáyunamô nahak: God is good, he gives me my strength so that I can get up and help myself. [FF]

mihkun, VTA hold him
ind 1st sg numihkkunô, ind 3rd sg mikhkunáw, you and I kumihkunômun,
imp 2nd sg mikhkun, imp 2nd pl mikhkunohq, conj. 3rd mikhkunôt
Kunicôn mus numihkhunô, wákí tápi kumamáq áyuwi kuski: I will hold your baby so you can look more closely. Yo, wunicônah mihkun: Here, hold her baby.

mihkunum-, Vll hold it
ind 1st sg numihkhunum, ind 3rd sg mikhkunáw, you and I kumihkunômun,
imp 2nd sg mikhkun, imp 2nd pl mikhkunohq, conj. 3rd mikhkunôt
Numihkunum siwôpák pôhpaskôk: I am holding the blue ball. Cáqan kumihkhunum nitay?: What are you holding there? Yo, mihkhunumsh yo: Here, hold this. Wôcak, piyôkut mikhkunomoq: Everybody, hold the blanket.

mikiskutu-, VAl be lazy
ind 1st sg numikiskut, ind 3rd sg mikiskutuw, you and I kemikiskutumun,
imp 2nd sg mikiskutush, imp 2nd pl mikiskutuq, conj. 3rd mikiskutut

mikucut, Nf feces, dung, shit, manure
plural mikucutash, locative mikucutuk

miqun, NA feather
plural miqunak, locative miqunuk
Yo miqun piwuhsihsuw: This feather is small.
mitsu-, VAI eat, dine
   ind 1st sg numits, ind 3rd sg mitsuw, you and I kumitsumun,
   imp 2nd sg mitsush, imp 2nd pl mitsuq, conj. 3rd mitsut
   Kisukahks numits: Whenever it is daytime I eat. Kuwihqitumôsh, mátapsh qá
   mitsush: Please, sit and eat!. Mitsutuk: Let’s eat!

mitsuwôk, Nl meal
   plural mitsuwôkansh, locative mitsuwôkanuk
   Winu wiku mitsuwôk: Very good meal!

miy-, VTA give (it) to him (y-stem)
   ind 1st sg numiyô, ind 3rd sg miyáw, you and I kumiyômun,
   imp 2nd sg mis, imp 2nd pl miyohq, conj. 3rd miyôt
   Tahniyuk miyak putukunikanihs, mus umicun: If I give her a cookie, she will
   eat it. Wôpák pôhpaskôk misum: Give me the white ball.

miyac, Nl left, left side (to the right of right side)
   locative miyacuk, my left numiyac,
   his/her left umiyac, their left umiyacanuwôw
   Miyacu nuhputin: My left arm.

miyaco, ADV left, leftward

moh-, VTA eat him (something animate)
   ind 1st sg numohô, ind 3rd sg moháw, you and I kumohômun,
   imp 2nd sg moh, imp 2nd pl mohohq, conj. 3rd mohôt
   Qiqikum uyáw áhsupanah, “Askiqutamah mohwáwak qiqikumak!”: Duck
   says to raccoon, “Ducks eat snails.”

mohci, ADV certainly, sure, definitely
   Kiyawun mohci nik: That is definitely us!

mohiks, NA Mohegan, Mohegan Indian
   (Fidelia Fielding’s 20th century word. Fielding's form moheeksnug is simply
   mohiks with inak ‘men' used after it)
   plural/ mohiksak, mohiks-inak, locative mohiksuk
   Áhsup natawaháw Mohiksah: Raccoon visits a Mohegan, Nuqut Mohiks
   katumuw: One Mohegan year. Yohkhik mò wustôwak Mohiksinak: Mohegans
   used to make cornmeal.

mos, NA moose
   plural mosak, locative mosuk

mosáyu-, VIl it is smooth
   ind 3rd sg mosáyuw, ind 3rd pl mosáyuwash
   conj 3rd sg mosák, conj 3rd pl mosáks
   Yo sun mosáyuw: This stone is smooth.

moyahikaniw, NA Mohegan, Mohegan Indian
   (older term, attested in the colonial sources)
   plural moyahikaniwak

mô, PART past tense particle, used to
   Naspi yoht mò aposuwak sôp Mohiksinak: Mohegans used to cook cornmeal
   mush on a fire.

móci-, VAI go away, head off
   ind 1st sg numóci, ind 3rd sg móci, you and I kumócimun,
imp 2nd sg môcîsh, imp 2nd pl môciq, conj. 3rd môcit
mômansh, ADV sometimes
mômôci-, VAl move, stir
  ind 1st sg numômôci, ind 3rd sg mômôci, you and I kumômôcikun,  
  imp 2nd sg mômôcîsh, imp 2nd pl mômôciq, conj 3rd mômôcit
  Ahqi mâmôciq: Don’t move!
môpamuqâyu-, VIl it is brown
  ind 3rd sg môpamuqâyuw, ind 3rd pl môpamuqâyush  
  conj 3rd sg môpamuqák, conj 3rd pl môpamuqâks
  Môpamuqâyuw yo pôhpaskôk: This ball is brown. Môpamuqâyush yosh  
  pôlpaskôkun: These balls are brown.
môpamuqisu-, VAl he is brown
  ind 1st sg numôpamuquis, ind 3rd sg môpamuquisw, 
  you and I kumôpamuquisumun, conj 3rd môpamuquisut  
  Môpamuquissuw yo cits: This bird is brown. Môpamuquissuwak yok citsak:  
  These birds are brown. Môpamuquissut cits misum: Give me the brown bird!
môsôpi, Nl bead, wampum shell
  plural/ môsôpis, locative môsôpik
  Môsôpish nuponam kusawôkanuk: I am putting beads on the skirt
môwáwi-, VAl gather (oneselves), assemble, congregate, attend church meeting
  we gather (excl) numôwáwimun, we gather (incl) kumôwáwimun
  they gather môwáwiwak, imp 3rd pl môwáwiq conj 3rd pl môwáwihutut
môyák, Nl cloth, clothing, clothes, garment
  plural môyákun, locative môyákunuk
  Yo kucohkônak umôyákuwôwash. Nuqut môyák, nis môyákun: Here are the  
  dolls’ clothes. One garment, two garments.
môyshsh, NA hen, female bird
  plural/ møyshshak, locative møyshshuk
môyshshás, NA chicken
  plural/ møyshshásak, locative møyshshuk
  Môyushshásak nukatawi-ahsamô: I am going to feed the chickens.
môyikow, NA medicine man, shaman
  plural/ møyikowak, locative møyikowuk
môyôhks, NA ash tree
  plural/ môyôhksak, locative môyôhksuk

-msihs, NA DEP older sister
  ind sg numsihs, ind plural numsihsak, ind locative numsihsuk
  my older sister numsihs, his/her older sister umsihsah.
  our (yours & my) older sister kumsihsun
  Yok numsihsak Donna tá Norma; qá yo nihsuhs Martha: These are my  
  older sisters Donna and Norma; and this is my younger sister Martha.
mucáq, PART nothing, none, not any, gone
  Mucáq kon: The snow is gone; Woy, mucáq áskot putukunik yo wáyôksuk:  
  Oh, no pumpkin bread this evening.
mucimi, ADV always, forever
  Sômi kumantonuk, kumihkkwôk, muhtáwi wikun. mucimi ta mucimi:
Because yours is heaven, yours is strength, very good, forever and forever. [FF]

muhkacuks, NA boy
plural muhkacuksak, locative muhkacuksuk
Tahkamuqq pon muhkacuks tá sqáhsihs: Put the boy and the girl at the shore.

muhshaki-, VAI he is great, mighty, big
ind 1st sg numshaki, ind 3rd sg muhshaki, you and I kumshakimun,
conj 3rd máhshakit, conj 3rd pl máhshakihutut
Yo miquon muhshakiyuw: This feather is big; Wuták nitay wusômi kumuhshakimô kiyaw nis: You two are too big behind there.

muhshaniq, NA squirrel
plural muhshaniqak, locative muhshaniquk, obviative muhshaniqah

muhshapqáhs, NA mouse
plural muhshapqáhsak, locative muhshapqáhsuk
Wôks uyáw áhsupanah, “Muhshapqáhsah mohwáwak wôksak!”: Fox said to raccoon, “Foxes eat mice!”

muhtuq, NI tree
plural muhtuqash, locative muhtuquks
Muhshaniq apuw muhtuquk: The squirrel is in the tree.

muhshôc, NA lobster
plural muhshôcák, locative muhshôcák
muhtáwiyu-, VII be many, much, plentiful (animate things, people, and animals)
we are many numtáwimun, they are many muhtáwiyak,
conj 3rd pl máhtáwihutut
Yo skitôpak muhtáwiyak: These people are many. [FF]

muhtawiyu-, VII be many, much, abundant (inanimate things)
ind 3rd sg muhtáwiyuw, ind 3rd pl muhtáwiyush
conj 3rd sg máhtáwiyuk, conj 3rd pl máhtáwiyuks
Ókowuk kutapumôpa muhtáwiyush katumuwash, wipi iyo kuptukimô qá yo tay kutapumô: You all lived away for many years, but now you have come back and you live here.
Muks Wiyon: Wolf Moon. Kayoyáw muks wiyonah: The wolf is talking to the moon. Kuhpayuk pon muks: Put the wolf in the forest. Tápkuks putawáw muksh tá qáqiqihshôtáh: When it is night he hears the wolves and the crickets.

mukunum-, VTI pick it, gather it (as of fruit, or other inanimate objects)
ind 1st sg numukunum, ind 3rd sg mukunum, you and I kumukunumumun,
imp 2nd sg mukunumsh, imp 2nd pl mukunumoq, conj 3rd mákunut
Mus kumukunumumun wiwáhcumunsh, masquisitash, tá áskotash: We will pick some corn, beans and squash. Masquisitash numáhci-mukunum: I am done picking beans.

mumuqunum-, VTI rub it
ind 1st sg numumuqunum, ind 3rd sg mumuqunum, you and I kumumuqunumumun,
imp 2nd pl mumuqunumoq, conj 3rd mámuqunuk

munhan, Ní island
plural/ munhansh, locative munhanuk
Kuht’hanuk ahtá munhan: The island is located in the ocean. Munhanuk ponamsh tayósq: Put the bridge at the island.

tó, Ní money (English loan; usually used in plural)
plural/ munish, locative munik
Nuwacônô cánaw kócucí muni: I have only a little money. [FF]

muquhs, NA awl
plural/ muksak, locative mukusk

mus, PART future marker, ‘will’
Kunicôn mus numihkunô: I will hold your baby. Cóci kiyaw wikuq wôk, ôtay mus núpuyan kutap mantuwuk, ni iwá Manto: You must be good too, then when you die you will rest in heaven, that says God. [FF]

muskam-, VTI find it
ind 1st sg numskam, ind 3rd sg muskam, you and I kumskamumun,
imp 2nd sg muskamsh, imp 2nd pl/ muskamoq, conj 3rd máskak
Ókutak inukkôtôk numuskam: I found another picture. Mut numskam cáqan: I cannot find anything. [FF]

muskaw-, VTA find him
ind 1st sg numskawô, ind 3rd sg muskawáw, you and I kumskawómun,
imp 2nd sg muskaw, imp 2nd pl muskôhq, conj 3rd máskawôt
Putaqiq, qá kumskôyumô: You all hide and I will find you. Wikuw skitôp akôhsihsuwak. Nátskawôt, mut tápi kumskawô: A good man is not many. Looking, you cannot find him. [FF]

musqaniks, NA red squirrel
plural/ musqaniksak, locative musqaniksuk

musqayan, NA red-tailed hawk ‘red bird tail’
plural musqayanák, locative musqayanák

musqáyu, VII it is red
ind 3rd sg musqáyuw, ind 3rd pl musqáyush
conj 3rd sg másqák, conj 3rd pl másqáks
Musqáyuw yo póhpaskôk. Musqáyush yosh póhpaskôkansh: This ball is red. These balls are red. Másqák pópayik misum: Give me the red splint. Nis
másqákish pōhpaskôkansh misum: Give me two red balls.

musqi, Nl blood
indef poss locative musqik my blood numsqi his blood umsqi

musqisu-, VAI he is red
ind 1st sg numusqis, ind 3rd sg musqisuw, you and I kumusqisumun,
they are red musqisuwañ, conj 3rd másqisut, conj 3rd pl másqis'huñut
Musqisuw yo cits. Musqisuwak yok citsak: This bird is red. These birds are red. Másqisut cits misum: Give me the red bird. Shwi másqisucik citsak

musqisuw yo cits. Musqisuwak yok citsak: Give me three red birds.

musqôhtam-, VAI he is angry
ind 1st sg numusqôhtam, ind 3rd sg musqôhtam, you and I kumusqôhtamumun,
imp 2nd sg musqôhtamsh, imp 2nd pl musqôhtamoq, conj 3rd másqôhtak
Numusqôhtam pâtupahshatoñak yôpi áskotash: I am angry we have dropped the pumpkins again.

musunum-, VTI he touches it
ind 1st sg numusunum, ind 3rd sg musunum, you and I kumusunumumun,
imp 2nd sg musunumsh, imp 2nd pl musunumoq, conj 3rd másunuk
Aqi câgan yo máhusunan?: What is this like when you touch it?

mutákô-, VAI he dances
ind 1st sg numutákô, ind 3rd sg mutákô, you and I kumutákômun,
imp 2nd sg mutákôsh, imp 2nd pl mutákôq, conj 3rd mutákôt

mutôm, ADV never
Manto mut tápi ayunamawáw awán mutôm kâhkihtwôt: God can not help anyone who never listens. [FF]

mutu, PART no, not (alternate: mut)
Yôwatuk kutapumô, mutu kutapumô kuski nahakánônak: You are far away, you are not close to us.

mutunôk, NUM thousand
muyôtam-, VTI smell it, sense its smell (involuntarily)
ind 1st sg numuyôtam, ind 3rd sg muyôtam, you and I kumuyôtamumun,
conj 3rd máyôtak, conj 3rd pl máyôtamhutut
Numuyôtam upiñsháwansh: I am smelling the flowers. Muyôtam sqá yoht: The woman is smelling the fire.

muyôw-, VTA smell him, sense his smell (involuntarily)
ind 1st sg numuyôwô, ind 3rd sg muyôwáw, you and I kumuyôwômun,
conj 3rd máyôwôt, conj 3rd pl máyôwáhutut
Muyôwáw muks citsah: The wolf is smelling the bird.

N
na, DEM that, those (animate)
plural nik, obviative nih
Nitay, ni na: There, that’s me. Kiyawun nik: That’s us. Náy, niyawun nik.
Nuwuhsintamawôkanun ni: Yeah, that’s us. That’s our wedding.
naháhtôwi, ADV second, next, for a second time
nahunuhshásh, PART goodbye, farewell
speaking to one nahunuhshásh, speaking to more than one nahunuhsháq
Mócituk! Nahunuhshásh, Nohsh: Let’s go! Goodbye, Father.
nakuskaw-, VTA meet him
ind 1st sg nunakuskawô, ind 3rd sg nakuskawáw, you and I kunakuskawômun
imp 2nd sg nakuskaw, imp 2nd pl nakuskôhq, conj 3rd nákuskawót
Nuwikôtam nákuskôyôn, Nis Náhtiák ta Wikco Sqá. Mus kunáwuyumô: I enjoyed meeting you, Bruce and Kelly. See you all later.
nanumayo, ADV north, northward
Nanumayo ôq: Go North.
naspi, PREP by, with (as an instrument) (alternate: nashpi)
Mumuqun kahak naspi kucusumowôk: Scrub yourself with soap.
natawah-, VTA visit him
ind 1st sg nunatawahô, ind 3rd sg natawaháw, you and I kunatawahómun
imp 2nd sg natawah, imp 2nd pl natawahohq, conj 3rd nátawahôt
Nahunuhshásh! Táput ni kunatawahi: Goodbye! Thanks for visiting me.
natotum-, VTA he asks him, questions him
ind 1st sg nunatotumô, ind 3rd sg natotumáw, you and I kunatotumómun
imp 2nd sg natotum, imp 2nd pl natotumohq, conj 3rd nátotumôt
Natotum páhki wáhtôw, páhki mut: Ask him maybe he knows, maybe not. [FF]
natskam-, VTI look for it
ind 1st sg nunatskam, ind 3rd sg natskam, you and I kunatskamumun
imp 2nd sg natskam, imp 2nd pl natskamoq, conj 3rd nátskak
natskaw-, VTA look for him, chase him
ind 1st sg nunatskawô, ind 3rd sg natskawáw, you and I kunatskawômun
imp 2nd sg natskaw, imp 2nd pl natskôhq, conj 3rd nátskawôt
Nátskavôt, mut tápi kumskam: Looking for him, you cannot find him. [FF]
nayawi, ADV, PRENOUN freely, free
nayawiyu-, VAI he is free
ind 1st sg nunayawiý, ind 3rd sg nayawiyuw, you and I kunayawiyumun
imp 2nd sg nayawiýush, imp 2nd pl nayawiyuq, conj 3rd náyawiýut
náham, NA turkey
plural náhamák, locative náhamák
Náham pawanatôk ahtáw wáwápi piyôkut: The turkey fan is above the blanket.
náhtiá, NA dog (alternate: ayumohs)
plural náhtiák, locative náhtiák obviative náhtia
Pohpohs tá náhtiá kutahsamô?: Did you feed the cat and the dog? Páwihsa, nutahsamô pohpohs qá ahsamáw náhtiá: Okay, I will feed the cat and he will feed the dog.
nákum, PRO he, she, him, her
Nákum piwuhihsuwapâ: She was so little. Numihsihs nákum: She is my older sister.
nákumôw, PRO they, them
Awánik nákumôw?: Who are they?
nám-, VTI see it
ind 1st sg nunám, ind 3rd sg nám, you and I kunámumun
Imp 2nd sg námsh, imp 2nd pl námoq, conj 3rd nák
Nunám pátupahshatoyôn áskotash: I see that I have dropped the pumpkins;
Kucuwôhtamumô námáq?: Would you all like to see it?; Náy, mus wunáwôh, wusit tápi kunánumun!: Yes, he will see him, we can see his foot!

-námôn, NA DEP son
plural nunámônak, locative nunámônuk
my son nunámôn, his son wunámônah, our son (yours and mine) kunámônun
Nunámôn, yotay ponamsh kutinuhkôtôk: My son, put your picture here. Yo sqáhsih s utônihs wôk, qá yo mukhacuks nunámôn wôk: This girl is my daughter and this boy is also my son.

-nánu, NA DEP grandmother
plural/ nunánuk, locative nunánuk, my grandmother nunánun
his grandmother wunánuh, our grandmother (yours and mine) kunánun
Nunánu yo sqá, qá nokunahs na in: My grandmother is this woman, and my grandfather is that man.
nánuk, PART likewise, in the same way, as also
náw-, VTA see him
ind 1st sg nunáwô, ind 3rd sg náwáw, you and I kunáwômun
imp 2nd sg náw, imp 2nd pl náwohq, conj 3rd náwôt
Wikun, mut mus kunáwuqun: Good, he will not see us.

náyuwáyu-, VAI wander around, stray
ind 1st sg nunáyuwáy, ind 3rd sg náyuwáyuw, you and I kunáyuwáyumun
imp 2nd sg náyuwáyush, imp 2nd pl náyuwáyuq, conj 3rd náyuwáyut
ni, PRO I, me (pronounced the same as ni: that; normally used for emphasis)
Ni nukôkicá: I am well.
ni, DEM that, those (inanimate) (pronounced the same as ni: I, me)
plural nish
Ni misum: Give me that; Wámi nish misum: Give me all of those.

-nicôn, NA DEP (one’s) child, offspring
plural nunicônak, locative nunicônuk, my child unicôn
his child wunicônah, our child (yours and mine) kunicônun
Nunicôn nákum wôk: He is my child also. Nunicônak, wustawutuk yo, ásqam piyôhutut kitópánônak: My children, let’s make these before our friends arrive.
Wunicônuwôwah ni: I am their child.
nihsh, NA eel
plural/ nihshôwak, locative nihshôwuk
nihtuhto-, VTI he learns it
ind 1st sg nunihtuhto, ind 3rd sg nihtuhtôw, you and I kunihtuhtomun
imp 2nd sg nihtuhtawush, imp 2nd pl nihtuhtawoq, conj 3rd nihtuhtôk
nihtuhtokamuq, NI school ‘learning house’
plural nihtuhtokamuqash, locative nihtuhtokamuquk
Kisukahks nutô i nihtuhtokamuk: Whenever it is daytime I go to school.
nikôni, ADV first, ahead, before

Nikôni, côci kunakuskawô yok kucohkônak: First, you should meet these dolls.

niku-, VAI he is born

ind 1\textsuperscript{st} sg nunik, ind 3\textsuperscript{rd} sg nikuw, you and I kunikumun
imp 2\textsuperscript{nd} sg nikush, imp 2\textsuperscript{nd} pl nikuq, conj 3\textsuperscript{rd} nikut

nikun-, V\textdagger it grows

ind 3\textsuperscript{rd} sg nikun, ind 3\textsuperscript{rd} pl nikunash
conj 3\textsuperscript{rd} sg nikuk, conj 3\textsuperscript{rd} pl nikuks

nimskam-, VTI go get it, fetch it

ind 1\textsuperscript{st} sg nunimskam, ind 3\textsuperscript{rd} sg nimskam, you and I kunimskamumun
imp 2\textsuperscript{nd} sg nimskamsh, imp 2\textsuperscript{nd} pl nimskaqouq, conj 3\textsuperscript{rd} nimskak
…sômi mut tápi nimskam: …because he cannot go get it. [FF]

nipawu-, VAI stand, stand up

ind 1\textsuperscript{st} sg nunipaw, ind 3\textsuperscript{rd} sg nipawuw, you and I kunipawumun
imp 2\textsuperscript{nd} sg nipawsh, imp 2\textsuperscript{nd} pl nipawuq, conj 3\textsuperscript{rd} nipawut

Yotay nipawsh: Stand here. Æyhqapi nahak nipawiq: Stand in front of me, you [all].

nipôwi, ADV at night, during the night

Piyô aqi sukáyuw nipôwi: He comes like black at night.

nipun, V\textdagger it is summer

ind 3\textsuperscript{rd} sg nipun, conj 3\textsuperscript{rd} sg nipuk, conj 3\textsuperscript{rd} pl nipuks
Nipun: It is summer!

nis, NUM two

Nuqut, nis, shwi, yáw, nupáw, qutôsk, nisôsk, shwôsk, pásukokun: One, two, three, four, five, six, seven, eight, nine.

nisôsk, NUM seven

Nuqut, nis, shwi, yáw, nupáw, qutôsk, nisôsk, shwôsk, pásukokun: One, two, three, four, five, six, seven, eight, nine.

nisôsk-cahshuncák, NUM seventy ‘seven - how-many-tens’

nisôskuqunakat, V\textdagger it is seven days, a week

ind 3\textsuperscript{rd} sg nisôskuqunakat, conj 3\textsuperscript{rd} sg nisôskuqunakahk
conj 3\textsuperscript{rd} pl nisôskuqunakahks

nisôskut, NUM seventh

nisuncák, NUM twenty

nisuqunakat, V\textdagger it is two days, second day, Tuesday

ind 3\textsuperscript{rd} sg nisuqunakat, conj 3\textsuperscript{rd} sg nisuqunakahk
conj 3\textsuperscript{rd} pl nisuqunakahks

nitay, PART there, that place

Wuták nitay wusômi kumuhshakimô kiyaw nis: You two are too big behind there.

niwuci, PART therefore, because of that ‘that-from’

Micimi wutayunumawôh, niwuci i masquisitash tápi kutômun: Micimi is helping him/her, therefore we can go to the beans!

niyawun, PRO we, us (exclusive)

Wipi niyawun?: How about us?

-nonôk, NA DEP mother
locative nunonôkanuk, my mother nunonôk
his mother wunonôkanah, our mother (yours and mine) kunonôkanun
Nunonôk yo: This is my mother. Nuks, nunâmôn ki, kunonôk ni: Yes, you are my son, I am your mother.
nosqatam-, VTI he licks it
  ind 1st sg nunosqatam, ind 3rd sg nosqatam, you and I kunosqatamumun
  imp 2nd sg nosqatamsh, imp 2nd pl nosqatamoq, conj 3rd nosqatak
notáhshá, ADV insufficient, not enough
  Ni notáhshá: That is not enough.
nowôhtam-, VAI he is sad
  ind 1st sg nunowôhtam, ind 3rd sg nowôhtam, you and I kunowôhtamumun
  imp 2nd sg nowôhtamsh, imp 2nd pl nowôhtamoq, conj 3rd nowôhtak
Nowôhtam Ayaks: Ayaks is sad.
noyuhc, NA deer
  plural/ noyuhcák, locative noyuhcák
  Awáyáhsak yok. Noyuhc, toyupáhs, skôks, wôpsuhq, tá muks: These are animals. Deer, turtle, skunk, eagle, and wolf.
nôhtuy-, VTA show (it) to him (y-stem)
  ind 1st sg nunôhtuyô, ind 3rd sg nôhtuyáw, you and I kunôhtuyômun
  imp 2nd sg nôhtus, imp 2nd pl nôhtuyohq, conj 3rd nôhtuyôt
Qá wusqik wuci nuwuhšintamawôkanun nupáto, váci nôhtuyuyak
  inuhkôtokansh: And I brought our wedding book to show you the pictures.
  Nuks, táput ni nôhtusiyak kutinuhkôtokanuwôwash: Yes, thank you for showing your family pictures to us.
-ntöyuquhs, NA DEP older brother
  plural/ nuntöyuquhsak locative nuntöyuquhsuk, my older brother nuntöyuquhs
  his older brother wuntöyuquhsah,
  our older brother (yours and mine) kuntöyuquhsun
  Yo nimat, John; yo nihsumuhs Ben: This is my older brother, John; this is my younger brother Ben.
nuhsh-, VTA kill him
  ind 1st sg nunshô, ind 3rd sg nuhsháw, you and I kunshômun
  imp 2nd sg nuhsh, imp 2nd pl nuhshohq, conj 3rd náhshôt
  Maci skitôpak nuhsháwak yotay pômkoki: Bad people killed him here on earth.
  [FF]
nukatum-, VAI leave it, abandon it
  ind 1st sg nunukatum, ind 3rd sg nukatum, you and I kunukatumumun
  imp 2nd sg nukatumsh, imp 2nd pl nukatamoq, conj 3rd nákakut
nukay-, VTA leave him, abandon him
  ind 1st sg nunukayô, ind 3rd sg nukayáw, you and I kunukayômun
  imp 2nd sg nukas, imp 2nd pl nukayohq, conj 3rd nákyôt
nukôni, PRE-NOUN old (only of objects, not people)
  Nukôni-cáhqin ahtá waskici wacuwuk: The old house is located upon the hill.
uks, PART yes, even (slightly more formal variant of náy)
  Nuks, nunâmôn ki, kunonôk ni: Yes, you are my son, I am your mother.
nukumat-, Vll it is easy
ind 3rd sg nukumat, ind 3rd pl nukumataš
conj 3rd sg nákumahk, conj 3rd pl nákumahks

nukumi, ADV easily

nunahshum-, V̕i dry it
ind 1st sg nununahshum, ind 3rd sg nunahshum,
you and I kununahshumumun, imp 2nd sg nunahshumsh,
imp 2nd pl nunahshumoq, conj 3rd pl nánahshuk
Yo ciskicohuw, Piwuhsisut Kókci In, kuhpuhqash nunahshumsh: Here
is a towel, Little Big Man, dry your hair. Iyo wucuhshásh qá nunahshum
kahak wók: Now get out and dry yourself, too.

nunahtáyu-, V̕i it is dry
ind 3rd sg nunahtáyuw, ind 3rd pl nunahtáyuš
conj 3rd sg nánahták, conj 3rd pl nánahtáks
Yo yák nunahtáyuw: This sand is dry.

nupáw, NUM five
Nuqut, nis, shwi, yáw, nupáw, qutósk, nisósk, shwósk, pásukokun: One, two,
three, four, five, six, seven, eight, nine. Kupqat wámi kisk tá sokuyôn nupáw
kiskash: It was cloudy all day and it has rained for five days. [FF]

nupáw-cahshuncák, NUM fifty 'five - how-many-tens'
nupáwuqunakat, V̕i it is five days, the fifth day, Friday
ind 3rd sg nupáwuqunakat, conj 3rd sg nápuwuqunakahk
conj 3rd pl nápuwuqunakahks

nupáwut, NUM fifth
Niskiniwóqat nupáwut?: Is the fifth one dirty?

nupi, NI water
plural / nupish, locative nupik
Yo nupi kusapitáw: This water is hot. Ponamsh kuhkótash nupiyuk: Put your
legs in the water.

nupsapáq, NI lake, pond
plural / nupsapáqash, locative nupsapáquk
Toyupáhs apuw nupsawáquk: The turtle is in the pond.

nupu-, VAI he dies, is dead
ind 1st sg nunup, ind 3rd sg nupuw, you and I kunupumun
imp 2nd sg nupush, imp 2nd pl nupuq, conj 3rd nápuk
Côci kiyaw wikuw wók, ôtay mus nápuyuán kutap mantuwuk, ni iwá Manto:
You ought to be good also, then when you die you live in heaven, this says God.
[FF]

nuqut, NUM one (accent falls on 2nd syllable)
Nuqut, nis, shwi, yáw, nupáw, qutósk, nisósk, shwósk, pásukokun: One, two,
three, four, five, six, seven, eight, nine.

nuqutuqunakat, V̕i it is one day, first day, Monday
ind 3rd sg nuqutuqunakat, conj 3rd sg náqutuqunakahk
conj 3rd pl náqutuqunakahks

nuskinõqat-, V̕i it is dirty, unclean
ind 3rd sg nuskinõqat, ind 3rd pl nuskinõqataš
conj 3rd sg náskinõqahk, conj 3rd pl náskinõqahks
Wipi nuskinôqat yo punitôk: But this knife is dirty; Nicish niskiniwôqatah: My hands are dirty.

nuskinôqusu-, VAI he is dirty

ind 1st sg nuskinôqus, ind 3rd sg nuskinôqusuwan, you and I kunskinôqumô
imp 2nd sg nuskinôqusush, imp 2nd pl nuskinôquset, conj 3rd náskinôqusut

O

cáwáhs, NA fly (the insect)
plural ocáwáhsak, locative ocáwáhsuk

-ohkumih, NA DEP aunt
plural nohkumih Saunders, locative nohkumihsk, my aunt nohkumih
his aunt ohkumish, our aunt (yours and mine) kohkumihsun

Nohkumih näkum, nusih näkum: She is my aunt, he is my uncle. Kusihsu wáko kohkumihsu wunicônuwôwah nik skitôpák: Those people are your uncle and aunt’s children.

ohq, NA worm, maggot
plural ohqák, locative ohqák

-ohsh, NA DEP father
locative nohshuk, my father nohsh
his father ohshah, our father (yours and mine) kohshun

Nunonôk tá nohsh wutinhkôtôkanuwôwash?: Mother and father’s pictures?
Qá kohshuw yo: And this is you-all’s father.

-ohsuhs, NA DEP grandchild
plural nohsuhsak locative nohsuhsuk, my grandchild nohsuhs
his grandchild ohsuhsah, our grandchildren (yours and mine) kohsuhsun

Nunânu yo sqá, qá nokunahs na in: This woman is my grandmother and this man is my grandfather.

otán, NI town
plural otánash locative otának

Kucuwôhtam i otán ôyan?: Do you want to go to town? Ótuk i otán: Let’s go to town.

oyôwahkoway, NI valley
plural oyôwahkowayush locative oyôwahkowayuk
wacuwuk ahtá oyôwahkoway: The valley is in the mountains.

Ô
ô-, VAI he goes (to a place)

ind 1st sg nutô, ind 3rd sg ô, you and I kutômun,
imp 2nd sg ôsh, imp 2nd pl ôq, conj 3rd áyôt
Iyo, ayômi kuhthanuk ôk: Now they go into the ocean. Ôtuk i otân: Let’s go to town.

ôcimohkaw-, VTA tell something to someone, tell someone news or a story
ind 1st sg nutôcimohkawô, ind 3rd sg ôcimohkawáw,
you and I kutôcimohkawômun, imp 2nd sg ôcimohkaw,
imp 2nd pl ôcimohkôhq, conj 3rd ôcimohkawôt
Nunicôn, ihtôqat ôcimohkôyôn?: My child, would you like me to tell you a story? Nuks, ôcimohkawum ihtôqat!: Yes, tell me a story!

ôcimu-, VAI he tells news, information, a story
ind 1st sg nutôcim, ind 3rd sg ôcimu, you and I kutôcimu, mun,
imp 2nd sg ôcimush, imp 2nd pl ôcimuq, conj 3rd ôcimut

ôhkupi, NI rum, alcohol, liquor
plural ôhkupish, locative ôhkupik
ôhqamamu-, VAI he is in pain, hurts (To say that a part of your body hurts, use the AI with the possessed body part agreeing in person.)
ind 1st sg nutôhqamam, ind 3rd sg ôhqamamu, you and I kutôhqamamun, mun,
imp 2nd sg ôhqamamsh, imp 2nd pl ôhqamamuq, conj 3rd ôhqamamut
Nutáh nutôhqamam: my heart aches. [FF]

ôkatuq, NI cloud
plural ôkatuqash, locative ôkatuquk
ôkhum-, VÎl he covers it, conceals it
ind 1st sg nutôkhum, ind 3rd sg ôkhum, you and I kutôkhumun, mun,
imp 2nd sg ôkhumsh, imp 2nd pl ôkhumoq, conj 3rd ôkhuk
Páwihsa, nutakis, kiyaw ôkhumoq kuskisuquwash: Okay, I will count, you cover your eyes.

ôkosu-, VAI he prays
ind 1st sg nutôkos, ind 3rd sg ôkosuw, you and I kutôkosumun, mun,
imp 2nd sg ôkosush, imp 2nd pl ôkosuq, conj 3rd ôkosut
Ôkosush qá pisupásh pisupôkanuk: Pray and sweat at the lodge.

ôkowi, ADV away, beyond, further on
Ôkowi kutapumôpa muhtáwiyush katumuwash, wipi iyo kuputukimô qá yotay kutapumô: Y’all lived away for many years, but now you have come back and you live here!

ôkum, NA snowshoe
plural ôkumak, locative ôkumuk
ôkumaham-, VAI he walks with snowshoes, uses snowshoes
ind 1st sg nutôkumaham, ind 3rd sg ôkumaham, you and I kutôkumamun, mun,
imp 2nd sg ôkumahamsh, imp 2nd pl ôkumahamoq, conj 3rd ôkumahak
Ôkumahamuk wiyon: snow wading month. Socpoks ôkumham: Whenever it is snowing, he goes snowshoeing.

ôkutak, ADV other, another
plural ôkutakansh (inanimate), ôkutakanak (animate)
Ôkutak wiwácum misum: Give me another ear of corn; Ôkutakansh wustawutuk: Let’s make some more. Nunáwô ôkutak kisusq: I see another sun. [FF]
ôkutakanuk, ADV otherwise, elsewhere ‘at another’
Tôn kutahuyô òkutakanuk?: What else can you call him?

ômkî-, VAI get up, arise, as out of bed
ind 1st sg nutômkî, ind 3rd sg ômkîw, you and I kutômkîmun,
imp 2nd sg ômkish, imp 2nd pl ômkîq, conj 3rd ômkît

Ômkîq! Tôn kukawimô?: Get up! How did you sleep?

Ômkîq! Pátôhtáw!: Get up! It’s sunrise!

ômkî, VAI get up, arise, as out of bed
ind 1st sg nutômki
ind 3rd sg ômkîw
ômkî, you and I
kutômkimun, imp 2nd sg ômkish, imp 2nd pl ômkîq, conj 3rd ômkît

Wômansh tápi nutônqshô, nuwacônô cánaw kócucî muni, ôtay mut
nunupayon wuci yôtumôk: Eggs I can sell, I have only a little money so then I
don’t die of hunger. [FF]

ôtay, ADV then
Wâmi muhtáwi kuwuskinumunônapa ôtay: We were all very young then!

ôtshohôkô, Nl myth, legend
plural ôtshohôkôkansh, locative ôtshohôkôkanuk

P
pahkaci, ADV already (indicates completion)
Ciwi póhsqá, pahkaci numic nutinây sómi yôtumôn: It is nearly noon, already
I ate my dinner because I was hungry. [FF]
pahkacihto-, VTI he finishes it
ind 1st sg nupahkacihto, ind 3rd sg pahkacihtôw, you and I kupahkacihtomun
imp 2nd sg pahkacihtawush, imp 2nd pl pahkacihtawoq, conj 3rd pákhoctôk
Upihsháw, tápi yo kupahkacihto?: Blossom, can you finish this? Tápáks
kupahkacihtomun: Whenever it is enough, we are done.

pahkáyu, VTI it is clean
ind 3rd sg pahkáyuw, ind 3rd pl pahkáyush
conj 3rd sg pákák, conj 3rd pl pákâks

Nicish pahkayush: My hands are clean.

pahkisu-, VAI he is clean
ind 1st sg nupahkis, ind 3rd sg pahkisuw, you and I kupahkisumun
imp 2nd sg pahkisush, imp 2nd pl pahkisuq, conj 3rd pâhkisut
Uwisuwôkanuk Manto, ÁYUWI Páhkisut, ÁYUWI Páhkisut: In the Name of
God, the Most Pure, the Most Pure.

pahkito-, VTI clean it
ind 1st sg nupahkito, ind 3rd sg pahkitôw, you and I kupahkitomun
imp 2nd sg pahkitawush, imp 2nd pl pahkitawoq, conj 3rd pâhkítôk

Pahqaci, ADV outside (of), outdoors
Pahqaci munôtá ahtáw pawanatôk: The fan is out of the basket.

Pahqaci-, VAI go outside, go out, get off of, exit
ind 1st sg nupahqaci, ind 3rd sg pahqaci, you and I kupqacimun
imp 2nd sg pahqacish, imp 2nd pl pahqaciq, conj 3rd pâhqacit
Páwihsa, kumuskawi, nupahqaci: Okay, you found me, I’m coming out;
Pahqaciq wuci nitay: Come out of there!

pahsukôsq, Nl board, floor board
plural pahsukôsqash locative pahsukôsquk

pakahcumus, Nl white oak
plural pakahcumusush locative pakahcumusuk

pakitam-, VT throw it away, give it up, quit it
ind 1st sg nupakitam, ind 3rd sg pakitam, you and I kupakitamumun
imp 2nd sg pakitamsh, imp 2nd pl pakitamoq, conj 3rd pâkitak

Côci nutakamô, wáci pakitam piyámáq: I ought to hit him, so that he would give up the fish. [FF]

papômi, prep about, around, concerning
Yo ihtôqat papômi áhsup, ôkutakanak awáyáhsak, tá umicuwôkanuw: This is a story about a raccoon, the other animals, and their food.

paskahsháhsan-, VAI fall down
ind 1st sg nupaskahsháhsan, ind 3rd sg paskahsháhsan, you and I kupaskahsháhsanumun, imp 2nd pl paskahsháhsanoq, conj 3rd pâskahsháhsak

pasqatam, Nl gooseberry
plural pasqatamunsh locative pasqatamunuk

pasuqi-, VAI get up, arise (alternate; ômkî-, get up; arise)
ind 1st sg nupasuqi, ind 3rd sg pasuqi, you and I kupasuqimun
imp 2nd sg pasuqish, imp 2nd pl pasuqiq, conj 3rd pásuqit

Wôcak, pasuqiq: Everyone, get up.

patáhqáham, VIT it thunders, there is thunder
ind 3rd sg patáhqáham, conj 3rd sg pátáhqáhak
con conj 3rd pl pátáhqáhaks

Patahqaham Wiyon: Thunder Moon. Ciwi tupkuw, patáhqáham: It is nearly night, there is thunder. [FF]

patupshato-, VITI drop it, let it fall
ind 1st sg nupatupshato, ind 3rd sg patupshatów, you and I kupatupshatomun
imp 2nd sg patupshatawush, imp 2nd pl patupshatawoq, conj 3rd pátupshatôt Áskotash nupatupshato: I dropped the pumpkins. Woy, nunám pátpahshatoyan áskotash: I see that you have dropped the pumpkins. Nunám pátpahshitôk áskotash: I see that he has dropped the pumpkins. Páwihsa, mutu mus nupatupshatomun áskotash: Okah, we won’t drop the pumpkins.

páh-, VTA he waits for him
ind 1st sg nupáhô, ind 3rd sg páháw, you and I kupáhômun
imp 2nd sg páh, imp 2nd pl páhohq, conj 3rd pâhôt

páhki, ADV maybe, perhaps

Mutu, páhki mutu mus: No, maybe he won’t. Páhki putukunik mus micuwak: Maybe bread will they eat. [FF]

páhpohs, NA child, baby
plural páhpohsak locative pâhpohsuk

Nuwiktamumun yo natawahuwôk, wipi côci nupásawômun páhpohs i niku: We have enjoyed this visit, but we must take our baby home.

páhsut, ADV later, later on, in a while
Páhsut tápi kukucusumômô kahakáwôwak: Later you can wash your bodies.

páhto-, VTI he waits for it
  ind 1st sg nupáhto, ind 3rd sg páhtôw, you and I kupáhtomun
  imp 2nd sg páhtawush, imp 2nd pl páhtawoq, conj 3rd páhtôk

pásaw-, VTA bring him
  ind 1st sg nupásawô, ind 3rd sg pásawáw, you and I kupásawômun
  imp 2nd sg pásaw, imp 2nd pl pásôhôq, conj 3rd pásawôt

Nunicônun kupásawômun: We brought our baby. Pawáwôk popowutáhuk
pásawôtuk: Let’s bring the powwow drum. Yotay piyôsh! Pásawôhutuc: Come here, let them bring it.

páskhik, NI gun
  plural/páskhikansh locative páskhikanuk

pásukokun, NUM nine
  Nuqut, nis, shwi, yáw, nupáw, qutôsk, nisôsk, shwôsk, pásukokun: One, two, three, four, five, six, seven, eight, nine.

pásukokun-cahshuncák, NUM ninety

pásukokunut, NUM ninth
  Náy, pásukokunut punitôk niskiniwôqat: Yes, the ninth knife is dirty.

pásuq, NUM hundred (used after the numbers 1 through 9 to form multiples of a hundred; also an alternate term for ‘one’)

pátaw-, VTA bring it to him
  ind 1st sg nupátawô, ind 3rd sg pátawáw, you and I kupátawômun
  imp 2nd sg pátaw, imp 2nd pl pátôhôq, conj 3rd pátawôt

páto-, VTI bring it
  ind 1st sg nupáto, ind 3rd sg pátôw, you and I kupátomun
  imp 2nd sg pátawush, imp 2nd pl pátawoq, conj 3rd pátôk

Qá wusqik wuci nuwuhsintamawôkanun nupáto, wáci nôhtuyuyak inuhkôtôkansh: And I brought our wedding book to show you the pictures.

Pupiq pátawush: (You singular) bring the flute. Munotásh pátawoq: (You plural) bring it to me.

pátôhtá-, VII it is sunrise, the sun rises
  ind 3rd sg pátôhtá, conj 3rd sg pátôhták, conj 3rd pl pátôhtâks

Wiqáhsun! Ômkish! Pátôhtá: Good morning! Get up! It is sunrise. Pátôhtá wimuwi. Tuhkayuw yo yôpôwi: Sun is rising bright. It is cold this morning. [FF]

páwantôk, NI fan (alternate: páwanuhtôk)
  plural/páwantôkansh locative páwantôkanuk

Náham pawanatôk ahtáw wáwápi piyôkut: The turkey fan is above the blanket.

páyaq, NUM ten
  Nuqut, nis, shwi, yáw, nupáw, qutôsk, nisôsk, shwôsk, pásukokun, páyaq, páyaq napni nuqut, páyaq napni nis, páyaq napni shwi: One, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen. Páyaq yotay ponamsh: Put ten here.

páyaq napni nis, NUM twelve
páyaq napni nuqut, NUM eleven
páyaq napni shwi, NUM thirteen
páyaqut, NUM tenth
piksïhs, NA pig (English loan)
   plural piksïhsak locative piksïhsuk
   Cáqan kutahsamômun piksïhs? Wámi cáqansh: What do you feed the pig?
   Everything!

pimunt, Nl string, thread (alternate: pimuñuht)
   plural pimuntônsk locative pimuntônuk
   Pimunt nucuwôhtam: I want some thread.

pipinacuçôhôkô, Nl mirror
   plural pipinacuçôhôkônsk locative pipinacuçôhôkônsuk

pisupá-, VAI go to sweat in a sweatlodge
   ind 1st sg nipisupá, ind 3rd sg pisupá, you and I kupisupámun
   imp 2nd sg pisupásh, imp 2nd pl pisupáq, conj 3rd pisupá
   Ôkosush qá pisupásh pisupôkanuk: Pray and sweat at the lodge.

pisupôk, Nl sweatlodge
   plural pisupôksk locative pisupôksuk
   Ôkosush qá pisupásh pisupôkanuk: Pray and sweat at the sweatlodge.

pitkôs, Nl woman's dress
   plural pitkôsonsk locative pitkôsoonuk
   Pitkôs asu kusawôk cuwôhtam áqunuk?: Does she want to wear a dress or a skirt?
   Nupitkôs, upitkôs: My dress, her dress.

pito-, VTI he puts it in
   ind 1st sg nupito, ind 3rd sg pitôw, you and I kupitomun
   imp 2nd sg pitawush, imp 2nd pl pitawoq, conj 3rd pitôk
   Wômansh ponamsh pitôkanuk: Put the eggs in the bag.

piwáhcu-, VII it is little, small
   ind 3rd sg piwáhcuw, ind 3rd pl piwáhcush
   conj 3rd sg piwáhcu, conj 3rd pl piwáhcuks
   Yo munotá piwáhcuk mamsh qá naspi masqusitash numwahtawush: Take
   this small basket and fill it with beans.

piwuhsihsu-, VAI he/she is small
   ind 1st sg nupiwuhsihs, ind 3rd sg piwuhsihsu, you and I kupiwuhsihsumun
   imp 2nd sg piwuhsihsush, imp 2nd pl piwuhsihsuq, conj 3rd piwuhsihsut
   Yo miquin piwuhsihsu: This feather is small.

piyámáq, NA fish
   plural piyámáqsk locative piyámáquk
   Cóci nutakamô wáci pakitam piyámáq: I ought to hit him so that he would give
   up the fish. [FF]

piyámáqçá-, VAI go fishing, fish (verb) 'gather fish'
   ind 1st sg nupiyámáqçá, ind 3rd sg piyámáqçá, you and I kupiyámáqçómun
   imp 2nd sg piyámáqçásh, imp 2nd pl piyámáqçáq, conj 3rd piyámáqçá
   Piyámáqçátuk: Let’s go fishing!

piyô-, VAI he comes
   ind 1st sg nupiyô, ind 3rd sg piyô, you and I kupiyômun
   imp 2nd sg piyôsh, imp 2nd pl piyôq, conj 3rd piyôt
   Yôpi nupiyômun: We will come again; Yotay piyôq, kiyaw: Come here, you
   all. Náhsuk, nutuyôhtum kitôpânônak piyôhutut: Husband, I think that our
friends have come.

**piyûkut**, Nî blanket (English loan)

*plural* **piyûkutash**, *locative* **piyûkutuk**

Wôcak, **piyûkut mihkunumoq**: Everybody, hold the blanket. **Kutapumun waskici **piyûkutuk**: We are on top of the blanket.

**piyûmu**, Vî it comes

*ind 3rd sg* **piyûmuw**, *ind 3rd pl* **piyûmush**

*conj 3rd sg* **piyûmuk**, *conj 3rd pl* **piyûmuk**

**Piyu**mum: It is coming!

**pohpohquitihs**, NA quail, bobwhite

*plural* **pohpohquitihsak**, *locative* **pohpohquitihsuk**

**pohpohs**, NA cat (English loan)

*plural* **pohpohsak**, *locative* **pohpohsuk**

Pohpohs tá náhtia kutahsamô?: Did you feed the cat and the dog? **Páwihsa, nutahsamô pohpohs qá ahsamáw náhtiah**: Okay, I will feed the cat and he will feed the dog.

**pon-, VTA** he puts him, places him

*ind 1st sg* **nuponô**, *ind 3rd sg* **ponaw**, *you and I kuponômun**

*imp 2nd sg* **pon**, *imp 2nd pl* **ponohq**, *conj 3rd ponôt**

Kuhpayuk **pon muks**: Put the wolf in the forest. Jesus Christ mus **pon Tipi yohtuk**: Jesus Christ will put the Devil in the fire. [FF]

**ponam-, VTI** put it

*ind 1st sg* **nuponam**, *ind 3rd sg* **ponam**, *you and I kuponamumun**

*imp 2nd sg* **ponamsh**, *imp 2nd pl* **ponamoq**, *conj 3rd ponak**

Munhanuk **ponamsh tayôsq**: Put the bridge at the island. **Iyo ponamutuk micuwôk taspowôkanuk**: Let’s put food on the table now.

**popowutâhuk**, NA drum

*plural* **popowutâhukanak**, *locative* **popowutâhukanuk**

Popowutâhuk **pásaw**: Bring the drum.

**poqáh**, NA quahoq, round clam

*plural* **poqáhak**, *locative* **poqáhuk**

**potawá-, VAI** make a fire

*ind 1st sg* **nopotawá**, *ind 3rd sg* **potawá**, *you and I kupotawámun**

*imp 2nd sg* **potawásh**, *imp 2nd pl* **potawáq**, *conj 3rd potawát**

Pápoks **kupotawámun**: Whenever it is winter we make a fire.

**potáp**, NA whale

*plural* **potápák**, *locative* **potápak**

Kuhthanuk apuw **potáp**: The whale is in ocean.

**pôcum**, Nî cranberry

*plural* **pôcumunsh**, *locative* **pôcumunuk**

**pôhp-**, VTA play with him

*ind 1st sg* **nupôhpô**, *ind 3rd sg* **pôhpáw**, *you and I kupôhpômun**

*imp 2nd sg* **pôhp**, *imp 2nd pl* **pôhpohq**, *conj 3rd pôhpôt**

**pôhpaskôk**, Nî ball

*plural* **pôhpaskôkansh**, *locative* **pôhpaskôkanuk**

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Wôpáyuw yo pôhpaskôk. Wôpáyush yosh pôhpaskôkansh: This ball is white. These balls are white.

pôhp-, VAI he plays
  ind 1\textsuperscript{st} sg nupôhp, ind 3\textsuperscript{rd} sg pôhpawak, you and I kupôhpumun
  imp 2\textsuperscript{nd} sg pôhpush, imp 2\textsuperscript{nd} pl pôhpuw, conj 3\textsuperscript{rd} pôhput

Wiqamun i na mus pôhput iyo: Welcome to the one who will play now.

Nuqâhshap pôhpuyôn: I am ready to play; Kucuwôhtam pôhpuyan?: Do you want to play? Nuks, pôhpultur!: Yes, let’s play!

pôhshi, PART some, part (of), half

Pôhshi mutôm kuhkihtawawak Manto: Some never listen to God. [FF]

pôhsqâ-, VIl it is noon, midday
  ind sg pôhsqá, conj 3\textsuperscript{rd} sg pôhsqák, conj 3\textsuperscript{rd} pl pôhsqâks

Ciwi pôhsqá, pahkaci numic nutináy sômi yôtumôn: It is nearly noon, already I ate my dinner because I was hungry. [FF]

pôhsqâhp(w)u-, VAI eat lunch ‘noon-eat’
  ind 1\textsuperscript{st} sg nupôhsqâhp, ind 3\textsuperscript{rd} sg pôhsqâhpw, you and I kupôhsqâhpumun, imp 2\textsuperscript{nd} sg pôhsqâhpwush, imp 2\textsuperscript{nd} pl pôhsqâhpwuq, conj 3\textsuperscript{rd} pôhsqâhpwut

Wikun pôsqâhpuwôk: Good lunch! Páwihsa, pôsqâhpuwutuk: Okay, let’s have lunch.

pôkasu-, VAI be crippled, disabled
  ind 1\textsuperscript{st} sg nupôkas, ind 3\textsuperscript{rd} sg pôkasuw, you and I kupôkasumun, conj 3\textsuperscript{rd} pôkasut

Katawi nunáwô kucumôkusuw muhkacuks pôkasuw: I am going to see the pitiful boy who is lame. [FF]

pômkoki, Nl world
  locative pômkokik

Manto apuw vámi pômkokik: God lives in all the world. [FF]

pôpayik, Nl basket splint
  plural pôpayikansh, locative pôpayikanuk

Mucáq másqák pôpayik yotay: There is no red splint here; Iyo, nis ôkutakansh másqákish pôpayikanik mish: Now, give me two more red splints.

puhcuwanumu-, VAI be proud
  ind 1\textsuperscript{st} sg nupcuwanum, ind 3\textsuperscript{rd} sg puhcuwanumunuw, you and I kupcuwanumunumun imp 2\textsuperscript{nd} sg puhcuwanumunush, imp 2\textsuperscript{nd} pl puhcuwanumunut

Ki kuhcuwanum: You are proud.

pukut, Nl smoke
  locative pukutak

pum, Nl grease, oil, butter
  locative pumik

pumiyotôk, Nl fence, (outdoor) wall
  plural pumiyotôkansh, locative pumiyotôkanuk

pumôsuwi-, VAI he swims
  ind 1\textsuperscript{st} sg nupumôsuwi, ind 3\textsuperscript{rd} sg pumôsuwi, you and I kupumôsuwimun imp 2\textsuperscript{nd} sg pumôsuwish,
imp 2<sup>nd</sup> pl pumósuwiq, conj 3<sup>rd</sup> pámósuwit

Nipuks pumósuwiwak: Whenever it is summer they go swimming.
Kuhthanuk mawi-pumósuwituk: Let’s go swimming at the ocean.

pumôtam-, VAI he lives, is alive (not in the sense of ‘dwell’)
ind 1<sup>st</sup> sg nupumôtam, ind 3<sup>rd</sup> sg pumôtam.
you and I kupumôtamumun imp 2<sup>nd</sup> sg pumôtamsh,
imp 2<sup>nd</sup> pl pumôtamoq, conj 3<sup>rd</sup> pámôtak

pumôtamuwôk, NÍ life
plural pumôtamuwôkansh, locative pumôtamuwôkanuk

pumshá-, VAI he goes along, walks along, travels
ind 1<sup>st</sup> sg nupumshá, ind 3<sup>rd</sup> sg pumsháw, you and I kupumshámun,
imp 2<sup>nd</sup> sg pumshásh, imp 2<sup>nd</sup> pl pumsháq, conj 3<sup>rd</sup> pámshát
Pumshátk! Wicáwiq: Let’s go traveling. Come with me.

punipakat-, VII leaves fall
ind 3<sup>rd</sup> sg punipakat, ind 3<sup>rd</sup> pl punipakatash
conj 3<sup>rd</sup> sg pánipakahk, conj 3<sup>rd</sup> pl pánipakahks
Punipakat Wiyon: Falling Leaves Moon

punitôk, NÍ knife
plural/ punitôkansh, locative punitôkanuk
Wipi niskiniwôqat yo punitôk: But this knife is dirty! Iyo punitôkansh misum:
Now give me the knives.

punshá-, VII it falls
ind 3<sup>rd</sup> sg punsháw, ind 3<sup>rd</sup> pl punshásh
conj 3<sup>rd</sup> sg pánshák, conj 3<sup>rd</sup> pl pánsháks

pupiq, NÍ flute, musical instrument
plural/ pupiqansh, locative pupiqanuk
Pupiq pátawush: Bring a flute. Wámi pupiqansh pátawoq: Bring all the flutes you all.

pupiqá-, VAI he plays music, plays a flute
ind 1<sup>st</sup> sg nupupiqá, ind 3<sup>rd</sup> sg pupiqá, you and I kupupiqámun,
imp 2<sup>nd</sup> sg pupiqásh, imp 2<sup>nd</sup> pl pupiqáq, conj 3<sup>rd</sup> pápiqát

putaqi, VAI he hides, is hidden
ind 1<sup>st</sup> sg nuputaqi, ind 3<sup>rd</sup> sg putaqi, you and I kuputaqimun,
imp 2\textsuperscript{nd} sg putaqish, imp 2\textsuperscript{nd} pl putaqiq, conj 3\textsuperscript{rd} pátawös

putaw-, VTA hear him

\begin{itemize}
\item ind 1\textsuperscript{st} sg nuputawô, ind 3\textsuperscript{rd} sg putawáw, you and I kuptawómun,
\item imp 2\textsuperscript{nd} sg putaw, imp 2\textsuperscript{nd} pl putôhq, conj 3\textsuperscript{rd} pátawös
\end{itemize}

Wucinah wihkumiyan, kuptôsh: When you call me, I hear you. Wucinah wihkumuyôn, kuptawi: When I call you, you hear me. Wucinah wihkumiýaq, kuptôyumô: When you (all) call me, I hear you. Wucinah wihkumuyak, kuptawumun: When we call you, you hear us.

Tápkuks

putawáw muksaí tá qáqiíqihshôtáh: Whenever it is night, he hears the wolves and crickets.

putuki-, VAI he returns, goes back

\begin{itemize}
\item ind 1\textsuperscript{st} sg nuputuki, ind 3\textsuperscript{rd} sg putuki, you and I kuptukimun,
\item imp 2\textsuperscript{nd} sg putukish, imp 2\textsuperscript{nd} pl putukiq, conj 3\textsuperscript{rd} pátukit
\end{itemize}

Ókowuk kutapumôpa muhtáwiyush katumuwash, wipi iyo kuptukimô qá yotay kutapumô: You all lived away for many years, but now you have come back and you live here. Kiyawun wámi wucshák Manto, qá yaqi nákum mus kuptukimun: We all come from God, and to him will we return.

putukunik, Nl bread

\begin{itemize}
\item plural putukunikansh, locative putukunikanuk
\end{itemize}

Mutu nucuwôhtam shwi kacuhkáyash putukunik: I don’t want three pieces of bread. Páhki putukunik mus micuwak: Maybe bread will they eat. [FF]

putuqáyu-, VAIl it is round

\begin{itemize}
\item ind 3\textsuperscript{rd} sg putuqáyuw, ind 3\textsuperscript{rd} pl putuqáyush
\item conj 3\textsuperscript{rd} sg pátuqák, conj 3\textsuperscript{rd} pl pátuqáks
\end{itemize}

Q

qaqi-, VAI he runs

\begin{itemize}
\item ind 1\textsuperscript{st} sg nuqaqi, ind 3\textsuperscript{rd} sg qaqi, you and I kuqaqimun,
\item imp 2\textsuperscript{nd} sg qaqish, imp 2\textsuperscript{nd} pl qaqqiq, conj 3\textsuperscript{rd} qaqit
\end{itemize}

Wikun! Wuyi kuqaqimô: Good! You all run well. Kuhkuyqi qaqqiq wacuwuk: Run up the hill.

qa, PART and (primarily used for conjoining verb phrases) see also tá

\begin{itemize}
\item Iyo wuçuhashqí qá nunahshum kahak wôk: Now get out and dry yourself, too.
\item Tápi nutômki qá nutáyunamô nahak: I can get up and help myself. [FF]
\end{itemize}

qáhshapu-, VAI he is ready

\begin{itemize}
\item ind 1\textsuperscript{st} sg nuqáhshap, ind 3\textsuperscript{rd} sg qáhshapuw, you and I kuqáhshapumun,
\item imp 2\textsuperscript{nd} sg qáhshapush, imp 2\textsuperscript{nd} pl qáhshapuq, conj 3\textsuperscript{rd} qáhshaput
\end{itemize}

Nuqáhshap póhpuyôn: I am ready to play. Kuqáhshapumun. Pupiqátuk: We are ready. Let’s play music. Qáhshapuwak mócihutut: They are ready to go.

qáqiíqihshôt, NA grasshopper, cricket ‘one who repeatedly jumps’

\begin{itemize}
\item plural qáqiíqihshôták, locative qáqiíqihshôták
\end{itemize}

Tápkuks putawáw muksaí tá qáqiíqihshôtáh: Whenever it is night he hears the wolves and crickets.

qáqhahqá-, VAI it is afternoon

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Imp 2
nuwisôs: Wámi skitôpáh quhsháw: ind 1
nuquci
qiqikum
qihshô

-,

nuquci

Qucimôyáw muks citsah: imp 2
qiqikum

Sokuyôks nuquci mutu wátukisuyôn: Whenever it is raining I try not to get wet.

Problem: He is afraid of everybody.

The wolf is smelling the bird.

Qucimôyôq, NFR fear
plurals

Qucimôyôq, NFR fear

Qucimôyôq, NFR fear

Qucimôyôq, NFR fear

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qúnáyu-, VII it is long
  ind 3rd sg qúnáyuw, ind 3rd pl qúnáyuw
  conj 3rd sg qánák, conj 3rd pl qánáks
Cáqan qunayuw?: Which thing is long? Yosh maskihiwuwash qunayush: The grass is long.
quní-, PRENOUN long
  Yo uquní-ahpaponuw. Quní-ahpapon: This is their long chair (couch). Long chair (couch)
quniq, NA doe, female deer
  plural quniqák, locative quniqák
qunôhquṣu-, VAI he is tall, high
  ind 1st sg nuqunôhquṣus, ind 3rd sg qunôhquṣut, you and I kuqunôhquṣumun,
  conj 3rd pl qunôhquṣut, conj 3rd plural qunôhquṣu's hutut
qunôhquṣuwôk, Nl height
  plural qunôhquṣuwôkansh, locative qunôhquṣuwôkanuk
qunôhtuq, Nl spear
  plural qunôhtuqash, locative qunôhtuqukan
quski, ADV back, returning (alternate: qushki)
  Kiyaw, quski yotay piyôq! Quski piyôq: You (all) come back here! Come back!
qusqacu-, VAI he is cold
  ind 1st sg nuq(u)sqacu, ind 3rd sg qusqacuh, you and I kuq(u)sqacumun,
  imp 2nd sg qusqacás, imp 2nd pl qusqacuq, conj 3rd pl qusqacut
Pápoks kuqasqacumun: Whenever it is winter we are cold.
qusqukan-, VII it is heavy
  ind 3rd sg qusqukan, ind 3rd pl qusqukan
  conj 3rd sg qásuqak, conj 3rd pl qásuqaks
qusqukan-, VAI he is heavy
  ind 1st sg nuqusqukan, ind 3rd sg qusqukan, you and I kuqusqukanumun,
  imp 2nd sg qusqukanh, imp 2nd pl qusqukanq, conj 3rd qásuqak
qut, PART but (indicates less sharp contrast than /wipi/)
qutah-, VTA he weighs him, measures him
  ind 1st sg nuqutahô, ind 3rd sg qutaháw, you and I kuqutahômumun,
  imp 2nd sg qutah, imp 2nd pl qutahôq, conj 3rd qátahôt
qutaham-, VTI he weighs it, measures it
  ind 1st sg nuqutaham, ind 3rd sg qutaham, you and I kuqutahamumun,
  imp 2nd sg qutahamsh, imp 2nd pl qutahamosq, conj 3rd qátahak
qutam-, VTI swallow it
  ind 1st sg nuqutam, ind 3rd sg qutam, you and I kuqutamumun,
imp 2\textsuperscript{nd} sg qutamsh, imp 2\textsuperscript{nd} pl qutamoq, conj 3\textsuperscript{rd} qátk

-qutôk, NI DEP throat ‘what one swallows with’
ind sg muqutôk, ind plural muqutôkansh, ind locative muqutôkanuk,
my leg nuqutôk, your leg, kuqutôk, his/her leg uqutôk,
indefinite possessor muqutôk

qutôsk, NUM six

Nuqut, nis, shwi, yáw, nupáw, qutôsk, nisôsk, shwôsk, pásukokun: One, two, three, four, five, six, seven, eight, nine.

qutôsk-cahshuncák, NUM sixty ‘six - how-many-tens’

qutôskuqunakat, VII it is six days, the sixth day, Saturday

conj 3\textsuperscript{rd} sg qátôskuqunakahk, conj 3\textsuperscript{rd} pl qutôskuqunakahks

qutôskut, ADV sixth

S

sawáyu-, VII it is empty
ind 3\textsuperscript{rd} sg sawáyuw, ind 3\textsuperscript{rd} pl sawáyush
conj 3\textsuperscript{rd} sg såwák, conj 3\textsuperscript{rd} pl såwâks

sayakat, VII it is difficult, hard
ind 3\textsuperscript{rd} sg sayakat, ind 3\textsuperscript{rd} pl sayakatash
conj 3\textsuperscript{rd} sg sayaakahk, conj 3\textsuperscript{rd} pl sayaakahks

sáp, ADV tomorrow

Manto wáhtôw wámi cáqansh ta tápi i wámi cáqansh iyo kisk ta sáp: God
knows all things and can do all things today and tomorrow. [FF]

sápahik, NI soup
plural såpahikansh, locative såpahikanuk

sát, NI salt (borrowed from English ‘salt’)
locative sátk

shupiham-, VII he shovels it (borrowed from English ‘shovel’)
ind 1\textsuperscript{st} sg nushupiham, ind 3\textsuperscript{rd} sg shupiham, you and I kushupihamumun,
imp 2\textsuperscript{nd} sg shupihams, imp 2\textsuperscript{nd} pl shupihamoq, conj 3\textsuperscript{rd} shápihak

Socpoks shupiham máw: Whenever it snows he shovels the path. Wámi kon;
cóci awán shupihamak: All snow; everyone must shovel. [FF]

shwi, NUM three

Nuqut, nis, shwi, yáw, nupáw, qutôsk, nisôsk, shwôsk, pásukokun: One, two, three, four, five, six, seven, eight, nine.

shwiqunakat, VII it is three days, the third day, Wednesday
conj 3\textsuperscript{rd} sg shwiqunakahk, conj 3\textsuperscript{rd} pl shwiqunakahks

shwôsk, NUM eight

Nuqut, nis, shwi, yáw, nupáw, qutôsk, nisôsk, shwôsk, pásukokun: One, two, three, four, five, six, seven, eight, nine.

shwôsk-cahshuncák, NUM eighty ‘eight - how-many-tens’

shwôskut, ADV eighth

shwut, ADV third

Yo, micush shwut kacuhkáy: Here, you eat the third piece.
-sihs, NA DEP uncle (probably originally ‘maternal uncle’ – mother's brother)
  plural nusihsak, locative nusihsuk, my uncle nusihsuk,
  his/her uncle wusihsah, yours and my uncles kusihsunak,
  their uncles wusihsuwôwah
Nohkumihs nákum, nusihs nákum: She is my aunt, he is my uncle. Kusihswu
tá kohkumihsuw wunicônuwôwah nik skitôpák: Those people are your uncle
and aunt’s children.

sihsiq, NA rattlesnake
  plural sihsiqák, locative sihsiqák

sipo, NI river
  plural siposh, locative sipok
Tumôhq apuw sipok: The beaver is at the river. Nunáwá skok totây sipok;
wcôn piyámáq wutonuk: I saw a snake near the river; he had a fish in his
mouth. [FF]

sipowihs, NI brook, stream
  plural sipowihsash, locative sipowihsuk

siqan, VII it is spring
  conj 3rd sg siqak, conj 3rd pl siqaks
Siqan, iyo kucuhshun katumuw: Spring, the year begins now.

-sit, NI DEP foot
  ind sg nusit, ind plural nusitash, ind locative nusituk,
  my foot nusit, his/her foot wusit, indefinite possessor musit
Yo nusit: Here is my foot. Kusit wutôtunumsh: Pull back your foot. Wusit tápi
kunámumun: We can see his foot.

-situk, NI DEP toe ‘foot bone’
  ind sg nusituk, ind plural nusitukansh, ind locative nusitukanuk,
  my foot nusituk, his/her foot wusituk, indefinite possessor musituk
Wusitukansh cóci kucusutôw: He needs to wash his toes.

siwôhtum-, VAI be sorry, sorrowful
  ind 1st sg nusiwôhtum, ind 3rd sg siwôhtum, you and I kusiwôhtumumun,
  imp 2nd sg siwôhtumsh, imp 2nd pl siwôhtumoq, conj 3rd siwôhtuk
Piyômuw! Nusiwôhtum. Yo: It is coming! I am sorry. Here. Nuwikimôhô
piyámáq, quit mut tápi nutqunon. Nusiwôhtum wuci ni: I like to eat fish, but I
cannot catch one. I am sorry for that. [FF]

siwôpáyu-, VII it is blue
  ind 3rd sg siwôpáyuw, ind 3rd pl siwôpáyush
  conj 3rd sg siwôpák, conj 3rd pl siwôpáks
Siwôpáyuw yo pôhpaskôk. Siwôpáyush yosh pôhpaskôkansh: This ball is
blue. These balls are blue.

siwôpisu-, VAI he is blue
  ind 1st sg nusiwôpis, ind 3rd sg siwôpisuw, you and I kusiwôpisumun,
  they are blue siwôpisuwak, conj 3rd siwôpisut, conj 3rd pl siwôpis'hutut
Siwôpisuw yo cits. Siwôpisuwak yok citsak: This bird is blue. These birds are
blue.

-siyohs, NI DEP father-in-law
  plural nusiyohsak, locative nusiyohsuk, my father-in-law nusiyohs,
his/her father-in-law wusiyohs, yours and my fathers-in-law kusiyohsunak,
their fathers-in-law wusiyohsuwôwah
Nusiyohs yo in tá nusuquhs yo sqá: This man is my father-in-law and this
woman is my mother-in-law

-skan, NI DEP bone
  ind sg muskan, ind plural muskansh, ind locative muskanuk,
  my foot nuskansh, his/her bone wuskan, indefinite possessor muskan

-skatuq, NI DEP forehead
  ind sg nuskatuq, ind locative nuskatuquq,
  my foot nuskatuq, his/her bone wuskatuq, indefinite possessor muskatuq
Kuski kuskatuq kucusumwuq: Wash around your forehead.

skisho, ADV quick, quickly
Mus kutayunumôsh mákunuman skisho: I will help you pick quickly.

-skusq, NI DEP eye, face
  ind sg nuskisuq, ind plural nuskisuqash, ind locative nuskisuquk,
  my eye nuskisuq, his/her eye wusktuq, indefinite possessor musktuq
Páwihsa, nutakis, kiyaw ôkhumoq kuskisuquwôwash: Okay, I will count, you
(pl.) cover your eyes; Nicish tá nuskisuq cóci nukucusuto: I need to clean my
hands and face.

skitôp, NA person
  plural skitôpák, locative skitôpák
Wámi skitôpák: All the people. Awán yo skitôp: Who is this person? Wámi
cáqansh wômôhtam, wámi skitôpák wômôyâw: He loves everything, he loves
all people. Nuks, wámi skitôpák wômômôyô: Yes, I love all people. Nik
skitôpák cáhci tápi iwák muhtáwi, iwák mut wimonâyuw uy iwák: Those
people who can say much, half of what they say is not true as they say it. [FF]

skok, NA snake
  plural skokak, locative skokuk
Wiyôko nunâwó sipok skok. Mihkunáw piyámáq wutonuk: Yesterday I saw a
snake in the river. He held a fish in his mouth. [FF]

skôks, NA skunk
  plural skôksak, locative skôksuk
Awáyáhsak yok. Noyuhc, toyupáhs, skôks, wôpsuhquq, tá muks: These are
animals. Deer, turtle, skunk, eagle, and wolf.

skôt, PART lest, otherwise (alternative spelling: shkôt)
socpo-, VII it is snowing, it snows
  ind 3rd sg socpo, conj 3rd sg socpok, conj 3rd pl socpoks
Kon! Socpo; Snow! It is snowing! Socpoks ôkumham: Whenever it is snowing
he goes snowshoeing. Muhtáwi kon, socpo iyo: Much snow, it is snowing now.
[FF]
sokuyôn, VII it rains, there is rain
  ind 3rd sg sokuyôn, conj 3rd sg sokuyôk, conj 3rd pl sokuyôks
Sokuyôn! Muhtáwi nuwutakis: It is raining! I am very wet! Máheï-sokuyôk,
uqanaqôn: After it rains, a rainbow. Sokuyôkks nukupham kinakinikansh:
Whenever it rains I close the windows. Kupquat wâmi kisk, tá sokuyôn nupáw
kiskash: It was cloudy all day, and it has rained for five days. [FF]
sôcum, NA chief, sachem
plural sôcumôk, locative sôcumôk
Wôkumohq sôcum ahtáwôkanuk wuyitupôhtak: Salute the chief in the place that is sacred.

sôhká-, V AI win, triumph
ind 1st sg nusôhká, ind 3rd sg sôhká, you and I kusôhkámun,
imp 2nd sg sôhkâsh, imp 2nd pl sôhkâq, conj 3rd sôhkât

sôhsuni-, V AI he is tired, weary
ind 1st sg nusôhsuni, ind 3rd sg sôhsuni, you and I kusôhsunîmun,
imp 2nd sg sôhsunîsh, imp 2nd pl sôhsunîq, conj 3rd sôhsunit
Nocshá Palmertown wiyôko, winu nusôhsuni macuhsh wuyôksuw: I went to Palmertown yesterday, I was extremely tired last evening. [FF]

sôht, NI blueberry
plural sôhtásh, locative sôhták

sômi, ADV because, because of
Manto wiko sômi wáhtôw wámi cáqansh: God is good because he knows all things. [FF]

sôp, NI cornmeal mush, corn soup
locative sôpônut
Naspi yoht mô aposuwak sôp Mohiksinak: Mohegans used to cook cornmeal mush on a fire. Numic nusôp: I eat my cornmeal mush.

sôpáyu-, VII it is straight, right, proper
ind 3rd sg sôpáyuw, ind 3rd pl sôpáyush
conj 3rd sg sôpák, conj 3rd pl sôpáks
Yo wutuhq sôPAYUW: This stick is straight.

sôwanayo, ADV south, southward
Sôwanayo ôq: Go south.

sôyôqat-, VII it is cold (of substances)
ind 3rd sg sôyôqat, ind 3rd pl sôyôqatash
conj 3rd sg sôyôqahk, conj 3rd pl sôyôqahks
Yo nupi sôyôqát: The water is cold. Sôyôqat áwan mut wáconôt áwan: It is too cold for anyone not having someone. [FF]

sqá, NA woman
plural sqá(wa)k, locative sqá(wu)k
Awán yo sqá?: Who is this woman? Kumawáw in sqá: The man is looking at the woman; Sqák kuhkihtaw: Listen to the women.

sqáhsihs, NA girl
plural sqáhsihsak, locative sqáhsihsuk
Nihsumuhs yo sqáhsihs wôk: This girl is also my younger sibling.

sqáwhs, NA young woman
plural sqáwhsak, locative sqáwhsuk

sqót, NI door, doorway, gate
plural sqótâsh, locative sqóták
Sqót ni. Suqituk: That is the door. Let’s go inside.

-sucipuk, NI DEP neck
ind sg musucipuk, ind plural musucipukansh, ind locative musucipukanuk,
my neck nusucipuk, his/her neck wusucipuk, indefinite possessor musucipuk

Ki kucusutawush kusucipuk wôk: Wash your neck too.

suhwuhkanum-, VTI he throws it
ind 1st sg nusuhwuhkanum, ind 3rd sg suhkuhkanum,
you and I kusuhwuhkanumunum, imp 2nd sg suhuhwuhkanumsh,
imp 2nd pl suhuhwuhkanumoq, conj 3rd sáhuhwuhkanuk

sukáyu-, VTI it is black
ind 3rd sg sukáyuw, ind 3rd pl sukáyush
conj 3rd sg sákák, conj 3rd pl sákáks
Sukáyuw yo pòhpaskôk. Sukáyush yosh pòhpaskôkansh: This ball is black. These balls are black. Sákák pòhpaskôk misum: Give me the black ball.

sukisu-, VAI he is black
ind 1st sg nusukis, ind 3rd sg sukisuw, you and I kusukisumun,
conj 3rd sákisut conj 3rd plural sákisut
Sukisuw yo cits. Sukisuwaq yok citsak: This bird is black. These birds are black.

suksuw, NA clam, long clam
plural suksuwak, locative suksuwuk

sun, NI stone, rock
plural sunsh, locative sunuk

Aqi cáqan yo sun máhsunuman: What is the stone like when you touch it? Ni sun totay witches piyôk mut apuw nitay: That stone, where the witches came, no [longer] rests there. [FF]

suqi-, VAI he enters, comes in
ind 1st sg nusuqi, ind 3rd sg suqi, you and I kusuqimun,
imp 2nd sg suqish, imp 2nd pl suqiq, conj 3rd sáqit
Oh, nákumôw na, kitôpânônak yotay. Suqiq!: Oh, it’s them, our friends are here! Come in! Nuks, sqôt ni. Suqituc: Yes, that’s the door. Let’s go in;
Náhsuk, nutuyôhtum kitôpânônak piyôhutut. Suqituc: Husband, I think our friends are here. Let them come in. Ki mut tápi Tipi kusuqi kisuquk: You, Devil, you cannot enter heaven. [FF]

-suquhs, NA DEP mother-in-law
plural nusuksak, locative nusuksuk, my mother-in-law nusuquhs,
his/her mother-in-law wususakah, yours and my mothers-in-law kusuksunak,
their mothers-in-law wusususwôwah

Nusiyohs yo in tá nusuquhs yo sqá: This man is my father-in-law and this woman is my mother-in-law

susupôkamuq, NI wall (of a house)
plural susupôkamuqas, locative susupôkamuquk

Yo susupôkamukanq: Here are the walls; Nuqut susupôkamuk, ôkutak susupôkamuk: One wall, another wall.

swuncák, NUM thirty

T

tahkamuq, NI beach, shore

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plural tahkamuqash, locative tahkamuquk
Sqá apuw tahkamuquk: The woman is at the shore.
tahqun-, VTA catch him, seize him
ind 1st sg nutqunô, ind 3rd sg tahqunáw, you and I kutqunômun,
imp 2nd sg tahqun, imp 2nd pl tahqunohq, conj 3rd tähqunôt
Kutahqunush: I caught you!
tahqunum-, VTI catch it, seize it
ind 1st sg nutqunum, ind 3rd sg tahqunum, you and I kutqunumumun,
imp 2nd sg tahqunumsh, imp 2nd pl tahqunumoq, conj 3rd tähqunuk
-tahtakôq, NI DEP backbone, spine
ind sg nutahtakôq, ind locative nutahtakôqanuk,
my back nutahtakôq, his/her back wutahtakôq.
inddefinite possessor mutahtakôq
tahwuci, PART why (in questions)
Tahwuci kupiyô?: Why did you come?
takam-, VTA hit him, strike him, beat him
ind 1st sg nutakamô, ind 3rd sg takamáw, you and I kutakamômun,
imp 2nd sg takam, imp 2nd pl takamohq, conj 3rd tákamôt
Côci nutakamô wáci pakitam piyámáq: I ought to hit him so that he would give
up the fish. [FF]
takatam-, VTI hit it, strike it, beat it
ind 1st sg nutakatam, ind 3rd sg takatam, you and I kutakatamumun,
imp 2nd sg takatamsh, imp 2nd pl takatamoq, conj 3rd tákatak
takhwôk, NI mortar for pounding corn
plural tahkwôkansh, locative tahkwôkanuk
takôk, NI axe, hatchet
plural takôkansh, locative takôkanuk
taqôq, NI autumn, fall
locative taqôq
Taqôq: First Frost/Falling Leaves. Tuhkáyuw yo taqôq: It is cold this fall.
taqôqu-, VTI it is autumn, fall
ind 3rd sg taqôquw, conj 3rd sg táqôquk, conj 3rd pl táqôquks
Ciwi taqôquw: It is almost fall.
taspowôk, NI table
plural taspowôkansh, locative taspowôkanuk
Aq pu piyôkut ahtáw taspowôk: The table is under the blanket; Iyo ponamutuk
miciuwôk taspowôkanuk: Let's put the food on the table now!
tató, PART 'I don't know'
Tató. Cáqan micuwak áhsukanak?: I don’t know. What do raccoons eat?
tayák, NA crane
plural tayákôk, locative tayákôk
tayhkihcáwôk, NI garden
plural tayhkihcáwôkansh, locative tayhkihcáwôkanuk
Nipuks ayihkôsuwak tayahkihcáwôkanuk: Whenever it is summertime, they
work in the garden.
tayôsq, NI bridge
plural tayōsqônsk, locative tayōsqônsk
Munhanuk ponamsh tayōsq: Put the bridge at the island.

tá, PART and
Yo inuhkôtôk wici nohkumihs tá nusihs: Here is a picture of my aunt and uncle.
Numic potin tá sôhtásh: I eat pudding and blueberries [FF]

-táh, NI DEP heart
ind sg mutáh, ind plural mutáhash ind locative mutáhuk,
my heart mutáh, his/her heart mutáh, indefinite possessor mutáh
Nutáh kuhpáyuw, ni yáyuw: My heart is closed, it is so. [FF]

tápatam-, VTA thank him
ind 1st sg nutápatamô, ind 3rd sg tápatamâw, you and I kutápatamómun,
imp 2nd sg tápatam, imp 2nd pl tápatamohq, conj 3rd tápatamôt

tápáyu-, VII it is enough, sufficient
ind 3rd sg tápáyuw, ind 3rd pl tápáyush
conj 3rd sg tápák, conj 3rd pl tápáks
Tápáks kupahkachihtomun: Whenever it is enough, we’re done.

tápi, PART enough, can, able táput ni: thank you

Sômi wámi cáqansh iwák “Táput ni, Manto!”: Because all things say, “thank you, God!” [FF]

tátupi, ADV the same, alike, equally, in the same way

táputiyu-, VII it is equal to, the same as
ind 3rd sg táputiyuw, ind 3rd pl táputiyush
conj 3rd sg tátupiyuk, conj 3rd pl tátupiyuks
‘Táputiyuw’ uyuwamow yo kuhkunasuwôk: This mark means it is ‘equal’.

táyôhqáyu-, VII it is short
ind 3rd sg táyôhqáyuw, ind 3rd pl táyôhqáyush
conj 3rd sg táyôhqák, conj 3rd pl táyôhqáks
Yosh maskihcuwash tayahqayush: This grass is short.

táyôhqusu-, VAI he is short
ind 1st sg nutáyôhqus, ind 3rd sg táyôhqusuw, you and I kutáyôhqusumun,
imp 2nd sg táyôhqusush, imp 2nd pl táyôhqusumq, conj 3rd táyôhqusumut
Táyôhqusuw wipi mihkikut: He is short but strong.

tohki-, VTA awake, wake up
ind 1st sg nutohki, ind 3rd sg tohki, you and I kutohkimun,
imp 2nd sg tohhkish, imp 2nd pl tohhkiq, conj 3rd tohkit
Kisukahks nutohki: Whenever it is daytime, I am awake.

tohkun-, VTA wake him up
ind 1st sg nutohkunô, ind 3rd sg tohkunâw, you and I kutohkunômun,
imp 2nd sg tohkun, imp 2nd pl tohkunohq, conj 3rd tohkunôt

-ton, NI DEP mouth
ind sg muton, ind plural mutonsh ind locative mutonuk,
my mouth muton, his/her mouth wuton, indefinite possessor muton

Wiyôko nunâwô sipok skok. Mihkunâw piyámâq wutonuk: Yesterday I saw a snake in the river. He held a fish in his mouth. [FF]

totay, PART where (in relative clauses, not questions)
Mut nuwahto, totay putaqiyôn: I don’t know where to hide.

_tuyupáhs, NA turtle
plural _tuyupáhsak, locative _tuyupáhsuk

_Awáyáhsak yok. Noyuhc, tuyupáhs, skôks, wôpsuhq, tâ muks: These are animals. Deer, turtle, skunk, eagle, and wolf.

_tômwihto-, VTI he saves it, preserves it
ind 1st sg _nutômwihto, ind 3rd sg _tômwihtòw, you and I _kutômwihtomun, imp 2nd sg _tômwihtawush, imp 2nd pl _tômwihtawoq, conj 3rd _tômwihtôk

_tôn, PART how (in questions; not used to translate ‘how much’ or ‘how many’)
_Tôn kutaya?: How are you? _Tôn kukawimô?: How did you sleep?

-tônihs, NA DEP daughter
ind sg _nutônihs, ind plural _nutônihsak, ind locative _nutônihsuk,
my daughter _nutônihs, his/her daughter _wutônihsah
_Nunicônak yok. Aquy, _nutônihs! Aquy, nunámôn: These are my children.
Hello, my daughter! Hello my son!

-tôpkan, NI DEP chin, jaw
ind sing _mutôpkan, ind plural _mutôpkansh ind locative _mutôpkanuk,
my mouth _mutôpkan, his/her mouth _wutôpkan,
Kuski kuskatuq, kuskisuqash, kucôy, kanonawash, tâ _kutôpikh
kucusumwuq: Wash around your forehead, eyes, your nose, your cheeks, and your chin!

_tôpôk, NI sled, toboggan
plural _tôpôkansh, locative _tôpôkanuk
_tuhkáyuw-, VII it is cold (of weather)
ind 3rd sg _tuhkáyuw, conj 3rd sg _táhkák, conj 3rd pl _táhkáks
_Tuhkáyuw Wiyon: Cold Moon. _Tuhkáyuw yôpôwi, ni yayuw: It is cold early this morning, that is so. [FF]

_tukow, NA a wave (on water)
plural _tukowak, locative _tukowuk

_tuksáhs, NA rabbit
plural _tuksáhsak, locative _tuksáhsuk
_Côci kutahsamô _tuksáhs: You need to feed the rabbit.

_tuksuni-, VAI he falls
ind 1st sg _nutuksuni, ind 3rd sg _tuksuni, you and I _kutuksunimun, imp 2nd sg _tuksunish, imp 2nd pl _tuksuniq, conj 3rd _táksunit

_tukucôpi, NI belt
plural _tukucôpish, locative _tukucôpik
_Hey! Mucâq _tukucôpi: Hey! No belt!

_tumôhq, NA beaver
plural _tumôhqák, locative _tumôhqák
_Ahsup uyâw _tumôhqáh, “Cáqan micuwak _tumôhqák?”: Raccoon says to Beaver, “What do beavers eat?”

_tumusum-, VTI he cuts it
ind 1st sg _nutumusum, ind 3rd sg _tumusum, you and I _kutumusumumun,
Ray tumusum wutqunsh yotay yo kisk: Ray cut wood here today. [FF]


Tápkuks kawiw: When it is night, he is asleep. Ciwi tupkuw. Yo tápkuk

úsykat cáyhqatum mò: It is almost night. Tonight the day hurried away. [FF]

U

upihsháw, NI flower
plural upihsháwônsh, locative upihsháwônik
Upihsháwônsh kumamsh: Look at the flowers.

uqanaqôn, NA rainbow
plural uqanaqônak, locative uqanoqônuk
Máhci-sokuyôk, uqanaqôn: After the rain, a rainbow.

uskawusu-, VAI he is jealous
ind 1st sg nutuskawus, ind 3rd sg (u)skawusuw, you and I kutuskawusumun,
imp 2nd sg (u)skawusus, imp 2nd pl (u)skawusuq, conj 3rd âskawusut
Nákum uskawusuw, nákum cunáyuw: He is jealous, he is crazy.

uspunum-, VTI lift it
ind 1st sg nutuspunum, ind 3rd sg spunum, you and I kutuspunumumun,
imp 2nd sg spunumsh, imp 2nd pl spunumoq, conj 3rd âsptomuk
Uspunumoq pityôkut, wôcak: Lift the blanket, everybody. Uspunumsh kuhkôt: Lift your leg.

usuwisu-, VAI he is named, called
ind 1st sg nutusuwis, ind 3rd sg usuwisuw, you and I kutusuwisumun,
imp 2nd sg usuwisus, imp 2nd pl usuwisuq, conj 3rd âsuwuiskut
Tôn kutusuwis: How are you called? (What is your name?);

utam-, VTI say (to) it, call it
ind 1st sg nututam, ind 3rd sg utamsh, you and I kututamumun,
imp 2nd sg utamsh, imp 2nd pl utamohq, conj 3rd áyôt
Tôn hutamun: What is it called?

uy, PART as, in such a way, thus, how, so (yo uy: this way)
Kuti cáqansh yo uy: You do things this way.

uy-, VTA say to him, tell him (y-stem)
ind 1st sg nutuyô, ind 3rd sg uyáw, you and I kutuuyômun,
imp 2nd sg us, imp 2nd pl uyohq, conj 3rd áyôt
Us totay piyô: Tell him where to go.

uyasun-, VTA lead him there, lead him to a certain place
ind 1st sg nutuyasunô, ind 3rd sg uyasunáw, you and I kutuyasunômun,
imp 2nd sg uyasun, imp 2nd pl uyasunohq, conj 3rd áyasunôt

uyáyu-, VII it is so, is thus, is that way

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ind 3rd sg (u)yáyuw, ind 3rd pl (u)yáyush, conj 3rd sg áyák, conj 3rd pl áyáks
Ni yáyuw: It is so.

uyóhtum-, VAl he thinks, thinks so
ind 1st sg nutuyóhton, ind 3rd sg uyóhtum, you and I kutuyóhtumun,
imp 2nd sg yóhtamsh, imp 2nd pl yóhtamoq, conj 3rd áyóhta
Náhsuk, nutuyóhtum kitópánônak piyóhutu: Husband, I think our friends are here.

uyótowá-, VAI he speaks the Indian language, speaks such a language
ind 1st sg nutuyótowá, ind 3rd sg uyótowá, you and I kutuyótowámun,
imp 2nd sg yóhtowásh, imp 2nd pl yóhtowáq, conj 3rd áyótowá
uyótowáwôk, Nl language
plural uyótowáwôkkansh, locative uyótowáwôkanuk

uyuqôm-, VAl he dreams
ind 1st sg nutuyuqôm, ind 3rd sg uyuqôm, you and I kutuyuqômumun,
imp 2nd sg uyuqômsh, imp 2nd pl uyuqômoq, conj 3rd áyuqôk
Máciyon nutuyuqôm: I dreamed you are going. Wánusak yóhtumak wáhtôwak wámi: White men think they know all. [FF]

uyuqômuvôk, Nl dream
plural uyuqômuvôkkansh, locative uyuqômuvôkanuk
Nuwacônô wicuw uyuqômuvôk: I had a good dream.

uyutáhá-, VAl he feels so, feels a certain way (emotionally) ‘one's heart is so, is thus’
ind 1st sg nutuyutáhá, ind 3rd sg uyutáhá, you and I kutuyutáhámun,
imp 2nd sg uyutáhásh, imp 2nd pl uyutáháq, conj 3rd áyuqôk
uyutáháwôk, Nl emotion, feeling
plural uyutáháwôkkansh, locative uyutáháwôkanuk
Cáqan uyutáháwôk nukôctomun yo kisuq?: Which emotion will we hide today?

W
wacôn-, VTA have him
ind 1st sg nuwacônô, ind 3rd sg wacônaw, you and I kuwacônômumun,
imp 2nd sg wacôn, imp 2nd pl wacônumoq, conj 3rd wácônô
Mus wacônâw uy nuhshum: I will have her for my daughter-in-law.

wacônum-, VfI have it, keep it
ind 1st sg nuwacônum, ind 3rd sg wacônum, you and I kuwacônûnumumun,
imp 2nd sg wacônumsh, imp 2nd pl wacônumoq, conj 3rd wácônô
Nutaposuwôk-cupukamukanuk, nuwacônum ahutanishunimuk wôk: In my kitchen, I have a stove also. Wicuw mut mô kuwacônô, totay ápuhutu
tukucohônumak? : Didn't you have a [Indian] house where your dolls lived? Yáw ahpaponsh nuwacônumumun nikunônumak: We have four chairs in our house.
Kunâmumô cahsinsh wácônum mak yotay?: Do you see how much we have here? Cumôkusu inskitôp mut wacônum munish: Poor Indian he has no money. [FF]
wacuw, Nl hill, mountain
plural wacuwash, locative wacuwuk
Okay, will you carry all of that up the hill with us?

wahakay, Nl nut shell, hull, husk, fish scale
plural wahakayash, locative wahakayuk

wanôhtam-, Vti forget it
ind 1st sg nuwanôtam, ind 3rd sg wanôhtam, you and I wanôhtamumun,
imp 2nd sg wanôhtamsh, imp 2nd pl wanôhtamoq, conj 3rd wânôhtak

Cáqan ôkutak ashukamuquk nuwanôhtam: I forgot something in the other room.

wasapáyu-, VII it is thin, slender
ind 3rd sg wasapáyuw, ind 3rd pl wasapáyush
conj 3rd sg wásapák, conj 3rd pl wásapáks

Wásqak punitôk wasapáyuw: The sharp knife is slender.

waskici, PREP on top of, over, above, upon
Waskici piyôkut nutap: I am on top of the blanket.

waskicikamuq, Nl roof ‘house top’
plural waskicikamuqash, locative waskicikamuquk
Yo waskicikamuq: Here is the roof.

watunum-, Vti he receives it, obtains it
ind 1st sg nuwatunum, ind 3rd sg watunum, you and I kuwatunumumun,
imp 2nd sg watunumsh, imp 2nd pl watunumoq, conj 3rd wátunuk

Manto kutayunamawuq qá mus kuwatunum mihkikuwôk wuci Manto: God helps you and you will get strength from God. [FF]

wayô-, VII it is sunset, sundown
ind 3rd sg wayôw, conj 3rd sg wáyôk, conj 3rd pl wáyôks

Wayôw! Wiyôqat wayôwôk! : The sun is setting! A beautiful sunset!

wáci, PREVERB in order that, so as to, for the purpose of
Côci kutayunumawumô micuwôk mákunumôn, wáci-wuyôkpwuyak: You (all) should help me pick food, so that we can have supper.

wáh-, VTA know him
ind 1st sg nuwáhô, ind 3rd sg wáháw, you and I kuwáhômun,
imp 2nd sg wáh, imp 2nd pl wáhohq, conj 3rd wáhôt

Nákumôw nuwáhô, yotay apuwak: I know them, they are right here!

wáhto-, Vti know it
ind 1st sg nuwáhto, ind 3rd sg wáhtôw, you and I kuwáhtomun,
imp 2nd sg wáhtawush, imp 2nd pl wáhtawoq, conj 3rd wáhtôk

Mut nuwáhto, totay putaqiyyôn: I don’t know where to hide. Manto wiko sômi wáhtôw wámí cáqansh: God is good because he knows all things. [FF]

wákawunum-, Vti stir it
ind 1st sg nuwákawunum, ind 3rd sg wákawunum,
you and I kuwákawunumumun, imp 2nd sg wákawunumsh,
imp 2nd pl wákawunumoq, conj 3rd wákawunuk

wámí, PART all, every
Wámí nuhtáwi kuwuskinumunônupa ôtay!: We were all very young then!
Wámi cáqansh iwák Manto wustôw yush: All things say God made them. [FF]
wánuks, NA white person, white man
plural wánuksak, locative wánuksuk
Wánuksak yóhtumak wáhtôwak wámi: White men think they know all. [FF]
wápáyu-, VIl it is windy, there is a wind
ind 3rd sg wápáyuw, conj 3rd sg wápák, conj 3rd pl wápáks
Tuhkayuw yo tupkuw; wápáyuw wámi yo kisk: Cold tonight; windy all today. [FF]
wátsum-, VTI roast it
ind 1st sg nuwátsum, ind 3rd sg wátsum, you and I kuwátsumumun,
imp 2nd sg wátsumsh, imp 2nd pl wátsumoq, conj 3rd wátsuk
wáwápi, ADV above, high up, upward
Wáwápi mihkunumoq : Hold it up.
wáwôpaks, Nl shirt
plural wáwôpaksash, locative wáwôpaksuk
Yo uwôpaks: Here is his shirt.
wáwôtam-, VA he is careful, cunning, wise
ind 1st sg nuwáwôtam, ind 3rd sg wáwôtam, you and I kuwówôtamumun,
imp 2nd sg wáwôtamsh, imp 2nd pl wáwôtamoq, conj 3rd wáwôtak
wicáw-, VTA go with him, accompany him
ind 1st sg nuwicáwô, ind 3rd sg wicáwáw, you and I kuwicawômun,
imp 2nd sg wicáwáw, imp 2nd pl wicáwoq, conj 3rd wicáwô
Côci nuwicáwôwak?: Should I go with him? Táput ni wicáwiyáq: Thanks for coming with me. Cími cóhtam wámi skitôpak wicáwak Tipi yaqi yohtuk:
Always he wants all men to go with the Devil to the fires. [FF]
wici, PREP with, along with (‘with’ in the sense of accompaniment or ‘along with’, not as for an instrument)
Mút, mut apuw yotay wici kahakánônak Pohpohs: No, Pohpohs is not with us here.
wicuw, Nl Indian-style house, wigwam
plural wícômash, locative wícômuk
Wicuw mut mò kuwacónum, totay ápuhutut kukucohkônak?: Didn’t you have a [Indian] house where your dolls lived?
wihto-, VA he laughs
ind 1st sg nuwihto, ind 3rd sg wihtoh, you and I kumihtocomun,
imp 2nd sg wihtosh, imp 2nd pl wihtoq, conj 3rd wihtot
wihpqa, VTA call him, summon him
ind 1st sg nuwihtumô, ind 3rd sg wihtumaw, you and I kuwihtumomun,
imp 2nd sg wihtum, imp 2nd pl wihtumhoq, conj 3rd wihtumô
Wucinah wihtumiyan, kuputôsh: When you call me, I hear you; Wucinah wihtumuyôn, kuputawi: When I call you, you hear me; Wucinah wihtumiyak, kuputôyumun: When you call us, we hear you; Wucinah wihtumiyáq, kuputôyumô: When you (all) call me, I hear you; Wucinah wihtumuyak, kuputawumun: When we call you, you hear us.
wihtoq, VIl it tastes good, is good to eat
ind 3rd sg wihtoq, ind 3rd pl wihtoqash

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conj 3rd sg wihipaq, conj 3rd pl wihipqahks

Páhki ni wihipqat, wipi mutu mus numicun yo kisuq: That sounds good to eat, but I won’t eat any today.

wihqitumaw-, VTA ask him for it, ask it of him (kuwiwqitumôsh: ‘please’)  
ind 1st sg nuwihqitumawô, ind 3rd sg wihqitumawáw,  
you and I kuwiwqitumawômun, imp 2nd sg wihqitumaw,  
imp 2nd pl wiqitumawôhq, conj 3rd wihqitumawôt

wihshákan, Ní body hair (of a person), hair of an animal  
singular indicates a single strand of hair  
plural wihshákansh, locative wihshákanuk  
my hair nuwihshákansh, his hair uwihshákansh

wikco-, VAI he is good-looking, handsome, pretty  
ind 1st sg nuwikco, ind 3rd sg wikco, you and I kuwikcomun,  
conj 3rd wikcot, plural wihkohutut

Wámi wikcupanik: They were all so handsome. Aspumi kuwikcumun: We are still good looking. Mut nuwikináwô skok cipay. Piyámáq wikco: I do not like to see the snake spirit. The fish is handsome. [FF]

wikimicu-, VTI like to eat it  
ind 1st sg nuwikimic, ind 3rd sg wikimicuw, you and I kuwikimicumun,  
conj 3rd wikimicuk

wikimoh-, VTA like to eat him (contains the preverb wiki- ‘like to’)  
ind 1st sg nuwikimohô, ind 3rd sg wikimoháw, you and I kuwikimohômun,  
conj 3rd wikimohôt

Nuwikimohô piyámáq, qut mut tápi nutqunô. Nusiwôhtum wuci ni: I like to eat fish, but I cannot catch one. I am sorry for that. [FF]

wikôci, ADV often, commonly  
Wikôci mò uwustawun nunánu: My grandmother used to make it often.

wikôtam-, VTI he likes it, enjoys it  
ind 1st sg nuwikôtam, ind 3rd sg wikôtam, you and I kuwikôtamumun,  
imp 2nd sg wikôtamsh, imp 2nd pl wihkumohq, conj 3rd wikôtak

Nuwikôtam putukunikanisash micuwôn: I enjoy eating cookies.  
Nuwikôtamumun nátawahuqiyak: We enjoy it when they visit. Sômi wátukák,  
mot nuwikôtam: Because it is wet, I do not like it. [FF]

wikôtamuwôk, Ní pleasure, enjoyment, happiness, rejoicing, fun  
plural wikôtamuwôkansh, locative wikôtamuwôkanuk  
Yosh wikôtamuwôk: These are fun.

wiksapákat, VII it is sweet  
ind 3rd sg wiksapatá, ind 3rd pl wiksapatash  
conj 3rd sg wiksapákhk, conj 3rd pl wiksapákhks  
Wiksapákat Wiyon: Maple Sugar Moon.

wiku-, VAI he is good, good looking  
ind 1st sg nuwik, ind 3rd sg wikùw, you and I kuwikumun,  
imp 2nd sg wikush, imp 2nd pl wikuq, conj 3rd wikut

wikun-, VII it is good, good looking  
ind 3rd sg wikun, ind 3rd pl wikunsh
Yo apuwôk wikun: Here is a good place. Yotay ponamsh. Wikun, tápi: Put it here. Good, enough. Manto wikuw: God is good. [FF]

wimonáyu-, VII it is true, correct
ind 3rd sg wimonáyuw, ind 3rd pl wimonáyush
conj 3rd sg wimonák, conj 3rd pl wimonáks
Ni wimonáyuw, Awáhsh, muhtáwi wikun: That is correct, Hawk, very good!
Skitôpak tápi iwák muhtáwi, cáhci iwák mut wimonáyuw uy iwák: People can say much, half of what they say is not true as they say it. [FF]

winay, NA old woman, female elder
plural winayak, locative winayuk
Mawi nunáwô máhcuná winay: I went to see the sick old woman. [FF]

winom, NI grape
plural winomunsh, locative winomunuk

winu, PART very, extremely
Winu nuwuskinupa ótay: I was very young then.

winuwáhs, NA wild onion
plural winuwáhsak, locative winuwáhsuk

wipi, PART only, but, rather, instead (indicates sharper contrast than qut)
Thailanduk apupanik ótay, wipi yotay apuwak Norwichuk iyo: They lived in Thailand then, but now they live in Norwich.

wiqanôtik, NI lamp, candle
plural wiqanôtikansh, locative wiqanôtikanuk
Qá yo wiqanôtik: And here is a lamp. Yo nuwiqanôtikanun: Here is our lamp;
Ni kuwiqanôtikanuw: That's your (plural) lamp. Kuwiqanôtikanuwôwash: Our lamps.

wiqáhsh, NA swan
plural wiqáhshák, locative wiqáhshák

wiqáhsun, PART good morning!
Wiqáhsun! Ömkish! Pátôhtáw: Good Morning. Get up now! It's sunrise.

wiqómun, PART welcome, greetings
Wiqómun! Kucuwôhtam pôhpuyan?: Greetings, do you want to play?

wis-, VTA hurt him, injure him, harm him
ind 1st sg nuwisô, ind 3rd sg wisáw, you and I kuwisômun,
imp 2nd sg wís, imp 2nd pl wísimoq, conj 3rd wisôt
Manto wikuw sómi mut cáqan piyomuw váci nuwisuq: God is good because nothing comes for the purpose of hurting me. [FF]

wisacumus, NI red oak
plural wisacumusish, locative wisacumusik

wisay-, VTA scare him, frighten him (y-stem)
ind 1st sg nuwisayô, ind 3rd sg wisayáw, you and I kuwisayômun,
imp 2nd sg wisás, imp 2nd pl wisayôhq, conj 3rd wisayôt

wisq, NI bowl (alternative spelling: wishq)
plural wisqash, locative wisquk
Wisq! Wisqash misum: Bowl! Give me the bowls.

wisôsu-, VAI he is afraid, frightened, scared
ind 1st sg nuwisôs, ind 3rd sg wisáw, you and I kuwisêmumun,  
imp 2nd sg wisôsush, imp 3rd pl/wisôsuq, conj 3rd wisôsut
Kuquhshush! Ki kuquhshush! Nuks, nuwisôs: I am afraid of you. I am afraid of you! Yes, I am afraid! Manto wikuw, mut cáqan piyômum nuquhtam
nipôwi: God is good, nothing comes that I fear at night. [FF]

wisôwáyu-, VII it is yellow
ind 3rd sg wisôwáyuw, ind 3rd pl wisôwáyush  
conj 3rd sg wisôwák, conj 3rd pl wisôwáks
Wisôwáyuw yo póhpaskôk. Wisôwáyush yosh póhpaskôkansh: This ball is yellow. These balls are yellow.

wisôwisu-, VAI he is yellow
ind 1st sg nuwisôwis, ind 3rd sg wisôwisuw, you and I kuwisôwisumun,  
conj 3rd wisôwisut, conj 3rd plural wisôwis’hutut
Wisôwisuw yo cits. Wisôwisuwak yok citsak: This bird is yellow. These birds are yellow.

wisuwôk, Nl name
plural wisuwôkansh, locative wisuwôkanuk
my name nuwisuwôk, his name uwisuwôk
Aquy, *** nuwisuwôk: Hello, *** is my name. Uwisuwôkanuk Manto, áyuwi
páhkisut, áyuwi páhkisut: In the name of God, the most pure, the most pure.

witkám-, VTA dance with someone
ind 1st sg nuwitkámô, ind 3rd sg witkámáw, you and I kuwitkámmômumun,  
imp 2nd sg witkám, imp 2nd pl witkámmohq, conj 3rd witkámôt
Witkám wici niyawun: Dance with us!

wiwaqutum-, VTA talk about it
ind 1st sg nuwiwaqutum, ind 3rd sg wiwaqutum, you and I kuwiwaqutumumun,  
imp 2nd sg wiwaqutum, imp 2nd pl wiwaqutumohq, conj 3rd wiwaqutuk
Iyo ‘ayômi’ tá ‘pahqaci’ wiwaqutumutuk: Now let’s talk about “in” and “out”.

wiwáhcum, Nl corn, Indian corn (yohkhik – usually used in plural)
plural wiwáhcumunsh, locative wiwáhcumunuk
Yosh wiwáhcumunsh, yo áskot, yosh masqusitash: Here is corn, here is a squash, here are some beans. Wámi cáqansh wikuwak, punák tá
wiwáhcumunsh: All things are good, potatoes and corn. [FF]

wiyawhs, Nl meat
plural wiyawhsash, locative wiyawhsuk
Acá Muks, wiyawhs tápák kuwacônun? : Hunting Wolf, have you had enough meat?

wiyayu-, VAI he is happy
ind 1st sg nuwiyay, ind 3rd sg wiyayuw, you and I kuwiyayumun,  
imp 2nd sg wiyayush, imp 2nd pl wiyayuq, conj 3rd wiyayut

wiyámo-, VAI he is healthy, well
ind 1st sg nuwiyámo, ind 3rd sg wiyámo, you and I kuwiyámomun,  
imp 2nd sg wiyámosh, imp 2nd pl wiyámoq, conj 3rd wiyámot
Manto wikuw, miyáw wámi wáci wiyámovôk wáci wiyámot, niwucí wikuw: God is good, he gives all toward the purpose of being well, so that one
can be good. [FF]

**wiyon**, NA moon, month

*plural wiyonak, locative wiyonuk*

**Wiyon kumaw**: Look at the moon.  **Yo tupkuw wiyon wikuw**: Tonight the moon is clear. [FF]

**wiyoko**, ADV yesterday

**Kupqat mucáq kon kisusq pátóhtá wiyo ko**: Cloudy day, snow gone at sun rising yesterday.

**wiyoqat**, VII it looks like good weather, it is a nice day

*ind 3rd sg wiyoqat, ind 3rd pl wiyoqatash*

*conj 3rd sg wiyoqahk, conj 3rd pl wiyoqahks*

**Wiyóqat, kisusq pátóhtá**: Good weather, sun is rising. [FF]

**wôk**, PART also, too

**Nukôkicá wôk**: I am well too.  **Wutayunamaw wámi cáqansh, skitôpak, wôk**: He helps all things, people too. [FF]

**wôkáyu**, VII be crooked

*ind 3rd sg wôkáyuw, ind 3rd pl wôkáyush*

*conj 3rd sg wôkák, conj 3rd pl wôkáks*

**Yo wutqun wôkayuw**: This stick is crooked.

**wôks**, NA fox

*plural wôksak, locative wôksuk*

**Áhsup uyáw wôksuk**, “Cáqan micuwak wôksak?”: Raccoon says to fox, “What do foxes eat?”  **Nunáwô wôks yo yôpôwi, ta haun natskawáw wôks**: I saw a fox early this morning, and a hound chasing the fox. [FF]

**wôkum**, VTA greet him, ‘salute’ him

*ind 1st sg nuwôkumô, ind 3rd sg wôkumáw, you and I kuwôkumômun, imp 2nd sg wôkum, imp 2nd pl wôkumohq, conj 3rd wôkumatš*

**Wôkumohq sócum ahtáwôkanuk wuyitupóh taks**: Salute the chief in the place that is sacred.

**wôm**, NI egg

*plural wômansh, locative wômanuk*

**Kátunamsh wômansh**: Take the eggs out.  **WÔmansh tápi nutônqshô, nuvacónô cánaw kôcuci muni, ôtay mut nunupayon wuci yôtumôk**: Eggs I can sell, I have only a little money, so then I don’t die of hunger. [FF]

**wômiyo**, ADV downward

**Mutu wômiyo. Kuhkuhqî qaqtuk**: Not downward. Let’s run upward.

**wômôhtam**, VTI love it

*ind 1st sg nuwômôhtam, ind 3rd sg wômôhtam, you and I kuwômôhtamumun, imp 2nd sg wômôhtamash, imp 2nd pl wômôhtamq, conj 3rd wômôhtak*

**Wámi cáqansh wômôhtam, wámi skitôpáh wômôyâw**: He loves everything, he loves everybody.  **Manto wustôw wácí Tipi qá maci wômôhtamak**: God made it for the purpose of the Devil and those who love evil.

**wômôyôt**, VTA love him (y-stem)

*ind 1st sg nuwômôyôt, ind 3rd sg wômôyôt, you and I kuwômôyôtmun, imp 2nd sg wômôs, imp 2nd pl wômôyohq, conj 3rd wômôyôt*

**Kuwômôyush wôk**: I love you too.  **Wámi cáqansh wômôhtam, wámi skitôpáh**
wômôyáw: He loves everything, he loves everybody. Nuks, wámi skitôpak
nuwômôyô: Yes, I love every person (everybody). Niwuci skitôpak cócî
wômôyáw Manto: That is why people must love God. [FF]
wômôyutuwôk, Nl love (noun) ‘loving each other’
plural wômôyutuwôkansh, locative wômôyutuwôkanuk
Nuks, wômôyutuwôk ni! : Yes, I am love.
wômuhsu, VAl he goes down, descends
ind 1st sg nuwômuhs, ind 3rd sg wômsuw, you and I kwômsumun,
imp 2nd sg wômsush, imp 2nd pl wômsuq, conj 3rd wômsut
Páwihsa, i kahak nuwômsumun: Okay, we are coming down to you.
wôpan, Vll it is sunrise, dawn
ind 3rd sg wôpan, conj 3rd sg wôpak, conj 3rd pl wôpaks
wôpanayo, ADV east, eastward
Wôpanayo ôq: Go east.
wôpáyu-, Vll it is white
ind 3rd sg wôpáyuw, ind 3rd pl wôpáyush
conj 3rd sg wôpák, conj 3rd pl wôpáks
Wôpáyuw yo póhpaskôk. Wôpáyuw yosh póhpaskôkansh: This ball is white. These balls are white. Wôpák póhpaskôk misum: Give me the white ball. Nis wôpáks póhpaskôkansh misum: Give me two white balls.
wôpisu-, VAl he is white
ind 1st sg nuwôpis, ind 3rd sg wôpisuw, you and I kwôpisumun,
conj 3rd sg wôpisut, conj 3rd pl wôpis'hutut
Yo cits wôpisuw. Yok citsak wôpisuwak: This bird is white. These birds are white. Numihkunô wôpisut cits: I am holding the white bird. Shwi wôpis'hutut citsak misum: Give me three white birds.
wôpsukuhq, NA eagle, bald eagle (probably originally the word for the bald eagle, not the golden eagle)
plural wôpsukuhqák, locative wôpsukuhqák
Awáyahšak yok. Noyuhc, toyupáhs, skôks, wôpsukuhq, tá muks: These are animals. Deer, turtle, skunk, eagle, and wolf.
wôpum, Nl chestnut ‘white nut’
plural wôpumunsh, locative wôpumunuk
wôpumus, Nl chestnut tree
plural wôpumusash, locative wôpumusuk
wôwistam-, Vti obey it
ind 1st sg nuwôwistam, ind 3rd sg wôwistam, you and I kwôwistamumun,
imp 2nd sg wôwistamsh, imp 2nd pl wôwistamoq, conj 3rd wôwistak
Mohci, wámi kwôwistamumun Manto uwikôtamuwôk: Verily, we will all obey the will of God.
wôwôsoşpáhá-, Vll there is lightning, lightning flashes
ind 3rd sg wôwôsoşpáhá, conj 3rd sg wôwôsópshák, conj 3rd pl wôwôsópsháks
wuci, PREP from, of
Cits kátunaw wuci wisq: Remove the bird from the bowl. Mut tápi
nuwácónum cáqan cánaw wuci Manto: I cannot have anything only from God. [FF]
**wucina**, PART since ‘from that’

_Mut nunáwô awán wucina Sôtáy Rosse Skeezecks piyô yotay:_ I have not seen anyone since the Sunday Rosse Skeezecks came here. [FF]

**wuchá**, VII it goes from, comes from (a place)

*ind 3rd sg* wuchá, *ind 3rd pl* wuchásh

*conj 3rd sg* wáchák, *conj 3rd pl* wácháks

**wuchá**, VAI he goes from, comes from (a place)

*ind 1st sg* nuwuchá, *nocshá*, *ind 3rd sg* wuchá,

*you and I* kuwuchámun, *kocshámun*, *imp 2nd sg* wuchásh,

*imp 2nd pl* wucháq, *conj 3rd wáchákt*

_Kiyawun wámi wuchák Manto, qá yaqi nákum mus kuptukímun:_ We all come from God, and to him will we return.

**wuhsquni**, VAI he coughs

*ind 1st sg* nuwuhsquni, *nohsquni*, *ind 3rd sg* wuhsquni,

*you and I* kiuwuhsqunímun, *konshqunímun*, *imp 2nd sg* wuhsqunísh,

*imp 2nd pl* wuhsquníq, *conj 1st wáhsquniyón, conj 3rd wáhsqunít*

**wuhsintamuwôk**, NI marriage, wedding

_plural* /wuhsintamuwôkansh, locative wuhsintamuwôkanuk/

_Náy, niyawun nik. Nuwuhsintamawôkanun ni:_ Yes, that is us. That’s our wedding.

**wunáhcukamuq**, NI chimney, smokehole

_plural* /wunáhcukamuqash, locative wunáhcukamuquk/

_Wunáhcukamuq ahtáw kikuk?:_ Is there a chimney on your house? _Yo nuwuénáhcukamuq:_ Here is my chimney.

**wunipaq**, NI leaf

_plural* /wunipaqash, locative wunipaquk/

_Numukunum ákowi wunipaqash:_ I gather the leaves in vain.

**wus**, NI edge, rim, hem

_plural* /wusásh, locative wusák/

_Qá yo wus:_ And this is the rim.

**wuskanim**, NI seed, seed corn

_plural* /wuskanimunsh, locative wuskanimunuk/

_Maskihc wuskanimunsh micuwak áyiquhsak:_ Ants eat grass seeds.

**wuskáyu**, VII it is new

*ind 3rd sg* wuskáyuw, *ind 3rd pl* wuskáyush

*conj 3rd sg* wáskák, *conj 3rd pl* wáskáks

**wuskhwik**, NI book, letter, writing

_plural* /wuskhwikansh, locative wuskhwikunuk/

_Qá wuskhwik wuci nuwuhsintamawôkanun nupáto, wáci nôhtuyuyak inuhkótôkansh:_ And I brought our wedding book to show you the pictures.

_Kumamsh, muhkacuks uwusqikansh nitay:_ Look, there are the boy's books.

_Côci awân ayuw nánuk, iwá Manto wuskhwikunuk Manto:_ Everyone must be likewise, says God in God’s book. [FF]

**wuskhwôsu**, VAI he writes

*ind 1st sg* nuwuskhwôs, *noskhwôs, ind 3rd sg* wuskhwôsuw,
you and I kuwuskhwôsumun, koskhwôsumun, imp 2nd sg wuskhwôsush, imp 2nd pl wuskhwôsuq, conj 1st wáskhwôsuyôn, conj 3rd wáskhwôsut

wuskhwôsuwôk, Nî pencil, pen ‘what you write with’
plural wuskhwôsuwôkansh, locative wuskhwôsuwôkanuk

wuski-, PRE-OUN new

wuskinu-, ∀Al he is young, new

ind 1st sg nuwuskin, nouskin, ind 3rd sg wuskinuw,
you and I kuwuskinumun, koskinumun, conj 1st wáskhinuyôn,
conj 3rd wáskhinut

Ôkatuq Áyasunôt nitay. Muhtáwi wuskinuw! Canaw páhpohs: There is Leading Cloud. She was very young. She was just a child!
Winu nuwuskin ôtay:
I was very young.

wusqan-, ∀l it is sharp

ind 3rd sg wusqan, ind 3rd pl wusqansh
cconj 3rd sg wásqak, conj 3rd pl wásqaks

Wásapak punitôk wusqan: The slender knife is sharp.

wusqat, Nî walnut tree
plural wusqatash, locative wusqatuk

wusqatôn, NA walnut
plural wusqatômunak, locative wusqatômunuk

wusômi, PART too much, too many, too (not too in the sense of also)
Wuták nitay wusômi kumuhshakimô kiyaw nis! Áyuwi piwuhsihsuq: You two are too big behind there! Make yourselves smaller.

wustaw-, ∀TA he makes it for him

ind 1st sg nuwuskhwôs, noskhwôs, ind 3rd sg wustawáw,
you and I kuwustawômun, kostawômun, imp 2nd sg wustaw,
imp 2nd pl wustawohq, conj 1st wástawak, conj 3rd wástawôt

Yohkhik mô wástawak Mohiksínak: Mohegans used to make cornmeal. Mus katabi wustawáwak yoh, wáci wustawáwak micuwak: They will be going to make a fire, so that they can make something to eat. [FF]

wusto-, ∀TI he makes it

ind 1st sg nuwusto, nosto, ind 3rd sg wustôw,
you and I kuwustomun, kostomun, imp 2nd sg wustowush,
imp 2nd pl wustawoq, conj 1st wástoyôn, conj 3rd wástôk

Yo yôpôwik nuwusto nusôp: This morning I made my cornmeal mush; Nunání mô wustôw sôp: My grandmother used to make cornmeal mush. Wámi cáqansh iwák Manto wustôw yush: All things say God made them. [FF]

wusuh-, ∀TA make him

ind 1st sg nuwuss'hô, ind 3rd sg wuss'hâw, you and I kuwuss'hômun,
imp 2nd sg wusuh, imp 2nd pl wuss'hôhq, conj 1st wásh'ak, conj 3rd wásh'hôt

Mut tápi nuwuss'hô nahak: I cannot make myself. [FF]

wutahki-, ∀Al he dwells, lives at ‘have as one’s land’

ind 1st sg nuwutahki, notahki, ind 3rd sg wutahki,
you and I kuwutahkimun, kotahkimun, imp 2nd sg wutahkish,
imp 2nd pl wutahkiq, conj 1st wástawak, conj 3rd wátahkit

wutahkiwôk, Nî address, residence
plural wutahkiwôkansh, locative wutahkiwôkanuk

wutamôk, NA tobacco pipe
plural wutamôkanak, locative wutamôkanuk

Wutamôkanak pásaw: Bring the pipe.

wutatam-, VAI he drinks
ind 1st sg nuwutatam, notatam, ind 3rd sg wutatam,
you and I kuwutatamumun, kotatamumun, imp 2nd sg wutatamsh,
imp 2nd pl wutatamoq, conj 1st wátatamôn, conj 3rd wátatak

wutáhum, NÌ strawberry ‘heart-berry’
plural wutáhumunsh, locative wutáhumunuk

Wutáhum Wiyon: Strawberry Moon; Yo inuhkôtôk wutáhimunuk nuwiktam:
I like this strawberry picture.

wuták, PREP behind, in the back of
Iyo, wuták nahak nipawiq: Now, stand behind me.

wutqun, NÌ branch, stick, piece of wood
plural wutqunsh, locative wutqunuk

Yo wutqun wôkayuw: This stick is crooked. Ray tumusum wutqunsh yotay yo
kisk: Ray cut wood here today. [FF]

wutôtunum-, VTI withdraw it, pull it back, draw it out, away
ind 1st sg nuwutôtunum, notótunum, ind 3rd sg wutôtunum,
you and I kuwutôtunumumun, kotótunumumun, imp 2nd sg wutôtunumsh,
imp 2nd pl wutôtunumoq, conj 1st wátótunuman, conj 3rd wátótunuman

Kusit wutôtunumsh, mus kunáwuq!: Pull your foot back, he will see you.

wutukáyu-, VII it is wet
ind 3rd sg wutukáyuw, ind 3rd pl wutukáyush
conj 3rd sg wátukák, conj 3rd pl wátukáks

Yo yák wutukáyuw: The sand is wet. Sômi wátukák, mut nuwikôtam:
Because it is wet, I do not like it. [FF]

wutukisu-, VAI he is wet, gets wet
ind 1st sg nuwutakis, notakis, ind 3rd sg wutakisuw,
you and I kuwutakisumumun, kotakisumumun, imp 2nd sg wutakisush,
imp 2nd pl wutakisuq, conj 1st wátakisuyôn, conj 3rd wátakisut

Sokuyôn! Muhtáwi nuwutukis: Rain! I am very wet. Sokuyôks nuqci mutu
wátakisuyôn: Whenever it is raining, I try not to get wet. Côci kuwutakisumô,
ásqam kácusumáq kahakáwôwak: You must get yourselves wet before you

wutun, NÌ a wind
plural wutunsh, locative wutunuk

Mucáq wutun: No wind. Wutun mihkáyuw yo tápkuk: The wind is strong
tonight. [FF]

wuyacásq, NÌ tree bark
plural wuyacásqash, locative wuyacasquk

wuyam, NÌ face paint, body paint, vermilion
plural wuyamansh, locative wuyamanuk

wuyi, ADV well, good

Wikun! Wuyi kuqaqimô: Good! You all run well.
wuyimôqat, waitFor it smells good
  ind 3rd sg wuyimôqat, ind 3rd pl wuyimôqatsah
  conj 3rd sg wáyimôqahk, conj 3rd pl wáyimôqahks
wuyitupôhtam-,  waitFor it is holy, sacred, blessed
  ind 3rd sg wuyitupôhtam, ind 3rd pl wuyitupôhtamsh
  conj 3rd sg wáyitupôhtak, conj 3rd pl wáyitupôhtaks
Wôkumohq sócum ahtáwôkanuk wuyitupôhtak: Salute the chief in the place that is sacred.
wuyôkpuwôk,  NI supper ‘evening eating’
  plural wuyôkpuwôkansh, locative wuyôkpuwôkanuk
wuyôksu-,  waitFor it is evening
  ind 3rd sg wuyôksuw, conj 3rd sg wáyôksuk, conj 3rd pl wáyôksuks
wuyôkuhpwu-,  VAI eat supper (evening-eat)
  ind 1st sg nuwuyôkuhp, noyôkuhp, ind 3rd sg wuyôkpuw,
you and I kuwuyôkpuhum, koyôkpuhum, imp 2nd sg wuyôkpuwush,
  imp 2nd pl wuyôkpuq, conj 1st wáyôkpuwûn, conj 3rd wáyôkpuwut
Côci kutayunumawumô micuwôk mákunumôn, wáci-wuyôkuhpwuyak: You (all) should help me pick food so that we can have supper.
wuyômwá-,  VAI speak the truth, be correct
  ind 1st sg nuwuyômwá, noyômwá, ind 3rd sg wuyômwá,
you and I kuwuyômwámun, koyômwámun, imp 2nd sg wuyômwásh,
  imp 2nd pl wuyômwáq, conj 1st wáyômwâyôn, conj 3rd wáyômwât

Y
-yakus,  NI DEP stomach, belly, guts
  ind sg muyakus, ind plural muyakusash, ind locative muyakusik,
  my belly nuyakus, his/her belly wuyakus, indefinite possessor muyakus
Nuyakus côci nukucusuto?: Should I wash my belly? Mutu, páhsut
kukucusutomô kuyakus tá kuhpôyák: No, we will wash your chest and belly later.
yagi,  PREP towards, to
  Kiyawun wâmí wuceshâk Manto, qá yaqi nákum mus kputukimun: We all come from God, and to him will we return.

yáhshá-,  VAI he breathes
  ind 1st sg nuyáhshá, ind 3rd sg yáhshá, you and I kuyáhshá,
  imp 2nd sg yáhshásh, imp 2nd pl yáhsháq, conj 1st yáhsháyôn, conj 3rd yáhshát

yáhshâmôk,  NI breath, spirit
  plural yáhshâmôkansh, locative yáhshâmôkanuk
Manto wikuw, numiyuq nuyáhshâmôk: God is good, he gives me my breath.

[FF]
yâk,  NI sand
  locative yákôk
Yo yâk wutakáyuw: The sand is wet.
yâw,  NUM four
  Nuqut, nis, shwi, yâw, nupáw, qutôsk, nisôsk, shwôsk, pásukokun: One, two,
three, four, five, six, seven, eight, nine.

yáwuncák, NUM forty ‘four - how-many-tens’
yáwuqunakat, VII it is 4th day, four days, Thursday
  ind 3rd sg yáwuqunakat,
  conj 3rd sg yáwuqunakahk, conj 3rd pl yáwuqunakahks
yáwut, NUM fourth
yáyôwi, PREP among, in the middle of
yo, DEM this, these (inanimate)
  plural yosh
  Nunicônak, wustawutuk yo, ásqam piyôhutut kitôpánônak: My children, let’s make this before our friends arrive; Yosh munotásh mus kumiyuyumô: I will give you (all) these baskets; Yosh wiwácumunsh, yo áskot, yosh masqusitash: Here is (these) corn, here is this squash, here are (these) beans.

yo, DEM this, these (animate)
  plural yok, obviative yoh
  Wámi nunicônak yok: These are all my children. Musqisuw yo cits.
  Musqisuwak yok citsak: This bird is red. These birds are red. Yok skitôpak muhtáwiwak: These people are many. [FF] Yo yôpôwi kisusuq tápi nunáwô: This morning I can see the sun. [FF]

yohkáyu-, VII it is soft
  ind 3rd sg yohkáyuw, ind 3rd pl yohkáyush
  conj 3rd sg yohkák, conj 3rd pl yohkáks
  Yo ahkoyay yohkáyuw: This fur is soft

yohkhik, Nl pounded parched corn meal (uncooked)
  locative yohkhikanuk

yohkhikancá-, VAI make corn meal, grind corn meal
  ind 1st sg nuyohkhikancá, ind 3rd sg yohkhikancá,
  you and I kuyohkhikancámun, imp 2nd sg yohkhikancásh,
  imp 2nd pl yohkhikancáq, conj 1st yohkhikancáyôn, conj 3rd yohkhikancát
  Yohkhik mö wustówak Mohiksinak: Mohegans used to get cornmeal.

yoht, Nl fire
  plural yohtásh, locative yohták
  Yoht nukuhkihtam: I am listening to the fire. Mus katawi wustawáwak yoht, wáci wustawáwak micuwak: They will be going to make a fire, so that they make something to eat. [FF]

yokcôwi, ADV yonder, over there (implies a further distance away than nitay: there)
  Kuhtomát Qáqiqihshôt, yokcáwi nipawsh: Singing Cricket, stand over there.

yonáhqam-, VIl he/she sews it
  ind 1st sg nuyonáhqam, ind 3rd sg yonáhqam, you and I kuyonáhqamumun,
  imp 2nd sg yonáhqamsh, imp 2nd pl yonáhqamoq, conj 3rd yonáhqak
  Kusawôk nuyonáhqam: I am sewing a skirt; Kuyonáhqam kusawôk?: Are you sewing a skirt?

yonáhqôsu-, VAI he/she sews
  ind 1st sg nuyonáhqôs, ind 3rd sg yonáhqôsuw, you and I kuyonáhqôsumun,
  imp 2nd sg yonáhqôsush, imp 2nd pl yonáhqôsúq, conj 3rd yonáhqôsut

yotay, PART here

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Yotay piyôsh! Pásawôhutuc. Yotay ponohq: Come here! Let them bring it. Put it here. Mut nunáwô awán wucina Sótáy Rosse Skeezucks piyô yotay: I have not seen anyone since the Sunday Rosse Skeezucks came here. [FF]

yōcánun-, V1l open it
ind 1st sg nuyōcánun, ind 3rd sg yōcánôn, you and I kuyōcánunumun,
imp 2nd sg yōcánunsh, imp 2nd pl yōcánunmoq, conj 3rd yōcánuk
Nuyōcánun nuskisuq, nunám wámi cāqan yotay: I open my eyes, I can see all things here. [FF]

yōkan-, V1l it is light in weight, not heavy
ind 3rd sg yōkan, ind 3rd pl yōkansh
conj 3rd sg yōkak, conj 3rd pl yōkaks

yōkpô, NA young man, older boy
plural yōkôpák, locative yōkôpák

yōksqáhs, NA young woman, older girl
plural yōksqáhsak, locative yōksqáhsuk

yōpi, ADV again
Yōpi nupiyômun: We will come again. Kaci tupkuw yōpi: Already night again [FF]

yōpôwi, ADV in the morning
Tuhkáyuw yōpôwi, ni yayuw: It is cold early in the morning, that is so. [FF]

yōpôwihpuw-, VAI eat breakfast ‘morning-eat’
ind 1st sg nuyōpôwihp, ind 3rd sg yōpôwihpuw, you and I kuyōpôwihpuumun,
imp 2nd sg yōpôwihpuwash, imp 2nd pl yōpôwihpuq, conj 3rd yōpôwihpuwt
Yōpôwihpuwtuk: Let’s eat breakfast!

yōtum-, VAI he is hungry
ind 1st sg nuyōtum, ind 3rd sg yōtum,
you and I kuyōtumumun, conj 3rd yōtuk
Yōtumwak qiqikumak. Ahsamô tô: The ducks are hungry. Feed them. Yo,
qiqikumihs yōtuk: Here, hungry duckling. Ciwî pôhsqâ, pakhaci numic
nutinay, sômi yōtumôn: Nearly noon, already I ate my lunch, because I was
hungry. [FF]

yōwapu-, VAI he is far away, far off
ind 1st sg nuyōwap, ind 3rd sg yōwapuw,
you and I kuyōwapumun, conj 3rd yōwaput

yōwat, ADV a long time ago, since long ago
yōwatuk, ADV far, far away, distant
Yōwatuk kutapumô, mutu kutapumô kuski nahakânônak: You are far away,
you are not near to us

yumwahto-, V1l fill it
ind 1st sg nuyumwahto, ind 3rd sg yumwahtôw, you and I kuyumwahtomun,
imp 2nd sg yumwahtawush, imp 2nd pl yumwahtawoq, conj 3rd yámwahtôk
Yo munotá piwahcuk mamsh qá naspi masquisitash yumwahtawush: Take
this small basket and fill it with beans.

-yuqahs, NA DEP niece, nephew
ind sg nuyuqahs, ind plural nuyuqahsak, ind locative nuyuqahsuk,
my niece/nephew **nuyuqahs**, his niece/nephew **wuyuqahsah**

**Wuyuqahsuwôwah ki:** You are their niece/nephew.
English to Mohegan Word Finder

A
abandon him, leave him, VTA – nukay-
abandon it, leave it, VTI – nukatum-
able, can, enough, PART – tåpi
about, around, concerning, PREP – papômi
about to, going to, intend to, PREV - katawi
above, on top of, over, upon, PREP – waskici
above, high up, upward, ADV – wâwåpi
abundant: be many, much, abundant (inanimate things), Vï – muhtáwiyu-
accompany him, go with him, VTI – wicâw-
accompany him: Come with me! PHRASE – wicâwun plural wicâwiq
acorn, Nî – anôhcum plural anôhcumunsh
across, across water, on the other side, PREP – akômuk
address, residence, Nî – wutahkiwôk plural wutahkiwôkansh
afraid: he is afraid of him, fears him, VTA – quhsh-
afraid: he is afraid of it, fears it, VTI – quhtam-
afraid: he is afraid, frightened, scared, VAI – wisôsu-
after, finished, completed, PREV – kisi
afternoon: it is afternoon, Vï – qåtqahqá-
again, ADV – yôpi
ahead, first, before, ADV – nikôni
alcohol, rum, liquor, Nî – ôhkupi plural ôhkupish
alive: he lives, is alive, VAI – pumôtám-
all, every, PART – wâmi
almost, nearly, ADV – ciwi
along with, with, PREP – wici
already, (indicates completion) ADV – pâhkaci
also, too, PART – wôk
also: likewise, in the same way, as also, PART – nánuk
always, forever, ADV – mucimi
among, in the middle of, PREP – yâyôwi
and, (primarily used for conjoining verb phrases) PART – qát
d and, PART – tâ alternative spelling: tákå
angry: he is angry, VAI – kisqutu-
angry: he is angry, VAI – musqôhtam-
animal, NÅ – awâyåhs plural awâyåhsak
another, other, PRON – ôkutak plural ôkutakansh (inanimate), ôkutakanak (animate)
ant, NÅ – áyiks, plural áyiksak
anyone, who (in questions), someone, PRON – awån
apple, NÅ – âhpåhs, plural âhpåhsak
arm, NÅ DEP – -hputin, my arm nuhputin, plural nuhputinsh
arise, as out of bed, get up, VAI – pasuqí-
around, about, concerning, PREP – papômi
as, in such a way, thus, how, so, PART – uy, ‘this way’ – yo uy

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ascend, go up, VAI – **kuhkuhqi**-
ash tree, NA – **môyôhks** plural **môyôhksak**
ashamed: he is ashamed, VAI – **akcu**-
ashes, dust, NI – **puqi**
ask: he asks him, questions him, VTA – **natotum**-
ask him for it, ask it of him, VTA – **wihqitumaw**, **kuwihqitumôsh** - 'please'
asleep: sleep, be asleep, VAI – **kawi**-
assemble, gather (oneselves), congregate, attend church meeting, VAI – **môwáwi**-
aunt, NA DEP – **-ohkumihs**
autumn, fall – **taqôq** NI
autumn: it is autumn, fall, VII – **taqôqu**-
awake, wake up, VAI – **tohki**-
away, beyond, further on, ADV – **ôkowi**
awl, NA – **muquhs**, plural **muksak**
axe, hatchet, NI – **takôk**, plural **takôkansh**

**B**
baby, child, NA – **páhpohs** plural **páhpohsak**
back (of body), NI DEP – **-hpsqan**, *my back* **nuhpsqan** plural **muhpsquansh**,
backbone, spine, NI DEP – **-tahtakôq**
back: behind, in the back of, PREP – **wuták**
back, returning, ADV – **quski**
bad, evil, wicked, PRENOUN – **maci**
bad spirit, ghost, NA – **cipay**, plural **cipayak**
bake, cook, VAI – **aposu**-
ball, NI – **põhpaskôk**, plural **põhpaskôkansh**
bark, tree bark, NI – **wuyacásq** plural **wuyacásqash**
basket, NI – **manotá**, plural **manotásh**
basket splint, NI – **põpayik** plural **põpayikansh**
bathe: wash oneself, bathe, VAI – **kishtutu**-
be: to be, exist VAI – **ayu**-, (not used with location)
beach, shore, NI – **tahkamuq** plural **tahkamuqash**
bead, wampum shell, NI – **môsôpi** plural **môsôpish**
bean, NI – **masquisit** plural **masquisitash**
bear, NA – **awáhsohs**, plural **awáhsohsak**
beat: hit him, strike him, beat him, VTA – **takam**-
beaver, NA – **tumôhq** plural **tumôhqâk**
because, because of, ADV – **sômi**
because of that, therefore, PART – **niwuci**
bed, NI – **apun** plural **apunâsh**
before, ahead, not yet, PART – **ásqam**
begin: it begins, starts, VII – **kucuhshun**-
behind, in the back of, PREP – **wuták**
belly, stomach, guts, NI DEP – **-yakus** plural **muyakusash**
belt, NI – **tukucôpi** plural **tukucôpish**
better: he recovers, feels better, VAI – kicá-
betting: gamble, play at a betting game, VAI – kusawasu-
beyond, away, further on, ADV – ōkowi
big: he is great, mighty, big, VAI – muhshaki-
big: it is big, great, VII – makáyu-
big: it is big, large, VII – muhsháyu-
big, huge, PRE-NOUN – kôkci-
bird, NA – cits plural citsak
bird: hen, female bird, NA - mójhsh plural moyhshak
black: he is black, VAI – sukisu-
black: it is black, VII – sukáyu-
blackbird, NA – acokayih plural acokayihsk
blanket, NI – piyökut (English loan) plural piyökutash
blessed: it is holy, sacred, blessed, VII – wuyitupóhtam-
blood, NI – musqi my blood numsqi, his blood umsqi
blue: he is blue, VAI – siwópisu-
blue: it is blue, VII – siwópáyu-
blueberry, NI – sóht plural sóhtásh
board, floor board – pahsukósq plural pahsukósqash
boat, canoe, NI – muhshoy, NI plural muhshoyash
bobwhite, quail, NA – pohpohquths plural pohpohquthikash
body hair (of a person), hair of an animal, NI – wihsíkan (singular indicates a single strand of hair) plural wihsíkanash, my hair nuwihsíkanash, his hair uwihsíkanash
body, self, NA DEP – -ahak (dependent used as the Mohegan reflexive pronoun)
myself nahak, himself wahakáh
body paint, face paint, vermilion, NI – wuyam plural wuyamansh
bone, NI DEP – -skan plural nuskansh
book, letter, writing, NI – wuskhwik plural wuskhwikash
born, VAI – niku-
bottle, gourd, jar, NI – qóywosq plural qóywosqash
bowl, NI – wisq (alternative spelling: wisq) plural wisqash
boy, NA – muhkacuks plural muhkacuksash
boy: young man, older boy, NA – yókóp plural yókópák
branch, stick, piece of wood, NI – wutqun plural wutquńsksh
bread, NI – putukunik plural putukunikash
breakfast: eat breakfast, VAI – yópówiwpwu-
breast (not a woman's breasts), chest, NI DEP – -hpóyák muhpóyákasnash
breath, spirit, NI – yáhsáwók plural yáhsáwókasnash
breathe, VAI – yáhsá-
bridge, NI – tayósq (alternative spelling: tayósq) plural tayósqñosnash
bring him, VTA – pásw-
bring it, VTI – páto-
bring it to him, VTA – pátaw-
brisk, stream, NI – sipowihs plural sipowihsash
brother: older brother, NA DEP – -ntóyuquhs plural nuntóyuquhsash
brother: sibling of opposite sex (man's sister or woman's brother), NA DEP – -itôps plural -nitôpsak
brother: man's brother, NA – -imat plural nimatak
brother: younger sibling (brother or sister), NA DEP – -ihsums plural nihsumsak
brother-in-law, NA DEP – -atôq plural natôqak, his brother-in-law watôqah
brown: he is brown, VAI – môpamuquisu-
brown: it is brown, VII – môpamuqáyu-
buck, male deer, NA – ayôp plural ayôpák
but, only, rather, instead, PART – -wipi
but, PART – -qut (indicates less sharp contrast than -wipi)
butter, grease, oil, NI – -pum
by, near, next to, PREP – -kuski
by, with (as an instrument), PREP – -naspí (alternative spelling: nashpi)

C
call him, summon him, VTA – -wihkum-
call him (something), name him, VTA – -ahuy-
call it, say (to) it, VTI – -utam-
called: he is named, called, VAI – -usuwisu-
can, enough, able, PART – -tápi
candle, lamp, NI – -wiqanôtik plural -wiqanôtikansh
canoe, boat, NI – -muðhoy, NI plural -muðhoyash
careful: he is careful, cunning, wise, VAI – -wáwôtam-
carry it (in the hand), VTI – -kinum-
casino, NI – -kusawasikamuq ‘gambling building’ plural -kusawasikamuqsh
cat, NA – -pohpohs plural -pohpohsak
catch him, seize him, VTA – -tahqun-
catch it, seize it, VTI – -tahqunum-
certainly, sure, definitely, ADV – -mohci
chair, NI – -ahpapon plural (ah)paponsá
chase him, look for him, VTA – -natskaw-
cheek, NI DEP – -anonaw plural -anonawash
chestnut, NI – -wôpum ‘white nut’
chestnut tree, NI – -wôpumus
chest, breast (not a woman’s breasts), NI DEP – -hpôyák muhpôyákansh
chicken, NA – -môysháks plural -môysháksak
chief, sachem, NA – -sôcum plural -sôcumok
child, baby, NA – -páhpohs plural -páhpohsak
child: (one’s) child, offspring, NA DEP – -nícôn plural -núcôná
chimney, smokehole, NI – -wunáhcukamuq plural -wunáhcukamuqsh
chin, jaw, NI DEP – - tôpkan plural -mutôpkansh
chipmunk, NA – -aniks plural -aniksak
clam, long clam, NA – -suksuw plural -suksuwak
claw, hoof, nail, NA DEP – -hkás plural -nuhkasak
clean him, wash him, VTA – -kucusum-
clean it wash it, (as body part), VTA – -kucusuto-
clean: wash oneself, bathe, VAI – kishtutu-
clean it, VTI – pahkito-
clean: he is clean, VAI – pahkisu-
clean: it is clean, VII – pahkáyu-
close it, shut it, VTI – kupham-
close: it is closed, shut, VII – kupáyu-
clothes, garment, clothing, cloth, NI – mòyák plural mòyá kunsh
clothed: he is clothed, dressed, gets dressed, wears (something), VAI – aqu-
cloud, NI – ôkatuq plural ôkatuqash
cloudy: it is cloudy, overcast, VII – kupqat-
coat, jacket, NI – akuwôk plural akuwôkansh
coffee, ‘bean liquid’ NI – masquisitôp
cold: he is cold, VAI – qusqacu-
cold: it is cold (of things), VII – sôyôqat-
cold: it is cold (of weather), VII – tuhkáyuw
come: he comes VAI – piyô-
come! PHRASE – piyôsh! plural piyôq!
come: it comes, VII – piyômu-
come from: he comes from (a place), goes from, VAI – wucshá-
come from: it goes from, comes from (a place), VII – wucshá-
come in, enter, VAI – suqi-
come in: welcome, come in, PHRASE – wiqômun, suqish! plural wiqômun, suqiq!
come with me! PHRASE – wicáwun plural wicáwiq
commonly, often, ADV – wikôci
completed, finished, after, PREV – kisi
conceal it, cover it, VTI – ôkhum-
concerning, around, about, PREP – papômi
confused: he is confused, VAI – cipshá-
congregate, assemble, gather (oneselves), attend church meeting, VAI – môwáwi-
cook, bake, VAI – aposu-
cooking pot, kettle, NA – ahkhoqihs plural ahkhoqihsak
corn, Indian corn, NI – wiwáhcum plural wiwáhcumunsh
corn: seed, seed corn, NI – wuskanim plural wuskanimunsh
cornmeal mush, corn soup, NI – sôp
cornmeal: pounded parched corn meal (uncooked), NI – yohkhik
cornmeal: make corn meal, grind corn meal, VAI – yohkhikancá-
correct: it is right, true, correct, VII – wimonáyu-
correct: that is right, true, correct, PHRASE – ni wimonáyuw
correct: speak the truth, be correct, VAI – wuyômwá-
cough, VAI – wuhsquni-
count, does counting; also, play rushes, straw game, VAI – akisu-
cousin, NA DEP – atôks (natôks: my cousin) plural natôksak
cover it, conceal it, VTI – ôkhum-
cow, NA – káhsh plural káhshunak
cranberry, NI – pócum plural pócumunsh
crane, NA – tayák plural tayákôk
crazy: he is crazy, VAI – cunáyu-
cricket, grasshopper, NA – qáqiqihshôt plural qáqiqihshôták
crippled: be crippled, disabled, VAI – pôkasu-
crooked: be crooked, VII – wôkáyu-
cross, pass over, VAI – quskacá-
crow, NA – kôkôc plural kôkôc
cunning: he is careful, cunning, wise, VAI – wâwôtam-
cut it, VII – tumusum-

dance, VAI – mutákô-
dance with someone, VTA – witkám-
daughter, NA DEP – -tônihs plural nutônihsak
daughter-in-law, NA DEP – -hshum plural nuhshumak
dawn: it is sunrise, dawn, VII – wôpan
day, NI – kisk (yo kisk: today) plural kiskash
day: it is day, a day, VII – kisukat-
deaf: die, he is dead , VAI – nupu-
deer, NA – noyuhc plural noyuhcák
deer: buck, male deer, NA – ayôp plural ayôpák
deer: doe, female deer, NA – quniq plural quniqák
definitely, certainly, sure, ADV – mohci
descend, go down, VAI – wômuhsu-
die, he is dead , VAI – nupu-
difficult: it is difficult, hard, VII – sayakat
dine, eat, VAI – mitsu-
dirt, land, earth, ground, NI – ahki plural ahkiyash
dirty: he is dirty, VAI – nuskinôqusu-
dirty: it is dirty, unclean, VII – nuskinôqat-
disabled: be crippled, be disabled, VAI – pôkasu-
dish, plate, NI – wiyôk plural wiyôkansh
distant, far, far away, ADV – yôwatuk
do (so) , VAI – i-
do: what are you doing, PHRASE – cáqan kutus? plural cáqan kutusumô?
do: what are we (inclusive) doing, PHRASE – cáqan kutusumun?
do: what are we (exclusive) doing, PHRASE – cáqan kutusumun?
doe, female deer, NA – quniq plural quniqák
dog, NA – náhtiá plural náhtiák
dog: little dog, puppy, NA – ayumohs plural ayumohsák
don’t! stop it, (used to make negative commands), PART – áhqi
door, doorway, gate, NI – sqôt plural sqôtâsh
downpour: there is a great rain, a lot of rain, a downpour, VII – muhshuyôn
downward, ADV – wômiyo
draw it out, away, pull it back, withdraw it, VTI – wutôtunum-
dream, VAI – uyuqôm-
dress: woman’s dress, NI – pitkôs plural pitkôsonsh
dressed: he is clothed, dressed, gets dressed, wears (something), VAI – aqu-
drink, VAI – wutatam-
drop it, let it fall, VTI – patupshato-
drum, NA – popowútahuk plural popowútahukanak
drunk: be drunk, VII – kakiwá-
dry: it is dry, VII – nunahtáyu-
dry it, VTI – nunahshum-
duck, NA – qiqikum plural qiqikum(a)sh
dung, feces, shit, manure, NI – mikucut plural mikucutash
dust, ashes, NI – puqi
dwell, lives at, VAI – wutahki- 'have as ones land' – wutahkiwók

E
eagle, bald eagle, NA – wòpsukuhq plural wòpsukuhqák
ear, NI DEP – -htawaq plural nuhtawaqash
earth, dirt, land, ground, NI – ahki plural ahkiyash
earthward, toward the ground, ADV – ahkiyo
easily, ADV – nukumi
east, eastward, ADV – wôpanayo
easy: it is easy, VII – nukumat-
eat, dine, VAI – mitsu-
eat: Eat! PHRASE – mitsush! plural mitsuq!
eat: Let’s eat! PHRASE – mitsutuk!
eat: it tastes good, is good to eat, VII – wihpqat
eat: like to eat him, VTA – wikimoh-
eat: like to eat it, VTI – wikimicu-
eat breakfast, VAI – yôpôwihpwu-
eat him (something animate), VTA – moh-
eat it, VTI – micu-
eat lunch, VAI – pôhsqáhp(w)u-
eat supper, VAI – wuyôkuhpwu-
edge, rim, hem, NI – wus plural wusásh
eel, NA – nihsh plural nihshówak
egg, NI – wôm plural wômansh
eight, NUM – shwôsk
eighth, ADV – shwôskut
eighty, NUM – shwôsk-cahshuncák
elder, old person, old man, NA – kuhcayhs plural kuhcayhsak
eleven, NUM – páyaq napni nuqut
elsewhere, otherwise, ADV – ôkutakanuk
empty: it is empty, VII – sawáyu-
enjoy: he likes it, enjoys it, VTI – wikótam-
enjoyment, pleasure, happiness, rejoicing, fun, NI – wikótamuwók
    plural wikótamuwókansh
enough: it is enough, sufficient, VII – tápáyu-
emotion, feeling NI – uyutáháwók plural uyutáháwókansh
enough, can, able, PART – tápi
enter, come in, VAI – suqi-
equal: it is equal to, the same as, VII – tátupiyu-
even, yes, PART – nuks
evening: it is evening, VII – wuyôksu-
evening-eat, NI – wuyôhkuhpwôk plural wuyôkpuwôkansh
every, all, PART – wâmi
evil deed, sin, transgression, NI – matôpâwôk plural matôpâwôkansh
evil: it is evil, wicked, VII – macitu-
evil, wicked, bad, PRENOUN – maci
exceedingly: very, really, exceedingly, much, PART – muhtáwi
exist: to be, exist VAI – ayu-, (not used with location)
extremely, very, PART – winu
eye, face, NI DEP – -skisuq plural nuskisuqash

F
face, eye, NI DEP – -skisuq plural nuskisuqash
face paint, body paint, vermillion, NI – wuyam plural wuyamansh
fall, autumn, – taqôq NI
fall: it is autumn, fall, VII – taqôqu-
fall: leaves fall, VII – punipakat-
fall, VAI – tuksuni-
fall: it falls, VII – punshá-
fall: drop it, let it fall, VT – patupshato-
fall down, VAI – paskahshãhsan-
family, NI – cáhsháyuwôk plural cáhsháyuwôkansh
fan, NI – páwanuhtôk (alternate: páwantôk) plural páwan(uh)tôkansh
far: he is far away, far off, VAI – yôwapu-
far, far away, distant, ADV – yôwatuk
farm, field, NI – ahcuhk plural ahcuhkánsh
fast, quickly, hastily, in a hurry, ADV – kipi
father, NA DEP – -ohsh plural nohsuhsak, my father nohsh
fear, NI – quhsháwôk plural quhsháwôkansh
fear: he is afraid of him, fears him, VTA – quhsh-
fear: he is afraid of it, fears it, VII – quhtam-
feather, NA – miqun
feces, dung, shit, manure, NI – mikucut plural mikucutash
feed him, give him food, VTA – ahsam-
feel hot: he is hot, feels hot, VAI – kusâpusu-
feel so, feel a certain way (emotionally) , VAI – uyutáhá-
feeling, emotion, NI – uyutáháwôk plural uyutáháwôkansh
feels: he recovers, feels better, VAI – kicá-
female elder, old woman, NA – winay plural winayak
fence, (outdoor) wall, NI – pumiyotôk plural pumiyotôkansh
fetch it, go get it, VT – nimskam-
few: be few in number, not many (of people or animals), VII – akôhsihu-
field, farm, N\text{I} – \textit{ahcuhk} plural \textit{ahcuhkánsh}

fifth, N\text{UM} – \textit{nupáwut}

fifth day: it is five days, the fifth day, Friday, \text{V\text{II}} – \textit{nupáwuqunakat}

fifty, N\text{UM} – \textit{nupáw-cahshuncák}

fill it, V\text{T}\text{I} – \textit{yumwahto-}

fine: I am fine, PHRASE – \textit{nuwiýámo} plural \textit{nuwiýámo}

find him, V\text{T}\text{A} – \textit{muskaw-}

find it, V\text{T}\text{I} – \textit{muskam-}

finger, N\text{I DEP} – \textit{-icuk} plural \textit{nicukansh}

finish it, V\text{T}\text{I} – \textit{pahkacihto-}

finished, after, completed, PREV – kisi

fir, pine, N\text{A} – \textit{kow} plural \textit{kowák}

fire, N\text{I} – \textit{wiyoh} plural \textit{wiyohtásh}

fire: make a fire, V\text{AI} – \textit{potawá-}

first, ahead, before, ADV – \textit{nikóni}

first day: it is one day, first day, Monday, \text{V\text{II}} – \textit{nuqutuqunakat}

fish, N\text{A} – \textit{piyámáq} plural \textit{piyámáqak}

fish scale, husk, hull, nut shell, N\text{I} – \textit{wahakay} plural \textit{wahakayash}

fish (verb), go fishing, V\text{AI} – \textit{piyámáqcá-}

cfive, N\text{UM} – \textit{nupáw}

five days: it is five days, the fifth day, Friday, \text{V\text{II}} – \textit{nupáwuqunakat}

flea, N\text{A} – \textit{apiq} plural \textit{apiqak}

floor board, board, N\text{I} – \textit{pahsukósq} plural \textit{pahsukósqash}

flower, N\text{I} – \textit{upihsháw} plural \textit{upihsháwônsh}

flute, musical instrument, N\text{I} – \textit{pupiq} plural \textit{pupiqansh}

flute: he plays music, plays a flute, V\text{AI} – \textit{pupiqá-}

fly (the insect), N\text{A} – \textit{ocáwáhs} plural \textit{ocáwáhsak}

fog: it is foggy, there is fog, \text{V\text{II}} – \textit{awan-}

food, N\text{I} – \textit{micuwók} plural \textit{micuwókansh}

food: feed him, give him food, V\text{T}\text{A} – \textit{ahsam-}

foolish: he is foolish, stupid, V\text{AI} – \textit{asoku-}

foot, N\text{I DEP} – \textit{-sit} plural \textit{nusitash}

forehead, N\text{I DEP} – \textit{-skatuq}

forest, woods, N\text{I} – \textit{kuhpáy} plural \textit{kuhpáyash}

forever, always, ADV – \textit{mucimi}

forget it, V\text{T}\text{I} – \textit{wanótam-}

forgive him, V\text{T}\text{A} – \textit{áhqóhtamaw-}

forgive it, V\text{T}\text{I} – \textit{áhqóhtam-}

forty, N\text{UM} – \textit{yáwuncák}

cfour, N\text{UM} – \textit{yáw}

four days: it is 4th day, four days, Thursday, \text{V\text{II}} – \textit{yáwuqunakat}

fourth, N\text{UM} – \textit{yáwut}

fox, N\text{A} – \textit{wóks} plural \textit{wóksak}

free; he is free, V\text{AI} – \textit{nayawiyu-}

free, PRENOUN – \textit{nayawi}

freely, ADV – \textit{nayawi}

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Friday: it is five days, the fifth day, Friday, VII – nupáwuqunakat
friend, NA DEP – -itôp
frighten him, scare him, VTA – wisay-
frightened: he is afraid, frightened, scared, VAI – wisôsu-
frog, NA – kopayáhs plural kopayáhsak
from, of, PREP – wuci
front: in front of, PREP – áyhqapi
fun, enjoyment, pleasure, happiness, rejoicing, NI – wikôtamuwôk,
plural wikôtamuwôkansh
further on, beyond, away, ADV – ôkowi
futilely, in vain, for no reason, ADV – ákowi
future marker, ‘will’, PART mus

G
gamble, play at a betting game, VAI – kusawasu-
garden, NI – tayhkhidawôk plural tayhkhidawôkansh
garment, cloth, clothing, clothes, NI – môyák plural môyákunsh
gate, door, doorway, NI – sqôt plural sqôtash
gather (oneselves), assemble, congregate, attend church meeting, VAI – mówáwi-
gather it, pick it (as of fruit, or other inanimate objects), VTI – mukunum-
gently, softly, slowly, ADV – mayuni
get up, arise, VAI – pasuqi-
go away, head off, VAI – môci-
go back, return, VAI – putuki-
go down, descend, VAI – wômuhsu-
go fast, quickly, VAI – kipshô-
go fishing, fish (verb), VAI – piyámáqcâ-
go from: he goes from, comes from (a place), VAI – wucshâ-
go from: it goes from, comes from (a place), VII – wucshâ-
go get it, fetch it, VTI – nimskam-
go to sweat in a sweatlodge, VAI – pisupâ-
go up, ascend, VAI – kuhkuhqi-
go with him, accompany him, VTI – wicâw-
go: where are you going, PHRASE – cáhak kutihsâ? plural cáhak kutihsâmô?
go: where are we (inclusive) going, PHRASE – cáhak kutihsâmun?
god, NA – manto plural mantowak
God, NA – Manto
going to, intend to, about to, PREV - katawi
gone, nothing, not any, none, PART – mucáq
good: he is good, looking good, pretty, VAI – wiku-
good: it is good, good looking, VII – wikun-
good: it tastes good, is good to eat, VII – wiqpqat
good: it smells good, VII – wuyimóqat
good, well, ADV – wuyi
goodbye, PHRASE – nahunuhshásh plural nahunuhsháq
good-looking: he is good-looking, handsome, VAI – wikco-
good morning! PHRASE – wiqáhsun
good afternoon, PHRASE – wikun qátahqahqáw
good evening, PHRASE – wikun wuyóksuw
good night, PHRASE – wikun tupkuw
good day, PHRASE – wikun kisk
good weather: it looks like good weather, it is a nice day, VII – wiyôqat
goose, NA – kahôk plural kahôkak
gooseberry, NI – pasqatam plural pasqatamunsh
gourd, jar, bottle, NI – qóyowasq plural qóyowasqash
grandchild, NA DEP – -ohsuhs plural nohsuhsak
grandfather, NA DEP – -okunahs plural nokunahsak
grandmother, NA DEP – -nánu plural nunánuk
grape, NI – winom plural winomunsh
grasshopper, cricket, NA – qáqiqihshôt plural qáqiqihshôták
great: it is big, great, VII – makáyu-
great: he is great, mighty, big, VAI – muhshaki-
greetings, hello, PART – aquy
greetings, welcome, PART – wiqómun
grease, oil, butter, NI – pum
green: he is green, VAI – askasqisu-
green: it is green, VII – askasqáyu-
greet him, salute him, VTA – wókum-
grind: cornmeal: make corn meal, grind corn meal, VAI – yohkhikancá-
ground, earth, dirt, land, NI – ahki plural ahkiyash
ground: earthward, toward the ground, ADV – ahkiyo
groundhog, woodchuck, NA – akasq plural akasqak
grow: it grows, VII – nikun-
gun, NI – páshkik plural páshkikansh
guts, belly, stomach, NI DEP – -yakus plural muyakusash

H
hair: body hair (of a person), hair of an animal, NI – wihsákan (singular indicates a single strand of hair) plural wihsákansh, my hair nuwihsákansh,
his hair uwihsákansh
hair ‘of the head’ (singular indicates a single strand of hair), NI DEP – -hpuhkuhq
plural **nuhpuhk'hqash**

half, partly, **ADV – cáhci**  
half, some, part (of), **PART – pôhshi**  
hand, **NI DEP – -ic plural nicish**  
handle, **NI – inôk plural inôkansh**  
handsome: he is good-looking, handsome, pretty **VAI – wikco-**  
happy: he is happy, **VAI – wiyayu-**  
happiness, enjoyment, pleasure, rejoicing, fun, **NI – wikôtamuwôk plural wikôtamuwôkansh**  
hard: it is difficult, hard, **VII – sayakat**  
harm: hurt him, injure him, harm him, **VAI – wis-**  
harvest (noun), **NI – kipunumuwôk plural kipunumuwôkansh**  
harvest it, **VTI – kipunum-**  
hastily, fast, quickly, in a hurry, **ADV – kipi**  
hatchet, axe, **NI – takôk, plural takôkansh**  
hate him, **VTA – cuhsháyum-**  
hate it, **VTI – cuhshôhtam-**  
have him, **VTA – wacôn-**  
have it, keep it, **VTI – wacônum-**  
have to, must, **PART – cóci**  
hawk, **NA – awáhsh plural awáhshák**  
he, she, him, her, **PRON – nákum**  
head off, go away, **VAI – môci-**  
head, **NI DEP – -hkunôk plural muhkunôkansh**  
head him, **VTA – putaw-**  
healthy: he is healthy, well, **VAI – wiyámo-**  
healthy: be well, healthy, **VII – kôkicá-**  
healthy: I am in good health, **PHRASE – nukôkicá**  
hear it, **VTI – putam-**  
heart, **NI DEP – -táh plural mutáhash**  
heated: it is hot, heated (of substances or food, not weather), **VII – kusaputá-**  
heaven, sky, **NI – kisuq**  
heavy: he is heavy, **VAI – qusuqan-**  
heavy: it is heavy, **VII – qusuqan-**  
heavy: light: it is light in weight, not heavy, **VII – yôkan-**  
height, **NI – qunôhqusuwôk plural qunôhqusuwôkansh**  
hello, greetings, **PHRASE – aquy**  
help him, **VTA – ayunamaw-**  
hem, edge, rim, **NI – wus plural wusásh**  
hen, female bird, **NA – moyhsh plural moyhshak**  
her: he, she, him, her, **PRON – nákum**  
here, **PART – yotay**  
hide, skin, **NA – ahshay**  
hide, is hidden, **VAI – putaqi-**  
hide it, **VTI – kôcto-**  
high: it is tall, high, **VII – qunôkan-**
high up, upward, above, ADV – wáwápi
hill, mountain, NI – wacuw
him: he, she, him, her, PRON – nákum
hit him, strike him, beat him, VTA – takam-
hit it, strike it, beat it, VTI – takatam-
hold him, VTA – mihkun-
hold it, VTI – mihkunum-
holy: it is holy, sacred, blessed, VII – wuyitupóhtam-
home, house, lodge, NI – -ik plural nikash
hoof, nail, claw, NA DEP – -hkas plural nuhkasak
horse, NA – husihs plural husihsak
hot: he is hot, feels hot, VAI – kusápusu-
hot: it is hot (of weather), VII – kusutá-
hot: it is hot, heated (of substances or food, not weather), VII – kusaputá-
house: Indian-style house, wigwam, NI – wicuw plural wicômash
house (European style), NI – cáhqin plural cáhqinsh
how much, how many (animate), PART – cáhsuw
how much, how many (inanimate), PART – cáhshi
how (in questions), PART – tôn
how are you, PHRASE – tôn kutaya plural tôn kutayamô
how do you say, PHRASE – tôn kutiwá? plural tôn kutiwâmô?
how, as, in such a way, thus, so, PART – uy, ‘this way’ – yo uy
huge, big, PRENOUN – kôkci-
hull, nut shell, husk, fish scale, NI – wahakay plural wahakayash
human: Indian, human, regular person, NA – inskitôp plural inskitôpák
hundred, NUM (numeral used after the numbers 1 through 9 to form multiples of a hundred; also an alternate term for 'one') – pásuq
hungry: he is hungry, VAI – yôtum-
hunting, hunt (noun), NI – acáwôk plural acáwôkansh
hunt, go on a hunt, VAI – acá-
hurry: be in a hurry, VII – cáyhqatum-
hurry: hastily, fast, quickly, in a hurry, ADV – kipi
hurt: he is in pain, he hurts, VAI – ôhqamamu-
hurt him, injure him, harm him, VAI – wis-
husband, NA – -áhsuk plural náhsukak
husk, hull, nut shell, fish scale, NI – wahakay plural wahakayash

I
I, me, PRON – ni
I don't know, PART – tatô
ice, NI – kupat plural kupatunsh
ill: be sick, ill, perish, VII – máhcuná-
in order that, so as to, for the purpose of, PREV – wáci
injure: hurt him, injure him, harm him, VAI – wis-
intend to, going to, about to, PREV - katawi
Indian, human, regular person, NA – **inskitôp plural inskitôpák**
Indian corn, corn, NI – **wiwáhcum plural wiwáhcumunsh**
Indian-style house, wigwam, NI – **wicuw plural wicolmash**
information: tell news, information, a story, VAI – **ôcimu-**
information: tell something to someone, tell someone news or a story, VTA – **ôcimohkaw-**
is at: it is located, it is at a place, VII – **ahtá-**
is thus: it is so, is thus, is that way, VII – **uyáyu-**
island, NI – **munhan plural munhansh**
instead, rather, but, only, PART – **wipi**

J
jacket, coat, NI – **akuwôk plural akuwôkansh**
jar, gourd, bottle, NI – **qôyowasq plural qôyowasqash**
jaw, chin, NI DEP – **-tôpkan plural mutôpkansh**
jealous: he is jealous, VAI – uskawusu-
jump, VAI – **qihshô-**

K
keep it, have it, VTI – **wacônum-**
kettle, cooking pot, NA – **ahkohqihs plural ahkohqihsak**
kill him, VTA – **nuhsh-**
knee, NI DEP – **-hkutuq plural nhuhtuquatsh**
knife, NI – **punitôk plural punitôkansh**
know him, VTA – **wáhto-**
know it, VTI – **wáh-**
know: I don't know, PART – **tatô**

L
lake, pond, NI – **nupsapáq plural nupsapáqash**
lamp, candle, NI – **wiqanôtik plural wiqanôtikansh**
land, earth, dirt, ground, NI – **ahki plural ahkiyash**
language, NI – **uyôtowáwôk plural uyôtowáwôkansh**
language, word, NI – **kikátohkáwôk plural kikátohkáwôkansh**
large: it is big, large, VII – **muhsháyu-**
last (in order), ADV – **macuhs**
later, later on, in a while, ADV – **páhsut**
laugh, VAI – **wihco-**
lazy: be lazy, VII – **mikiskutu-**
lead him there, lead him to a certain place, VTA – **uyasun-**
leaf, NI – **wunipaq plural wunipaqash**
learn: he learns it, VTI – **nihtuhto-**
leave him, abandon him, VTA – **nukay-**
leave it, abandon it, VTI – **nukatum-**
leaves fall, VII – **punipakat-**
left, left side, NI – **miyac my left numiyac**
left, leftward, ADV – **miyaco**
leg, NI – -hkôt plural nuhkôtash
legend, myth, NI – ôtshohkôk plural ôtshohkôkansh
legging, stocking, sock, NI – kôkuw plural kôkuwansh
lest, otherwise, PART – skôt
letter, book, writing, NI – wuskhwik plural wuskhwikansh
lick: he licks it, VTI – nosqatam-
life, NI – pumôtamuwôk plural pumôtamuwôkansh
lift it, VTI – uspunum-
light: it is light in weight, not heavy, VII – yôkan-
lightning: there is lightning, lightning flashes, VII – wôwôsôpshâ-
like: he likes it, enjoys it, VTI – wikôtam-
like to eat him, VTA – wikimoh-
like to eat it, VTI – wikimicu-
like, similar to, PREP – aqi
likewise, in the same way, as also, PART – nânuk
liquor, alcohol, rum, NI – ôhkupî plural ôhkupish
listen to him, VTA – kuhkihtaw-
listen: PHRASE – kuhkihtaw! plural kuhkihtôhq!
listen: let’s listen to him, PHRASE – kuhkihtawôtuk!
listen to it, VTI – kuhkihtam-
listen! PHRASE – kuhkihtamsh! plural kuhkihtamoq!
listen: let’s listen to it, PHRASE – kuhkihtamutuk!
little: it is little, small, VII – piwáhcu-
little: little bit, only a little, ADV – kôcuci
little dog, puppy, NA – ayumohs plural ayumohsak
live: he lives, is alive, VAI – pumôtam-
lives at, dwells, VAI – wutahki- ‘have as one’s land’ – wutahkiwôk
lobster, NA – muhshôc plural muhshôcâk
located: he is located, stays, is at a place, VAI – apu-
located: it is located, it is at a place, VII – ahtâ-
lodge: home, house, lodge, NI – -ik plural nikash
long: it is long, VII – qunáyu-
long, PRENOUN – quni-
long time ago, since long ago, ADV – yôwat
look at him, VTA – kunaw-
look at it, VTA – kunam-
look for him, chase him, VTA – natskaw-
look for it, VTA – natskam-
look like, resemble, VII – aquniwôqat-
looking good: he is good, looking good, VAI – wiku-
love him, VTA – wômôy-
love it, VTI – wômôhtam-
love, ‘loving each other’ NI – wômôyutuwôk plural wômôyutuwôkansh
love: I love you, PHRASE – kuwômôyush
love: your loving cousin, PHRASE – Wômôyáw Katôks
lunch: eat lunch, VAI – pôhsqáhp(w)u-

M
maggot, worm, NA – ohq plural ohqák
make: he makes it, VTI – wusto-
make: he makes it for him, VTA – wustaw-
make a fire, VAI – potawá-
make corn meal, grind corn meal, VAI – yohkhikancá-
make him, VTA – wusuh-
man, NA – in plural inak
man's brother, NA – -imat plural nimatak
man: young man, older boy, NA – yōkop plural yōkopák
manure, dung, feces, shit, NI – mikucut plural mikucutash
many: be many, much, plentiful (animate things, people, and animals), VII – muhtáwi-
many: be many, much, abundant (inanimate things), VII – muhtáwiyu-
many: be few in number, not many (of people or animals), VII – akōhsihu-
many: how much, how many (animate), PART – cáhsuw
many: how much, how many (inanimate), PART – cáshhi
many: too much, too many, too, PART – wusômi
mark, letter, sign, NI – kuhkunasuwôk plural kuhkunasuwôkansh
marriage, wedding, NI – wuhsintamuwôk plural wuhsintamuwôkansh
marsh, swamp, NI – mahcâq plural mahcâqash
maybe, perhaps, ADV – pâhki
me, I, PRON – ni
meal, NI – mitsuwôk plural mitsuwôkansh
means: it says (so), means, signifies, VII – iwômu-
measure him, weigh him, VTA – qutah-
measure it, weigh it, VTI – qutaham-
meat, NI – wiyawhs plural wiyawhsash
medicine man, shaman, NA – môyikow plural môyikowak
meet him, VTA – nakuskaw-
meet: nice to have met you, PHRASE – nuwikótam nákuskôyôn
plural/nuwikótam nákuskôyak
midday: it is noon, midday, VII – pôhsqá-
middle of, among, PREP – yáyôwi
mighty: he is great, mighty, big, VAI – muhshaki-
mirror, NI – pipinacucôhqôk plural pipinacucôhqôkansh
miserable: he is pitiful, poor, wretched, miserable, VAI – kucumôkusu-
mitten, glove, NI – micâhs plural micâhsak
moccasin, shoe, NI – mahkus plural mahkusunsh
Mohegan, Mohegan Indian, NA – mohiks plural mohiksak, mohiks-inak
Mohegan, Mohegan Indian, NA – moyahikaniw plural moyahikaniwak
Monday: it is one day, first day, Monday, VII – nuqutuqunakat
money (English loan; usually used in plural), NI – muni plural munish
moon, month, NA – wiyon plural wiyonak
moose, NA – mos plural mosak

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more, ADV – áyuwi
morning: in the morning, ADV – yôpôwi
mortar for pounding corn, NI – takhwôk plural takhwôkansh
mother, NA – -nonôk my mother nunonôk
mother-in-law, NA – -suquhs plural nusuksak
mountain, hill, NI – wacuw
mouse, NA – muhshapqáhs plural muhshapqáhsak
mouth, NI DEP – -ton plural mutonsh
move, stir, VAI – mômôci-
much: be many, much, plentiful (animate things, people, and animals), VII – muhtáwi-
much: be many, much, abundant (inanimate things), VII – muhtáwiyu-
much: very, really, exceedingly, much, PART – muhtáwi
much: how much, how many (animate), PART – cáhsuw
much: how much, how many (inanimate), PART – cáhshi
much: too much, too many, too, PART – wusômi
mush: cornmeal mush, corn soup, NI – sôp
music, NI – pupiqáwôk plural pupiqáwôkansh
music: he plays music, plays a flute, VAI – pupiqá-
musical instrument, flute, NI – pupiq plural pupiqansh
must, have to, PART – côci
myth, legend, NI – ötshohkôk plural ötshohkôkansh

N
nail, hoof, claw, NA DEP – -hkas plural nuhkasak
name, NI – wisuwôk plural wisuwôkansh
name him, call him (something), VTA – ahuy-
named: he is named, called, VAI – usuwis-
named: what is your name, what are you called, PHRASE – tôn kutusuwis?
plural/ tôn kutusuwisumô?
nearly, almost, ADV – ciwi
near, by, next to, PREP – kuski
neck, NI – -sucipuk plural musucipukansh
nephew, niece, NA DEP – -yuqahs plural nuyuqahsak
never, ADV – mutôm
new: he is young, new, VAI – wuskinu-
new: it is new, VII – wuskáyu-
news: tell news, information, a story, VAI – ôcimu-
news: tell something to someone, tell someone news or a story, VTA – ôcimohkaw-
next to, near, by, PREP – kuski
next, second, for a second time, ADV – naháhtôwi
nice day: it looks like good weather, it is a nice day, VII – wiyôqat
niece, nephew, NA DEP – -yuqahs plural nuyuqahsak
night: it is night, VII – tupku-
night: at night, during the night – ADV nipôwi
nine, NUM – pásukokun
ninety, NUM – pásukokun-cahshuncák
ninth, NUM – pásukokunut
no, not, PART – mutu, mut
none, nothing, not any, gone, PART – mucáq
noon: it is noon, midday, VII – pôhsqá-
north, northward, ADV – nanumayo
nose, Nl DEP – -côy plural mucôyush
nothing, none, not any, gone, PART – mucáq
not, no, PART – mutu alternative spelling: mut
not yet, ahead, before, PART – ásqam
now, ADV – iyo
not, no, PART – mutu
not many: be few in number, not many (of people or animals), VII – akôhsihsu-
nut shell, hull, husk, fish scale, Nl – wahakay plural wahakayash

O
obey it, VTI – wôwistam-
obtain: he receives it, obtains it, VTI – watunum-
ocean, sea, Nl – kuhthan plural kuhthansh
of, from, PREP – wuci
office, Nl – ayhkôsikamuq plural ayhkôsikamuqash
offspring: (one's) child, offspring, NA DEP – -nicón plural nunicónak
often, commonly, ADV – wíkóci
oil, butter, grease, Nl – pum
old, PRENOUN – nukóni
old person, elder, old man, NA – kuhcayhs plural kuhcayhsak
old woman, female elder, NA – winay plural winayak
older brother, NA DEP – -ntôyuquhs plural nuntôyuquhsak
older sister, NA DEP – -msihs plural numsihsak
on top of, over, above, upon, PREP – waskici
one, NUM – nuqut
one, (alternate form of hundred) NUM – pásuq
one day: it is one day, first day, Monday, VII – nuqutuqunakat
onion: wild onion, NA – winuwáhs plural winuwáhsak
only, ADV – cánaw
only, but, rather, instead, PART – wípi
open it, VTI – yôcánunum-
otherwise, elsewhere, ADV – ôkutakanuk
otherwise, lest, PART – skót
other, another, PRON – ôkutak plural ôkutakansh (inanimate), ôkutakanak (animate)
outside (of), outdoors, ADV – pahqaci
oven, stove, Nl – ahutanishunimuk plural ahutanishunimukansh
overcast: it is cloudy, overcast, VII – kupqat-
oyster, NA – aponah plural aponahak
P
pack basket, tumpline, (basket with cord held over forehead) NI – matôpi
plural/ matôpirsh
pain: he is in pain, hurts, VAI – ôhqamamu-
paint: he paints it, VTI – ayakunum-
pants, trousers, NI – áthawun plural áthawunsh
part: it is (a) part, VII – cupáyu-
part of: some, part of, half, PART – pôhshi
partly, half, ADV – cáhci
pass over, cross, VAI – quscacá-
past tense marker, used to, PART – mò
path, road, way, NI – máy plural máy
pencil, pen, NI – wuskhwôsuwôk plural wuskhwôsuwôkansh
perhaps, maybe, ADV – páhki
perish: be sick, ill, perish, VII – máhcuná-
person, Indian, human, regular person, NA – skitôp plural skitôpák
person: who is that person, PHRASE – awán na skitôp? plural awán na skitôpak
pick it, gather it (as of fruit, or other inanimate objects), VTI – mukunum-
pig, NA – piksihs plural piksihsak
pine, fir, NA – kow plural kowák
pitiful: he is pitiful, poor, wretched, miserable, VAI – kucumôkusu-
place: he puts him, places him, VTA – pon-
place: he is located, stays, is at a place, VAI – apu-
place: it is located, it is at a place, VII – ahtá-
plant: do planting, plant something, VAI – ahkihcá-
planting, plant(s), NI – ahkihcáwôk
plate, dish, NI – wiyôk plural wiyôkansh
play: he plays, VAI – pôhpu-
play: he plays music, plays a flute, VAI – pupiqá-
play with him, VTA – pôhp-
play at a betting game, gamble, VAI – kusawasu-
play rushes, straw game; also count, does counting, VAI – akisu-
please (used for politeness in requests), PHRASE – kuwihqitumôsh
pleasure, enjoyment, happiness, rejoicing, fun, NI – wikôtamuwôk
plural wikôtamuwôkansh
plentiful: be many, much, plentiful (animate things, people, and animals), VII – muhtáwi-
pond, lake, NI – nupsapáq plural nupsapáqash
poor: he is pitiful, poor, wretched, miserable, VAI – kucumôkusu-
porcupine, NA – kôq plural kôqak
pot: kettle, cooking pot, NA – ahkohqihs plural ahkohqihsak
potato, NA – pun (ahpun alternate spelling) plural (ah)punák
pounded parched corn meal (uncooked), NI – yohkhik
pray: he prays, VAI – ôkosu-
preserve: he saves it, preserves it, VTI – tômwihto-
pretty: he is good-looking, handsome, pretty VAI – wikco-
proper: it is straight, right, proper, VII – sôpáyu-
proud: be proud, VII – puhcuwanum-
pull it back, withdraw it, draw it out, away, VTI – wutótunum-
pumpkin, squash, NI – áskot plural áskotash
puppy, little dog, NA – ayumohs plural ayumohsak
purpose: for the purpose of, so as to, in order that, PREV – wáci
put: he puts him, places him, VTA – pon-
put: he puts it in, VTI – pito-
put it, VTA – ponam-
put it there, PHRASE – nitay ponamsh plural nitay ponamoq
put it: Let’s put it there, PHRASE – nitay ponomutô
put it on (of clothes), wear it, VTI – aqunum-

Q
quahog, round clam, NA – poqáh plural poqáhak
quail, bobwhite, NA – pohpohquitihs plural pohpohquitihsak
question: he asks him, questions him, VTA – natotum-
quickly, fast, hastily, in a hurry, ADV – kipi
quick, quickly, ADV – skisho
quickly, go fast, VAI – kipshô-
quiet: he is quiet, sits still, VAI – ciqunapu-
quit, stop (something), VAI – áhqi-
quit it, throw it away, give it up, VTI – pakitam-

R
rabbit, NA – tuksáhs plural tuksáhsak
raccoon, NA – áhsup plural áhsupanak
rainbow, NA – uqanaqôn plural uqanaqônak
rain: it rains, there is rain, VII – sokuyôn
rain: there is a great rain, a lot of rain, a downpour, VII – muhshuyôn
rather, but, only, instead, PART – wipi
rattlesnake, NA – sihsiq plural sihsiqák
read, VAI – akitusu-
ready: he is ready, VAI – qáhshapu-
really: very, really, exceedingly, much, PART – muhtáwi
reason: for no reason, futilely, in vain, ADV – ákowi
receive: he receives it, obtains it, VTI – watunum-
recover: he recovers, feels better, VAI – kicá-
red: he is red, VAI – musqisu-
red: it is red, VII – musqáyu-
red oak, NI – wisacumus plural wisacumush
red squirrel, NA – musqaniks plural muhshaniqak
red-tailed hawk, NA – musqayan plural musqayanák
rejoicing, happiness, enjoyment, pleasure, fun, NI – wikôtamuwôk
plural wikôtamuwôkansh
resemble, look like, VII – aquniwôqat-
residence, address, NI – wutahkiwôk, plural wutahkiwôkansh
return, go back, VAI – putuki-
returning, back, ADV – quski
rib, NI DEP – -hpicák plural nuhpicákansh
rice: wild rice, wheat, NA – mayom plural mayomunsh
right: it is right, true, correct, VII – wimonáyu-
right: that is right, true, correct, PHRASE – ni wimonáyuw
right: it is straight, right, proper, VII – sôpáyu-
right, right side, NI DEP – -tunuhk, indef poss mutunuhk
right: to the right, on the right, ADV – inkáwi
rim, hem, edge, NI – wus plural wusásh
rise: it is sunrise, the sun rises, VII – pátôhtâ-
river, NI – áhsit plural áhsitash
river, NI – sipo plural siposh
road, path, way, NI – máy plural máy
roast it, VTI – wátsum-
rock, stone, NI – sun plural sunsh
roof, NI – waskickamuq plural waskickamuqash
room (of a house), NI – cupukamuq plural cupukamuqash
rotate, turn, VAI – qipi-
rough: it is rough, VII – kôskáyu-
round: it is round, VII – putuqáyu-
rub it, VTI – mumuqunum-
rum, alcohol, liquor, NI – ôhkupi plural ôhkupish
run, VAI – qaqi-
rushes: count, does counting; also, play rushes, straw game, VAI – akisu-

S
sachem, chief, NA – sôcum plural sôcumôk
sacred: it is holy, sacred, blessed, VII – wuyitupôhtam-
sad: he is sad, VAI – nowôhtam-
salt, NI – sát
salute him, greet him, VTA – wôkum-
same as: it is equal to, the same as, VII – tátupiyu-
same way: likewise, in the same way, as also, PART – nánuk
sand, NI – yák
Saturday: it is six days, the sixth day, Saturday, VII – qutôskuqunanakat
save: he saves it, preserves it, VTI – tômwihto-
say: he says, says so, VAI – iwá-
say: it says (so), means, signifies, VII – iwômu-
say: what did you say, PHRASE – cáqan kutiwa? plural cáqan kutiwamô?
say: what did we (inclusive) say, PHRASE – cáqan kutiwámun?
say: what did we (exclusive) say, PHRASE – cáqan nutiwiwámun?
say: how do you say, PHRASE – tôn kutiwá? plural tôni kutiwamô?
say to him, tell him, VTA – uy-
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say (to) it, call it, VTI – utam-

scare him, frighten him, VTA – wisay-

scared: he is afraid, frightened, scared, VAI – wisôsu-

school, NI – nihtuhtokamuq plural nihtuhtokamuqash

sea, ocean, NI – kuhthan plural kuhthansh

seashell, shell, NA – ayáhs plural ayáhsak

seat: sit down, be seated, VAI – matapu-

seawater, NI – kuhthanupáq

second, next, for a second time, ADV – naháhtôwi

see him, VTA – náw-

see you tomorrow! PHRASE – sáp kunáwush! plural sáp kunáwuyumô

see: we will see you tomorrow PHRASE – sáp kunáwuyumun

see it, VTI – nám-

seed, seed corn, NI – wuskanim plural wuskaniminsh

seize him, catch him, VTA – tahqun-

seize it, catch it, VTI – tahqunum-

self, body, NA DEP – ahak (dependent used as the Mohegan reflexive pronoun)

myself nahak, himself wahakáh

sell, trade, VAI – ôqshô-

sense: he smells him, sense his smell (involuntarily), VTA – muyôw-

sense: he smells it, sense its smell (involuntarily), VTI – muyôtam-

seven, NUM – nísôsk

seven days: it is seven days, a week, VII – nísôskuqunakat

seventh, NUM – nísôskut

seventy, NUM – nísôsk-cahshuncák

sell, VAI – yonáhqôsu-

sew: he sews it, VTI – yonáhqam-

shaman, medicine man, NA – möyikow plural möyikowak

sharp: it is sharp, VII – wusqan-

she: he, she, him, her, PRON – nákum

shell, seashell, NA – ayáhs plural ayáhsak

shirt, NI – wáwôpaks plural wáwôpaksash

shit, manure, dung, feces, NI – mikucut plural mikucutash

shoe, moccasin, NI – mahkus plural mahkusunsh

shore, beach, NI – tahkamuq plural tahkamuqash

short: he is short, VAI – táyôhqusu-

short: it is short, VII – táyôhqáyu-

shoulder, NA – hpihquan plural nhupihquanak

shovel: he shovels it, VTI – shupiham-

show (it) to him, VTA – nôhtuy-

shut it, close it, VTI – kupham-

shut: it is shut, closed, VII – kúpáyu-

sibling of opposite sex (man's sister or woman's brother), NA DEP – itôps plural nitôpsak

sick: be sick, ill, perish, VII – máhcuná-

sign, mark, letter, NI – kuhkunasuwôk plural kuhkunasuwôkansh

signify: it says (so), means, signifies, VII – iwômu-

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similar to, like, PREP – aqi
sin: evil deed, sin, transgression, NI – matôpâwôk plural matôpâwôkansh
since, PART – wucina
since long ago, long time ago, ADV – yôwat
sing, VAI – kutomá-
sister: sibling of opposite sex (man's sister or woman's brother), NA DEP – -itôps plural nitôpsak
sister: woman's sister, NA DEP – -ituksq plural nituksqak
sister: younger sibling (brother or sister), NA DEP – -ihsums plural nihsumsak
sister: older sister, NA DEP – -msihs plural numsihsak
sister-in-law, NA DEP – -iyum plural niyumak
sit: he is located, sits, stays, is at a place, VAI – apu-
sit: he is quiet, sits still, VAI – ciqunapu-
sit down, be seated, VAI – matapu-
sit down! PHRASE – mátapsh plural mátapiq
sit next to me, PHRASE – kuski nahak mátapsh plural kuski nahak mátapiq
sit next to us, PHRASE – kuski nahakânônak mátapsh plural kuski nahakänônak mátapiq
six, NUM – qutôsk
six days: it is six days, the sixth day, Saturday, VII – qutôskuqunakat
sixth, NUM – qutôskut
sixty, NUM – qutôsk-cahshuncák
skin: hide, skin, NA – ahshay
skirt, NI – kusawôk plural kusawôkansh
skunk, NA – skôks plural skôksak
sky, heaven, NI – kisuq
sled, toboggan, NI – tôpôk plural tôpôkansh
sleep, be asleep, VAI – kawi-
sleepy: be sleepy, VII – katukôm-
slender: it is thin, slender, VII – wasapáyu-
slowly, softly, gently, ADV – mayuni
small: he is small, VAI – piwuhsihu-
smell: he smells him (deliberately), sniffs him, VTA – qucimôy-
smell: he smells it (deliberately), sniffs it, VTI – qucimôtam-
smell: he smells him, sense his smell (involuntarily), VTA – muyôw-
smell: he smells it, sense its smell (involuntarily), VTI – muyôtam-
smell: it smells good, VII – wuyimôqat
smoke, NI – pukut
smokehole, chimney, NI – wunâhcukamqu plural wunâhcukamquash
smooth: it is smooth, VII – mosáyu-
snail, NA – askiqtam plural askiqtamak
snake, NA – skok plural skokak
sniff: he smells him (deliberately), sniffs him, VTA – qucimôy-
sniff: he smells it (deliberately), sniffs it, VTI – qucimôtam-
snow (on the ground), NI – kon plural konak
snow: it is snowing, it snows, VII – socpo-
snowshoes: walk with snowshoes, use snowshoes, VAI – őkumaham-

snowshoe, NI – őkum plural őkumak

so: he is so, is thus, VAI – isu-

so: it is so, is thus, is that way, VII – uyáyu-

so: so as to, in order that, for the purpose of, PREV – wáci

so: so, as, in such a way, thus, how, PART – uy, ‘this way’ – yo uy

sock, stocking, legging, NI – kôkuw plural kôkuwansh

soft: it is soft, VII – yohkáyu-

softly, slowly, gently, ADV – mayuni

someone, anyone, who (in questions), PRON – awán

something, thing, what, PRON – caqan

sometimes, ADV – mòmansh

some, part (of), half, PART – pôhshi

son, NA DEP – -námôn plural nunámônak

sorry: be sorry, sorrowful, VII – siwôhtum-
sorry: I am sorry, PHRASE – nusiwôhtum

sorry: We are sorry, PHRASE – inclusive kusiwôhtumumun exclusive nusiwôhtumumun

soul, spirit (of a living person), NA DEP – -cuhcóq plural mucuhcóqak

soup, NI – sápahik plural sápahikansh

soup: cornmeal mush, corn soup, NI – sôp

south, southward, ADV – sówanayo

speak, talk, VAI – kikatóhká-
speak the Indian language, speak such a language, VAI – uyótowá-
speak the truth, be correct, VAI – wuyômwa-
speak to him, VTA – kayoy-
spear, NI – qunôhtuq plural qunôhtuqash

spine, backbone, NI DEP – -tahtakôq

spirit, breath, NI – yáhsháwôk plural yáhsháwôkansh

spirit (of a living person), soul, NA DEP – -cuhcóq plural mucuhcóqak

spirit: bad spirit ghost, NA – cipay plural cipayak

spoon, NA – kiyamô plural kiyamôk

spring: it is spring, VII – siqan

squat, pumpkin, NI – áskot plural áskotash

squirrel, NA – muhshaniq plural muhshaniqak

stand, stand up, VAI – nipawu-

star, NA – ayaks (alternate spelling ayaquhs) plural ayaksak

start: it begins, starts, VII – kucuhshun-

stay: he is located, stays, is at a place, VAI – apu-

steal, VAI – kumotu-

stick, branch, piece of wood, NI – wutqun plural wutqunash

still: he is quiet, sits still, VAI – ciqunapu-

still, yet, ADV – aspumi

stir, move, VAI – mômôci-

stir it, VTI – wákawunum-

stocking, sock, legging, NI – kôkuw plural kôkuwansh

stomach, belly, guts, NI DEP – -yakus plural muyakusash
stone, rock, NI – **sun** plural sunsh
stop (something), quit, VAI – áhqí-
stop it, don't! (used to make negative commands), PART – áhqí
story, NI – **íhtóqat** plural íhtóqatash
story: tell news, information, a story, VAI – ócimu-
story: tell something to someone, tell someone news or a story, VTA – ócímohkaw-
stove, oven, NI – **ahutani**plural ahutanishunimuk
straight: it is straight, right, proper, VII – sópáyu-
straw game: count, does counting; also, play rushes, straw game, VAI – akisu-
strawberry, ‘heart-berry’, NI – **wutáhum** plural wutáhumunsh
stray, wander around, VAI – náyuwáyu-
stream, brook, NI – **sipowihs** plural sipowihsash
strike: hit him, strike him, beat him, VTA – takam-
strike: hit it, strike it, beat it, VTI – takatam-
string, thread, NI – **pimunt** plural pimuntônsh
strong: he is strong, VAI – mihkiku-
strong: it is strong, VII – mihkáyu-
strongly, ADV – mihki
stupid: he is foolish, stupid, VAI – asoku-
such: in such a way, as, thus, how, so, PART – uy, ‘this way’ – yo uy
suffer: torment him, make him suffer, VTA – kihcapun-
sufficient: it is enough, sufficient, VII – tápáyu-
summer: it is summer, VII – nipun
summon him, call him, VTA – wiwkum-
sun, NA – kisusq
sunrise: it is sunrise, dawn, VII – wópan
sunrise: it is sunrise, the sun rises, VII – pátóhta-
supper, NI – **wuyóku**plural wuyókpuwôk
supper: eat supper, VAI – wuyókuwpwu-
sure, definitely, certainly, ADV – mohci
swallow it, VTI – qutam-
swamp, marsh, NI – mahcák plural mahcákash
swan, NA – **wiqáhsh** plural wiqáhshák
sweat: go to sweat in a sweatlodge, VAI – pisupá-
sweatlodge, NI – **pisupók**plural pisupókansh
sweat: it is sweet, VII – wiksapák
swim, VAI – **pumósuwi**-

T

table, NI – **taspowók** plural taspowókansh
take him, VTA – mam-
take it, VTI – mam-
take it away, VTI – ámáiwpun-
take it off (of clothing), VTI – katunum-
talk, speak, VAI – kikátohká-
talk about it, VTI – wiwaqutum-
tall: it is tall, high, VII – qunôkan-
taste: it tastes good, is good to eat, VII – wihpqat
taste it (deliberately), try the taste of it, VTI – quctam-
teach, VAI – kotumcá-
teach him, VTA – kotum-
tell him, say to him, VTA – uy-
tell news, information, a story, VAI – ôcimu-
tell something to someone, tell someone news or a story, VTA – ôcimohkaw-
ten, NUM – páyaq
tenth, NUM – páyaqut
thank him, VTA – tápatam-
thank them, PHRASE – tápatam plural tápatamohq
thank them: Let’s thank them, PHRASE – tápatamotchô
thank you, PHRASE – táput ni
thank you: I thank you, PHRASE – kutápatamush plural kutápatamuyumô
thank you: We thank you, PHRASE – kutápatamuyumun
that, those (animate), PRON – na plural nik
that: what is that (animate), PHRASE – cáqan na? plural cáqan nik?
that, those (inanimate), PRON – ni plural nish
that: what is that (inanimate), PHRASE – cáqan ni? plural cáqan nish?
that place, there, PART – nitay
that is so, PHRASE – ni yáyuw
that is right, PHRASE – ni wimonáyuw
them, they, PRON – nákumôw
then, ADV – ôtay
therefore, because of that, PART – niwuci
there, that place, PART – nitay
these, this (animate), PRON – yo plural yok
this, these (inanimate), PRON – yo plural yosh
they, them, PRON – nákumôw
thick: it is thick, VII – kuhpakáyu-
thin: it is thin, slender, VII – wasapáyu-
thing, what, something, PRON – cáqan plural cáqansh
think, think so, VAI – uyôhtum-
third, ADV – shwut
thirsty: be thirsty, VII – kôkuton-
thirteen, NUM – páyaq napni shwi
thirty, NUM – swuncák
this, these (animate), PRON – yo plural yok
this, these (inanimate), PRON – yo plural yosh
this: what is this, PHRASE – cáqan yo? plural cáqan yosh?
this way, PHRASE – yo uy
those, that (animate), PRON – na plural nik
those, that (inanimate), PRON – ni plural nish
thousand, NUM – mutunôk
thread, string, NI – pimunt plural pimuntônsh
three, NUM – shwi
three days: it is three days, the third day, Wednesday, VII – shwiqunakat
throat, NI DEP – -qutôk plural muqutôkansh
throw it, VTI – suhwuhanum-
throw it away, give it up, quit it, VTI – pakitam-
thunder: it thunders, there is thunder, VII – patáhqáham
Thursday: it is 4th day, four days, Thursday, VII – yáwuqunakat
thus: he is so, is thus, VAI – isu-
thus, so, as, in such a way, how, PART – uy, ‘this way’ – yo uy
time, NI – ahqopáyuwôk
time: it is time, be a time, VII – ahqopáyu-
tired: he is tired, weary, VAI – sóhsuni-
to, PREP – i
to, towards, PREP – yaqi
to be, exist, VAI – ayu-
tobacco, NI – inahpawôk plural inahpáwôkansh
tobacco pipe, NA – wutamôt plural wutamôkanak
toboggan, sled, NI – tôpôk plural tôpôkansh
today, ADV – yo kisk
toe, NI DEP – -situk plural nusitukansh
tomorrow, ADV – sáp
tomorrow: see you tomorrow! PHRASE – sáp kunáwush! plural sáp kunáwuyumô
tomorrow: we will see you tomorrow PHRASE – sáp kunáwuyumun
tongue, NI DEP – -iyun plural miyansh
too, also, PART – wôk
too much, too many, too, PART – wusômi
tooth, NI DEP – -iput plural niputash
torchment him, make him suffer, VTA – kihcapun-
touch it, VAI – musunum-
towards, to, PREP – yaqi
towel 'hand-wiping tool', NI – ciskicohuwôk plural ciskicohuwôkansh
town, NI – otân plural otânásh
trade, sell, VAI – ònqshô-
transgression, sin, evil deed, NI – matopawôk plural matôpawôkansh
tree: bark, tree bark, NI – wuyacásq plural wuyacásqash
tree, NI – cupanuwôk plural cupanuwôkansh
triumph, win, VAI – múhtúq plural múhtúqash
trouser, pants, NI – átahwun plural átahwunsh
true: it is true, correct, VII – wimonáyu-
right: that is right, true, correct, PHRASE – ni wimonáyuw
truth: speak the truth, be correct, VAI – wuyomwá-
try, attempt, VAI – quyô-
try the taste of it, taste it (deliberately), VTI – quctam-
Tuesday: it is two days, second day, Tuesday, VII – nisuqunakat
tumpline, pack basket, (basket with cord held over forehead) Ni – matôpi
   plural matôpish
turkey, NA – náham plural náhamák
turn, rotate, VAI – qipi-
turtle, NA – toyupáhs plural toyupáhsak
twelve, NUM – páyaq napni nis
twenty, NUM – nisuncák
two, NUM – nis
two days: it is two days, second day, Tuesday, VII – nisuqunakat

U
uncle, NA DEP – -sihs plural nusihsak
unclean: it is dirty, unclean, VII – nuskinôqat-
under, PREP – aqu
up, upward, ADV – kuhkuhqi
upon, over, on top of, above, PREP – waskici
upward, high up, above, ADV – wáwápi
us, we (exclusive), PRON – niyawun
us, we (inclusive), PRON – kiyawun
use, use something, VTA – awáhcá-
used to, past tense marker, PART – mô

V
vain: futilely, in vain, for no reason, ADV – ákowi
valley, Ni – oyôwahkoway plural oyôwahkowayush
vermilion, body paint, face paint, Ni – wuyam plural wuyamansh
very, extremely, PART – winu
very: very, really, exceedingly, much, PART – muhtáwi
visit him, VTA – natawah-

W
wait for him, VTA – páh-
wait for it, VTI – páhto-
wake him up, VTA – tohkun-
wake up, awake, VAI – tohki-
walk along, travel, go along, VAI – pumshá-
wall (of a house), Ni – susupôkamuq plural susupôkamuqas
wall (outdoor), fence, Ni – pumiyotôk plural pumiyotôkansh
walk with snowshoes, use snowshoes, VAI – ókumaham-
walnut, NA – wusqatóm plural wusqatómunak
walnut tree, Ni – wusqat plural wusqatash
wampum shell, bead, Ni – mósôpi plural mósôpish
wander around, stray, VAI – náyuwáyu-
want it, VTI – ahcôhtam-
warm himself, warm up, VAI – awasu-
warm: it is warm (of weather), VII – cuhwáyu-
wash him, clean him, VTA – kucusum-

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wash it, clean it (as body part), VTA – kucusuto-
water, NI – nupi plural nupish
wave (on water), NA – tukow, plural tukowak
way, path, road, NI – máy plural máy
we, us (exclusive), PRON – niyawun
we, us (inclusive), PRON – kiyawun
wear it, put it on (of clothes), VTI – aqunum-
wear: he is clothed, dressed, gets dressed, wears (something) , VAI – aqu-
weary: he is tired, weary, VAI – söhsuni-
weather: it looks like good weather, it is a nice day, VII – wiyôqat
wedding, marriage, NI – wuhsintamuwôk plural wuhsintamuwôkansh
Wednesday: it is three days, the third day, Wednesday, VII – shwiqunakat
week: it is seven days, a week, VII – nisôskuqunakat
weigh him, measure him, VTA – qutah-
weigh it, measure it, VTI – qutaham-
weight: it is light in weight, not heavy, VII – yôkan-
welcome, greetings, PART – wiqômun
welcome: Welcome, come in, PHRASE – wiqômun, suqish! plural wiqômun, suqiq!
well: he is well, healthy, VII – kôkicá-
well: be well, PHRASE – kôkicash!
well, good, ADV – wuyi
west; westward, ADV – máqamtunayo
wet: he is wet, gets wet, VAI – wutukisu-
weat: it is wet, VII – wutukáyu-
whale, NA – potáp plural potápák
what, something, thing, PRON – cáqan
what are you doing, PHRASE – cáqan kutus? plural cáqan kutusumô?
what are we (inclusive) doing, PHRASE – cáqan kutusumun?
what are we (exclusive) doing, PHRASE – cáqan nutusumun?
what did you say, PHRASE – cáqan kutiwa? plural cáqan kutiwámô?
what did we (inclusive) say, PHRASE – cáqan kutiwámun?
what did we (exclusive) say, PHRASE – cáqan nutiwámun?
what is this (animate), PHRASE – cáqan yo? plural cáqan yosh?
what is this (inanimate), PHRASE – cáqan na? plural cáqan nish?
what is that (animate), PHRASE – cáqan ni? plural cáqan nish?
what is that (inanimate), PHRASE – cáqan na? plural cáqan nish?
wheat, wild rice, NA – mayom plural mayomunsh
when (in questions only), PART – cimak
where (in questions), PART – cáhak
where are you going, PHRASE – cáhak kutihshá? plural cáhak kutihshámô?
where are we (inclusive) going, PHRASE – cáhak kutihshámun?
where (in dependent clauses, not questions), PART – totay
while: later, later on, in a while, ADV – páhsut
white: he is white, VAI – wôpisu-
white: it is white, VII – wôpáyu-
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| white oak, Nl – **pakahcumus plural pakahcumusush**
white person, white man, NA – **wánaks plural wánuksa**
who (in questions), someone, anyone, PRON – **awán**
who are you, PHRASE – **awán ki? plural awán kiyaw?**
who is that person, PHRASE – **awán na skitòp? plural awán na skitòpak**
why (in questions), PART – **tahwuci**
 wicked: it is evil, wicked, VII – **macitu-**
 wicked, bad, evil, PRENOUN – **maci**
wife, NA DEP – **-iyok plural niyokanak**
wigwam: Indian-style house, wigwam, NI – **wicuw plural wicômash**
wild onion, NA – **winuwáhs plural winuwáhsak**
wild rice, wheat, NA – **mayom plural mayomunsh**
will (future marker), PART – **mus**
win, triumph, VAI – **sòhká-**
wind, Nl – **wutun, plural wutunsh**
windy: it is windy, there is a wind, VII – **wápáyu-**
window, Nl – **kinakinik plural kinakinikansh**
winter: it is winter, VII – **pupon**
wise: he is careful, cunning, wise, VAI – **wáwótam-**
with, along with, PREP – **wici**
with, by (as an instrument), PREP – **naspi** (alternative spelling: **nashpi**)
withdraw it, pull it back, draw it out, away, VII – **wutôtunum-**
wolf, NA – **muks plural muksak**
woman, NA – **sqá plural sqák**
woman's dress, NI – **pitkös plural pitkösosh**
woman's sister, NA DEP – **-ituksq plural ituksqak**
woman: young woman, NA – **sqáwhs plural sqáwhsak**
woman: young woman, older girl, NA – **yôksqáhs plural yôksqáhsak**
wood: stick, branch, piece of wood, Nl – **wutqun plural wutqunsh**
woods, forest, Nl – **kuhpáy plural kuhpáyah**
woodchuck, groundhog, NA – **akasq plural akasqak**
word, language, Nl – **kikatóhkáwôk plural kikatóhkáwôkansh**
work, VAI – **ayhkösu-**
world, Nl – **pômoki**
worm, maggot, NA – **ohq plural ohqak**
wretched: he is pitiful, poor, wretched, miserable, VAI – **kucumôkusu-**
write, VAI – **wuskhwôsu-**
writing, book, letter, Nl – **wuskhwik plural wuskhwikansh**

**Y**
yeah, yes, (casual variant), PART – **náy**
year: it is a year, VII – **katumu-**
year, Nl – **katumuw, plural katumuwash**
yellow: he is yellow, VAI – **wisôwisu-**
yellow: it is yellow, VII – **wisôwáyu-**
yesterday, ADV – **wiyôko**
yes, even, PART – nuks
yes, yeah (casual variant), PART – náy
yet, still, ADV – aspumi
you, PRON – ki plural kiyaw
you: who are you, PHRASE – awán ki? plural awán kiyaw?
young: he is young, new, VAI – wuskinu-
young man, older boy, NA – yókôp plural yókôpák
young woman, NA – sqáwhs plural sqáwhsak
young woman, older girl, NA – yóksqáhs plural yóksqáhsak
younger sibling (brother or sister), NA DEP – -ihsums plural nihsumsak