A Modern Mohegan Dictionary

2006 Edition

Prepared for the
Council of Elders

by Stephanie Fielding

Reviewed by the Cultural and Community Programs Department

Property of the
Mohegan Tribe
Fidelia Fielding
Cits Pátunáhshô
Flying Bird

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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 intelligibly 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, so, too, for another day. Meyum you gesk tugernag [FF] oye ungertug gesks

Give us this day our daily bread Mesunnan eyeu kesukohk [EM] asekesukohkish nupputukqunnekonun.
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.

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

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 parantically at the beginning of the word.

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

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.

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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 2nd 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-, VTA give (it) to him (y-stem)

ind 1st sg numiyô, ind 3rd sg miyåw, you and I kumiýômun, imp 2nd sg mis, imp 2nd pl miyohq, conj. 3rd sg miyôt

Nis áskasqisucik citsak misum: Give me three green birds.

First is the stem, then the part of speech. This word is a Verb that is Transitive andAnimate; 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 Grammar Paradigms on the four different types of verbs. Check the Abbreviations page for a list of abbreviations.

ind 1st sg numiyô: this is the independent version of the 1st person singular. This means, ‘I give it to him/her.’

ind 3rd sg miyåw: this is the independent version of the 3rd 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.’

imp 2nd 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 2nd 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 (1st person) am telling one of you (2nd person singular) to ‘give it to him.’

imp 2nd pl miyohq: this is also the imperative mood, but more than one person is being told to ‘give it to him.’

conj. 3rd miyôt: this is the 3rd 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.
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. Fielding’s 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  m  n  q  sh  w  y

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

c  k  p  s  t

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

a  á  i  o  ô  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 /se/ 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 /hi/ 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 raunchy or the /om/ 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 kuwacônómun càqin! (Inclusive): We have a house! (Says the husband to the wife.)
Niyawun nuwacônómun càqin! (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></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Person</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st person singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mohegan Pronoun</td>
<td>ni</td>
<td>I, me</td>
</tr>
<tr>
<td>2nd person singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mohegan Pronoun</td>
<td>ki</td>
<td>you</td>
</tr>
<tr>
<td>3rd person singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mohegan Pronoun</td>
<td>nákum</td>
<td>he, she, her, him</td>
</tr>
<tr>
<td>1st person plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>exclusive</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mohegan Pronoun</td>
<td>niyawun</td>
<td>we, us (me and them, but not you)</td>
</tr>
<tr>
<td>1st person plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>inclusive</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mohegan Pronoun</td>
<td>kiyawun</td>
<td>we, us (you and I, and 3rd person included optionally)</td>
</tr>
<tr>
<td>2nd person plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mohegan Pronoun</td>
<td>kiyaw</td>
<td>you (plural, more than one)</td>
</tr>
<tr>
<td>3rd person plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mohegan Pronoun</td>
<td>nákumôw</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></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Person</td>
<td></td>
<td></td>
</tr>
<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>Person/Number</td>
<td>Pronoun</td>
<td>Translation</td>
</tr>
<tr>
<td>------------------------</td>
<td>---------</td>
<td>--------------------</td>
</tr>
<tr>
<td>3rd person singular</td>
<td>wahakáh</td>
<td>herself, himself</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 pipinacôhqôkanuk**: I saw (him) myself in the mirror.  
**Nutahsamômun nahakánónak wiyawhs**: We’ll feed ourselves meat.  
**Putam wahakáh wupupiqáwôkuwówah**: 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’.

**Interrogative/Indefinite Pronouns**

<table>
<thead>
<tr>
<th>Gender/Number</th>
<th>Mohegan</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>animate singular</td>
<td>awán</td>
<td>who?/someone</td>
</tr>
<tr>
<td>animate plural</td>
<td>awánik</td>
<td>who? (plural)/some people</td>
</tr>
<tr>
<td>inanimate singular</td>
<td>cáqan</td>
<td>what?/something</td>
</tr>
<tr>
<td>inanimate plural</td>
<td>cáqnash</td>
<td>what? (plural)/some things</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.

<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.

<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 noyuhecak apuwak kupáy: So many deer are in the forest.  
Cahshinsh puntôkansh 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 sôwanayo*: 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>Animate Nouns, regular stems</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mohegan forms</strong></td>
</tr>
<tr>
<td>---------------------</td>
</tr>
<tr>
<td>singular winay</td>
</tr>
<tr>
<td>plural winayak</td>
</tr>
<tr>
<td>obviative winayah</td>
</tr>
<tr>
<td>locative winayuk</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 skakah*: 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 wuyôhkuhpuwôk*: 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’.

<table>
<thead>
<tr>
<th>English</th>
<th>Mohogana</th>
<th>Mohoganb</th>
<th>Mohoganc</th>
</tr>
</thead>
<tbody>
<tr>
<td>cáhqin  = house</td>
<td>cáhqinash = houses</td>
<td>cáhqinuk = in the house(s)</td>
<td></td>
</tr>
<tr>
<td>muks    = wolf</td>
<td>muksak = wolves</td>
<td>muksuk = on the wolf(s)</td>
<td></td>
</tr>
<tr>
<td>wus     = edge</td>
<td>wusásh = edges</td>
<td>wusuk = at the edge(s)</td>
<td></td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Inanimate Nouns, vowel stems</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td>munotá</td>
<td>basket</td>
</tr>
<tr>
<td>plural</td>
<td>munotásh</td>
<td>baskets</td>
</tr>
<tr>
<td>locative</td>
<td>munoták</td>
<td>in the basket</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.

<table>
<thead>
<tr>
<th>Inanimate Nouns, n-stems</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td>pitók</td>
<td>sack, bag</td>
</tr>
<tr>
<td>plural</td>
<td>pitókansh</td>
<td>sacks, bags</td>
</tr>
<tr>
<td>locative</td>
<td>pitókanuk</td>
<td>in the sack, bag</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:

<table>
<thead>
<tr>
<th>Inanimate Nouns, á-stems</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td>sqót</td>
<td>door</td>
</tr>
<tr>
<td>plural</td>
<td>sqótásh</td>
<td>doors</td>
</tr>
<tr>
<td>locative</td>
<td>sqóták</td>
<td>at the door</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Inanimate Nouns, i-stems</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td>nic</td>
<td>my hand</td>
</tr>
<tr>
<td>plural</td>
<td>nicish</td>
<td>my hands</td>
</tr>
<tr>
<td>locative</td>
<td>nicik</td>
<td>in my hand(s)</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><em>my tree</em></td>
</tr>
<tr>
<td>2nd person singular</td>
<td>kumuhtuq</td>
<td><em>your tree</em></td>
</tr>
<tr>
<td>3rd person singular</td>
<td>wumuhtuq</td>
<td><em>his/her tree</em></td>
</tr>
<tr>
<td>1st person plural exclusive</td>
<td>numuhtuqun</td>
<td><em>our (excl.) tree</em></td>
</tr>
<tr>
<td>1st person plural inclusive</td>
<td>kumuhtuquun</td>
<td><em>our (incl.) tree</em></td>
</tr>
<tr>
<td>2nd person plural</td>
<td>kumuhtuquuw</td>
<td><em>your (pl.) tree (you-all’s tree)</em></td>
</tr>
<tr>
<td>3rd person plural</td>
<td>wumuhtuquuw</td>
<td><em>their tree</em></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>Person</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>Person</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>1st person singular</td>
<td>nusit</td>
<td>my foot</td>
</tr>
<tr>
<td>2nd person singular</td>
<td>kusit</td>
<td>your foot</td>
</tr>
<tr>
<td>3rd person singular</td>
<td>wusit</td>
<td>his/her foot</td>
</tr>
<tr>
<td>1st person plural exclusive</td>
<td>nusitun</td>
<td>our (exclusive) foot</td>
</tr>
<tr>
<td>1st person plural inclusive</td>
<td>nusitun</td>
<td>our (inclusive) a foot</td>
</tr>
<tr>
<td>2nd person plural</td>
<td>kusituw</td>
<td>your (plural) foot</td>
</tr>
<tr>
<td>3rd person plural</td>
<td>wusituw</td>
<td>their foot</td>
</tr>
<tr>
<td>indefinite possessor</td>
<td>musit</td>
<td>foot</td>
</tr>
</tbody>
</table>

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

When a possessed noun is a plural it must be shown. With an animate noun the usual -*ak* 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>1st person singular</td>
<td>nutónihsak</td>
<td>my daughters</td>
</tr>
<tr>
<td>2nd person singular</td>
<td>kutónihsak</td>
<td>your daughters</td>
</tr>
<tr>
<td>3rd person singular</td>
<td>wutónihsah</td>
<td>his/her daughters</td>
</tr>
<tr>
<td>1st person plural exclusive</td>
<td>nutónihsunônak</td>
<td>our daughters</td>
</tr>
<tr>
<td>1st person plural inclusive</td>
<td>nutónihsunônak</td>
<td>our daughters</td>
</tr>
<tr>
<td>2nd person plural</td>
<td>kutónihsuwôwak</td>
<td>your daughters</td>
</tr>
<tr>
<td>3rd person plural</td>
<td>wutónihsuwôwah</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>1st person singular</td>
<td>nusitash</td>
<td>my feet</td>
</tr>
<tr>
<td>2nd person singular</td>
<td>kusitash</td>
<td>your feet</td>
</tr>
<tr>
<td>3rd person singular</td>
<td>wusitash</td>
<td>his/her feet</td>
</tr>
<tr>
<td>1st person plural exclusive</td>
<td>nusitunônash</td>
<td>our (excl.) feet</td>
</tr>
<tr>
<td>1st person plural inclusive</td>
<td>nusitunônash</td>
<td>our (incl.) feet</td>
</tr>
<tr>
<td>2nd person plural</td>
<td>kusituwôwash</td>
<td>your (pl.) feet</td>
</tr>
<tr>
<td>3rd person plural</td>
<td>wusituwôwash</td>
<td>their feet</td>
</tr>
<tr>
<td>indefinite possessor</td>
<td>musitash</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/.

<table>
<thead>
<tr>
<th>Possessed Nouns, Animate singular possesssee, l-stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>Person</td>
</tr>
<tr>
<td>1st person singular</td>
</tr>
<tr>
<td>2nd person singular</td>
</tr>
<tr>
<td>3rd person singular</td>
</tr>
<tr>
<td>1st person plural exclusive</td>
</tr>
<tr>
<td>1st person plural inclusive</td>
</tr>
<tr>
<td>2nd person plural</td>
</tr>
<tr>
<td>3rd person plural</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’, umihsihsaq ‘his older sister’ and uhkótuwôwash ‘their legs’. Here is the full declension of the possessed forms for ‘leg’.

<table>
<thead>
<tr>
<th>Possessed Nouns, Inan. sg. possesssee, labial/velar-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Person</td>
</tr>
<tr>
<td>1st person singular</td>
</tr>
<tr>
<td>2nd person singular</td>
</tr>
<tr>
<td>3rd person singular</td>
</tr>
<tr>
<td>1st person plural exclusive</td>
</tr>
<tr>
<td>1st person plural inclusive</td>
</tr>
<tr>
<td>2nd person plural</td>
</tr>
<tr>
<td>3rd person plural</td>
</tr>
<tr>
<td>indefinite possessor</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 3rd 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-**, VIl it is green

**askasqisu-**, VAI he is green

**kunam-**, VItI look at it

**kunaw-**, VTA look at him

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. Piwáhu-, 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>Inanimate Intransitive Verbs - regular stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Form</td>
</tr>
<tr>
<td>Independent singular</td>
</tr>
<tr>
<td>Independent plural</td>
</tr>
<tr>
<td>Conjugt singular</td>
</tr>
<tr>
<td>Conjugt plural</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 piwáhcuk upihsháw: He sees that the flower (it) is little.
Nám piwáhcuks upihsháwônsh: 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>Inanimate Intransitive Verbs – áyu stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Form</td>
</tr>
<tr>
<td>Independent singular</td>
</tr>
<tr>
<td>Independent plural</td>
</tr>
<tr>
<td>Conjugt singular</td>
</tr>
<tr>
<td>Conjugt plural</td>
</tr>
</tbody>
</table>

Siwôpáyuw sipo: The river (it) is blue.
Siwôpáyush siposh: The rivers (they) are blue.
Wáhtów siwôpák sipo: He knows that the river (it) is blue.
Wáhtów 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.

### Inanimate Intransitive Verbs - T-stems

<table>
<thead>
<tr>
<th>Form</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Independent singular</td>
<td>sóloqat</td>
<td>it is cold</td>
</tr>
<tr>
<td>Independent plural</td>
<td>sóloqatash</td>
<td>they (inan.) are cold</td>
</tr>
<tr>
<td>Conjunct singular</td>
<td>sóloqahk</td>
<td>that it is cold, which is cold</td>
</tr>
<tr>
<td>Conjunct plural</td>
<td>sóloqahks</td>
<td>that they (inan.) are cold, which are cold</td>
</tr>
</tbody>
</table>

- **Inôk sóloqat**: The handle (it) is cold.
- **Inôkansh sóloqatash**: The handles (they) are cold.
- **Inôk sóloqahk mihkáyuw**: The handle which is cold is strong.
- **Inôkansh sóloqahks 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 siwópáyu-, had to have a -w added to it making it siwópáyuw 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.

### Inanimate Intransitive Verbs - N-stems

<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>wiku</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 síqan, which means ‘it is spring’.

- **síqan**, VII it is spring
  - **ind sg** síqan, **conj 3rd sg** síqak, **conj 3rd pl** síqaks
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 yôpôwik:* The young woman *(she) dressed* this morning.
*Muks mitsuw kipi:* 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 yôwatuk:* 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’.

---

### Independent verbs, animate intransitive

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1(^{st}) person singular</td>
<td>nu(k)umotu</td>
<td>I steal</td>
</tr>
<tr>
<td>2(^{nd}) person singular</td>
<td>ku(k)umotu</td>
<td>you steal</td>
</tr>
<tr>
<td>3(^{rd}) person singular</td>
<td>kumotuw</td>
<td>he/she steals</td>
</tr>
<tr>
<td>3(^{rd}) person obviative</td>
<td>kumotuh</td>
<td>he/she (obviative) steals</td>
</tr>
<tr>
<td>1(^{st}) person plural exclusive</td>
<td>nukumotumun</td>
<td>we (I and he/she) steal</td>
</tr>
<tr>
<td>1(^{st}) person plural inclusive</td>
<td>nukumotumun</td>
<td>we (I and you) steal</td>
</tr>
<tr>
<td>2(^{nd}) person plural</td>
<td>kukumotumô</td>
<td>you (more than one) steal</td>
</tr>
<tr>
<td>3(^{rd}) 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 3\(^{rd}\) person singular does not take a final -w. Similarly, in the 3\(^{rd}\) person plural these same verbs take -ák as an ending and not -wak.

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### Independent verbs, animate intransitive - long vowel ending

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1(^{st}) person singular</td>
<td>nu(y)áhshá</td>
<td>I breathe</td>
</tr>
<tr>
<td>2(^{nd}) person singular</td>
<td>kuyáhshá</td>
<td>you breathe</td>
</tr>
<tr>
<td>3(^{rd}) person singular</td>
<td>yáhshá</td>
<td>he/she breathes</td>
</tr>
<tr>
<td>3(^{rd}) person obviative</td>
<td>yáhsháh</td>
<td>he/she (obviative) breathes</td>
</tr>
<tr>
<td>1(^{st}) person plural exclusive</td>
<td>nu(y)áhshámun</td>
<td>we (I and he/she) breathe</td>
</tr>
<tr>
<td>1(^{st}) person plural inclusive</td>
<td>kuyáhshámun</td>
<td>we (I and you) breathe</td>
</tr>
<tr>
<td>2(^{nd}) person plural</td>
<td>kuyáhshámô</td>
<td>you (more than one) breathe</td>
</tr>
<tr>
<td>3(^{rd}) 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’ : **nolsh** 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’ : **acá**-; ‘I hunt’ : **nutacá** and ‘you hunt’ : **kutacá**.

Looking from the front of the word to the rear: when an AI verbs ends in -**u**-, the -**u**- is deleted from the 1**st** person singular and 2**nd** 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 3**rd** person singular, **akisuw**, or from the plurals: ‘we (inclusive) count’ : **nutakisumun**, ‘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 3**rd** 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 Awáhsosak wunicónah mihkikuwah:** Two Bears’ child (he) is strong.

**Wunicónah 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

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular</td>
<td>nutakatam</td>
<td><em>I strike (it)</em></td>
</tr>
<tr>
<td>2nd person singular</td>
<td>kutakatam</td>
<td><em>you strike (it)</em></td>
</tr>
<tr>
<td>3rd person singular</td>
<td>takatam</td>
<td><em>he/she strikes (it)</em></td>
</tr>
<tr>
<td>3rd person obviative</td>
<td>takatamwah</td>
<td><em>he/she (obv.) strikes (it)</em></td>
</tr>
<tr>
<td>1st person plural exclusive</td>
<td>nutakatamumun</td>
<td><em>we (excl.) strike (it)</em></td>
</tr>
<tr>
<td>1st person plural inclusive</td>
<td>kutakatamumun</td>
<td><em>we (incl.) strike (it)</em></td>
</tr>
<tr>
<td>2nd person plural</td>
<td>kutakatamumô</td>
<td><em>you (plural) strike (it)</em></td>
</tr>
<tr>
<td>3rd person plural</td>
<td>takatamwak</td>
<td><em>they strike (it)</em></td>
</tr>
</tbody>
</table>

**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

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular</td>
<td>nutakatamun</td>
<td><em>I strike it</em></td>
</tr>
<tr>
<td>2nd person singular</td>
<td>kutakatamun</td>
<td><em>you strike it</em></td>
</tr>
<tr>
<td>3rd person singular</td>
<td>wutakatamun</td>
<td><em>he/she strikes it</em></td>
</tr>
<tr>
<td>1st person plural exclusive</td>
<td>nutakatamunân</td>
<td><em>we (excl.) strike it</em></td>
</tr>
<tr>
<td>1st person plural inclusive</td>
<td>kutakatamunân</td>
<td><em>we (incl.) strike it</em></td>
</tr>
<tr>
<td>2nd person plural</td>
<td>kutakatamunáw</td>
<td><em>you (plural) strike it</em></td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>3rd person plural</th>
<th>wutakatamunáw</th>
<th>they strike it</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indefinite subject (passive)</td>
<td>takatamun</td>
<td>Someone strikes it, it is struck</td>
</tr>
</tbody>
</table>

Nutakatamun: I hit it.
In muyótamun: 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”.

<table>
<thead>
<tr>
<th>Independent verbs: transitive inanimate objective, plural object – -m/n-Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>Person</td>
</tr>
<tr>
<td>------------------</td>
</tr>
<tr>
<td>1st person singular</td>
</tr>
<tr>
<td>2nd person singular</td>
</tr>
<tr>
<td>3rd person singular</td>
</tr>
<tr>
<td>1st person plural exclusive</td>
</tr>
<tr>
<td>1st person plural inclusive</td>
</tr>
<tr>
<td>2nd person plural</td>
</tr>
<tr>
<td>3rd person plural</td>
</tr>
<tr>
<td>Indefinite subject (passive)</td>
</tr>
</tbody>
</table>

Akoma wukununumunash: Akoma (she) carried them (inanimate).
Nutahqunumunánônásh: 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>pátów</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>kupátomó</td>
<td>you (more than one) bring (it)</td>
</tr>
<tr>
<td>3rd person plural</td>
<td>pátówak</td>
<td>they bring (it)</td>
</tr>
</tbody>
</table>

Akoma pátow manotá: Akoma brings the basket.
Kunihtuhto kutomáwók pisupókanuk: You learn the song at the sweatlodge.
Tômwihtówak micuwók: 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>kupátaunáw</td>
<td>you (more than one) bring it</td>
</tr>
<tr>
<td>3rd person plural</td>
<td>upátaunáw</td>
<td>they bring it</td>
</tr>
<tr>
<td>Indefinite subject (passive)</td>
<td>pátawaun</td>
<td>Someone brings it, it is brought</td>
</tr>
</tbody>
</table>

Akoma upátaun: Akoma brings it.
Kunihtuhtawun pisupókanuk: You learn it at the sweatlodge.
Utômwihtawunáw: 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>nupátaunásh</td>
<td>I bring them (inan.)</td>
</tr>
<tr>
<td>2nd person singular</td>
<td>kupátaunásh</td>
<td>you bring them (inan.)</td>
</tr>
<tr>
<td>3rd person singular</td>
<td>upátaunásh</td>
<td>he/she brings them (inan.)</td>
</tr>
<tr>
<td>1st person plural exclusive</td>
<td>nupátaunánásh</td>
<td>we (excl.) bring them (inan.)</td>
</tr>
<tr>
<td>1st person plural inclusive</td>
<td>kupátaunánónash</td>
<td>we (incl.) bring them (inan.)</td>
</tr>
<tr>
<td></td>
<td>2nd person plural</td>
<td>3rd person plural</td>
</tr>
<tr>
<td>---</td>
<td>------------------</td>
<td>------------------</td>
</tr>
<tr>
<td></td>
<td><strong>kupátwunáwówash</strong></td>
<td><strong>upátwunáwówash</strong></td>
</tr>
<tr>
<td></td>
<td>you (pl.) bring them (inan.)</td>
<td>they bring them (inan.)</td>
</tr>
</tbody>
</table>

**Akoma upátwunáwash**: Akoma brings them (inanimate).

**Kunihtuhtawunash pisupókanuk**: You learn them (inanimate) at the sweatlodge.

**Utómwihtówawunash**: They save them (inanimate).

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

### Independent verbs: transitive inanimate – -u-Stem, absolute

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular</td>
<td>numic</td>
<td>I eat it</td>
</tr>
<tr>
<td>2nd person singular</td>
<td>kumic</td>
<td>you eat it</td>
</tr>
<tr>
<td>3rd person singular</td>
<td>micuw</td>
<td>he/she eats it</td>
</tr>
<tr>
<td>1st person plural exclusive</td>
<td>numicunún</td>
<td>we (I and he/she) eat it</td>
</tr>
<tr>
<td>1st person plural inclusive</td>
<td>kumicunún</td>
<td>we (I and you) eat it</td>
</tr>
<tr>
<td>2nd person plural</td>
<td>kumicunó</td>
<td>you (more than one) eat it</td>
</tr>
<tr>
<td>3rd person plural</td>
<td>micuwak</td>
<td>they eat it</td>
</tr>
</tbody>
</table>

**Numicunun sôp**: We (but not you) eat corn soup.

**Kôkôc Wôpisut wikimicuw wiwáhcum**: White Raven likes to eat corn.

**Kumicunó putukunik**: You all eat bread.

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

### Independent verbs: transitive inanimate – -u-Stem, objective

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular</td>
<td>numicun</td>
<td>I eat it</td>
</tr>
<tr>
<td>2nd person singular</td>
<td>kumicun</td>
<td>you eat it</td>
</tr>
<tr>
<td>3rd person singular</td>
<td>umicun</td>
<td>he/she eats it</td>
</tr>
<tr>
<td>1st person plural exclusive</td>
<td>numicunán</td>
<td>we (I and he/she) eat it</td>
</tr>
<tr>
<td>1st person plural inclusive</td>
<td>kumicunán</td>
<td>we (I and you) eat it</td>
</tr>
<tr>
<td>2nd person plural</td>
<td>kumicunáw</td>
<td>you (more than one) eat it</td>
</tr>
<tr>
<td>3rd person plural</td>
<td>umicunáw</td>
<td>they eat it</td>
</tr>
<tr>
<td>Indefinite subject (passive)</td>
<td>micun</td>
<td>it is eaten</td>
</tr>
</tbody>
</table>
Numicunán: We (but not you) eat it.
Kôkôc Wòpisut 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>kumicunash</td>
<td>you eat them (inan.)</td>
</tr>
<tr>
<td>3rd person singular</td>
<td>umicunash</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>kumicunánônash</td>
<td>we (I and you) eat them (inan.)</td>
</tr>
<tr>
<td>2nd person plural</td>
<td>kumicunáwôwash</td>
<td>you (more than one) eat them (inan.)</td>
</tr>
<tr>
<td>3rd person plural</td>
<td>umicunáwôwash</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 Wòpisut 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.

\[
\begin{align*}
1>3 &= 1^{\text{st}} \text{ person singular is acting on } 3^{\text{rd}} \text{ person} \\
2>3 &= 2^{\text{nd}} \text{ person singular is acting on } 3^{\text{rd}} \text{ person} \\
3>3 &= 3^{\text{rd}} \text{ person singular is acting on } 3^{\text{rd}} \text{ person} \\
22>33 &= 2^{\text{nd}} \text{ person plural is acting on } 3^{\text{rd}} \text{ person plural} \\
3>12 &= 3^{\text{rd}} \text{ person singular is acting on } 1^{\text{st}} \text{ person plural inclusive}
\end{align*}
\]

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>1\text{st} person singular subject (1&gt;3)</td>
<td>nutakamô</td>
<td>I strike (him/her)</td>
</tr>
<tr>
<td>2\text{nd} person singular subject (2&gt;3)</td>
<td>kutakamô</td>
<td>you strike (him/her)</td>
</tr>
<tr>
<td>3\text{rd} person singular subject (3&gt;3)</td>
<td>takamáw</td>
<td>he/she strikes (him/her)</td>
</tr>
<tr>
<td>1\text{st} person plural excl. subject (11&gt;3)</td>
<td>nutakamômun</td>
<td>we (excl.) strike (him/her)</td>
</tr>
<tr>
<td>1\text{st} person plural incl. subject (12&gt;3)</td>
<td>kutakamômun</td>
<td>we (incl.) strike (him/her)</td>
</tr>
<tr>
<td>2\text{nd} person plural subject (22&gt;3)</td>
<td>kutakamômô</td>
<td>you (pl.) strike (him/her)</td>
</tr>
<tr>
<td>3\text{rd} person plural subject (33&gt;3)</td>
<td>takamáwak</td>
<td>they strike (him/her)</td>
</tr>
</tbody>
</table>

\textit{Nutakamô skokah naspi wutqun:} \textit{I hit (him) the snake with a stick.}
\textit{Wicáwáw pohpohsah muhtuquk:} \textit{He went with (him) the cat to the tree.}
\textit{Nuwikimohômun noyuhcah:} \textit{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.  
_Nukatam 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.
Independent transitive animate – third person singular subject forms

<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>nutakamuq</td>
<td>he/she strikes me</td>
</tr>
<tr>
<td>2nd person singular object (3&gt;2)</td>
<td>kutakamuq</td>
<td>he/she strikes you</td>
</tr>
<tr>
<td>3rd person singular object (3'&gt;3)</td>
<td>takamáw</td>
<td>he/she (obv.) strikes him/her</td>
</tr>
<tr>
<td>1st person plural excl. object (3&gt;11)</td>
<td>nutakamuququn</td>
<td>he/she strikes us (excl.)</td>
</tr>
<tr>
<td>1st person plural incl. object (3&gt;12)</td>
<td>kutakamuququn</td>
<td>he/she strikes us (incl.)</td>
</tr>
<tr>
<td>2nd person plural object (3&gt;22)</td>
<td>kutakamuquqw</td>
<td>he/she strikes you (pl.)</td>
</tr>
<tr>
<td>3rd person plural object (3'&gt;33)</td>
<td>takamuqak</td>
<td>he/she (obv.) strikes them</td>
</tr>
</tbody>
</table>

**Pásawáw páhpohsah môyikowuk:** *She brings (him)* the baby to the medicine man.

**Kutôcimohkôqun nuhshuyôk:** *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 3rd person plural acts on me.

Independent transitive animate – third person plural subject forms

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

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

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

**Kuwâhuququnônak 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 (2&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>miyâw</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>miyâwak</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 wunânhshukamuq kápák: *You all spoke to him* about the chimney, which is closed.
Wisayâwak naspi áskot: *They scared him* with the pumpkin.

### Independent transitive animate – third person subject forms: y-stem

<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>1st person plural inclusive object</td>
<td>kumiyuqun</td>
<td>he/she gives to us (incl.)</td>
</tr>
<tr>
<td>2nd person plural object</td>
<td>kumiyuquw</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 nuwómôyuqun, wipi kuq’šhuq: *The buck* (he) *loves us* (*but not you*), but he fears you.
Ahuyuq noy’hekah 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/-.

### Independent transitive animate – ‘you and me’ forms: y-stems

<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>kumiyuyumô</td>
<td>I give to you (pl.)</td>
</tr>
<tr>
<td>first person plural subject, second person object (11&gt;2)</td>
<td>kumiyuyumun</td>
<td>we give to you</td>
</tr>
</tbody>
</table>

Katawi-kuwómôyi 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>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular subject (1&gt;3)</td>
<td>nunatskawô</td>
<td>I chase him/her</td>
</tr>
<tr>
<td>2nd person singular subject (2&gt;3)</td>
<td>kunatskawô</td>
<td>you chase him/her</td>
</tr>
<tr>
<td>3rd person singular subject (3&gt;3)</td>
<td>natskawáw</td>
<td>he/she chases him/her</td>
</tr>
<tr>
<td>1st person plural excl. subject (11&gt;3)</td>
<td>nunatskawômun</td>
<td>we (excl.) chase him/her</td>
</tr>
<tr>
<td>1st person plural incl. subject (12&gt;3)</td>
<td>kunatskawômun</td>
<td>we (incl.) chase him/her</td>
</tr>
<tr>
<td>2nd person plural subject (22&gt;3)</td>
<td>kunatskawômô</td>
<td>you (pl.) chase him/her</td>
</tr>
<tr>
<td>3rd person plural subject (33&gt;3)</td>
<td>natskawáwak</td>
<td>they chase him/her</td>
</tr>
</tbody>
</table>

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

**Kumuyôwáwak skókah skishô:** *They smelled (him)* the skunk quickly.

**Kumuskawô páhpohs 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>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular object (3&gt;1)</td>
<td>nunatskôq*</td>
<td>he/she chases me</td>
</tr>
<tr>
<td>2nd person singular object (3&gt;2)</td>
<td>kunatskôq*</td>
<td>he/she chases you</td>
</tr>
<tr>
<td>3rd person singular object (3&gt;3)</td>
<td>natskôq*</td>
<td>he/she chases him/her</td>
</tr>
<tr>
<td>1st person plural excl. object (3&gt;11)</td>
<td>nunatskôqun*</td>
<td>he/she chases us (excl.)</td>
</tr>
<tr>
<td>1st person plural inclusive object (3&gt;12)</td>
<td>kunatskôqun*</td>
<td>he/she chases us (incl.)</td>
</tr>
<tr>
<td>2nd person plural object (3&gt;22)</td>
<td>kunatskôquw*</td>
<td>he/she chases you (pl.)</td>
</tr>
<tr>
<td>3rd person plural object (3&gt;33)</td>
<td>natskôqak*</td>
<td>he/she chases them</td>
</tr>
</tbody>
</table>

Mohegan Dictionary ~ 42
Natskôqak ciwi nuqutuqunakat: He chases (them) for nearly one day.
Mutôm nunakuskôq kuhpâk: He never meets me in the forest.
Kupásawôqun mahcáquk: 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-.

<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>kunatskawi</td>
<td>you (sg.) chase me</td>
</tr>
<tr>
<td>second person plural subject, first singular object (22&gt;1)</td>
<td>kunatskawumô</td>
<td>you (pl.) chase me</td>
</tr>
<tr>
<td>second person subject, first person plural object (2&gt;11)</td>
<td>kunatskawumun</td>
<td>you chase us</td>
</tr>
<tr>
<td>First person singular subject, second person singular object (1&gt;2)</td>
<td>kunatskôsh*</td>
<td>I chase you (sg.)</td>
</tr>
<tr>
<td>First person singular subject, second person plural object (1&gt;22)</td>
<td>kunatskôyumô*</td>
<td>I chase you (pl.)</td>
</tr>
<tr>
<td>first person plural subject, second person object (11&gt;2)</td>
<td>kunatskôyumun*</td>
<td>we chase you</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular object</td>
<td>nutakamuc</td>
<td>I am struck</td>
</tr>
<tr>
<td>2nd person singular</td>
<td>kutakamuc</td>
<td>you are struck</td>
</tr>
</tbody>
</table>
Mohegan Dictionary ~ 44

<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 Skitópák: 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>2nd person singular command</td>
</tr>
<tr>
<td>2nd person plural command</td>
</tr>
<tr>
<td>1st person plural inclusive command</td>
</tr>
<tr>
<td>3rd person singular command</td>
</tr>
<tr>
<td>3rd 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. Contraction, 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>2nd person singular command</td>
</tr>
<tr>
<td>2nd person plural command</td>
</tr>
<tr>
<td>1st person plural inclusive command</td>
</tr>
<tr>
<td>3rd person singular command</td>
</tr>
<tr>
<td>3rd person plural command</td>
</tr>
</tbody>
</table>

Apuq qáh ciqunapuq: Sit down and be quiet!  
Aposh wiwáhcumunsh kipi; nuyôtum!: Cook the corn quickly; I am hungry!  
Nuskinôqusuhutuc; nunicônak cóci 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.

### Transitive animate command

<table>
<thead>
<tr>
<th>Person</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, third 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>takamêtuk</td>
<td>let’s strike him</td>
</tr>
<tr>
<td>Third person singular subject, third person object (3&gt;3)</td>
<td>takamôc</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 kupôhpaskôkanun: 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.

### Transitive animate command : w-stem

<table>
<thead>
<tr>
<th>Person</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.*

Mohegan Dictionary ~ 46
**Putaw! Kukotumuq:** Listen to him! He teaches you.

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

Again, commands are sentences where the speaker (1st person) is asking you (2nd 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>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Person</strong></td>
<td><strong>Mohegan forms</strong></td>
</tr>
<tr>
<td>Second person singular subject, first person object (2&gt;1)</td>
<td>misum*</td>
</tr>
<tr>
<td>Second person singular subject, third person object (2&gt;3)</td>
<td>mis*</td>
</tr>
<tr>
<td>Second person plural subject, first person singular object (2&gt;1)</td>
<td>misiq*</td>
</tr>
<tr>
<td>Second person plural subject, third person object (2&gt;3)</td>
<td>miyohq</td>
</tr>
<tr>
<td>First person plural subject, third person object (12&gt;3)</td>
<td>miyôtuk</td>
</tr>
<tr>
<td>Second person plural excl. object (2&gt;11)</td>
<td>misunán*</td>
</tr>
</tbody>
</table>

**Wikuwak? Qucimôyohq aponahak:** Are they good? Smell the oysters.
**Uy, “Kuwêmôyush.”:** Tell her, “I love you.”
**Miyôtuk shwi piyámáqak:** 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>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Person</strong></td>
<td><strong>Mohegan forms</strong></td>
</tr>
<tr>
<td>2nd person singular command (2&gt;0)</td>
<td>takatamsh</td>
</tr>
<tr>
<td>2nd person plural command (22&gt;0)</td>
<td>takatamoq</td>
</tr>
<tr>
<td>1st person plural incl. command (12&gt;0)</td>
<td>takatamutuk</td>
</tr>
<tr>
<td>3rd person singular command (3&gt;0)</td>
<td>takatamac</td>
</tr>
<tr>
<td>3rd person plural command (33&gt;0)</td>
<td>takatamohutuc</td>
</tr>
</tbody>
</table>

**Pumôtamoq kupimôtamuwôk nayawi:** Live (it) life freely.

**Qutamac wáci kôkicáta:** Let him swallow in order that he may be healthy.
**Wátsumsh mayuni, wáci-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.

<table>
<thead>
<tr>
<th>Person</th>
<th>Mohegan forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd person singular command (2&gt;0)</td>
<td>pátawush</td>
<td>bring it (singular addressee)</td>
</tr>
<tr>
<td>2nd person plural command (22&gt;0)</td>
<td>pátawoq</td>
<td>bring it (plural addressee)</td>
</tr>
<tr>
<td>1st person plural incl. command (12&gt;0)</td>
<td>pátawutuk</td>
<td>let’s bring it</td>
</tr>
<tr>
<td>3rd person singular command (3&gt;0)</td>
<td>pátawuc</td>
<td>let him bring it</td>
</tr>
<tr>
<td>3rd person plural command (33&gt;0)</td>
<td>pátawhutuc</td>
<td>let them bring it</td>
</tr>
</tbody>
</table>

Áhqi kotunihtawoq wiksapákatôk, kotunihtawoq såt: Don’t increase the sweetness, add salt.
Pahkacihtawuhutuc wuyôhkpuwôk: Let them finish dinner.
Tômwihtawush uyôtowâwôk: 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>yáhsháyón</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>yáhsháck</td>
<td>those who breathe</td>
</tr>
<tr>
<td>indefinite subject</td>
<td>yáhshámuk</td>
<td>that someone breathes</td>
</tr>
</tbody>
</table>

**Kut’huyómun pásaq áyuwi páhkusut:** We call him the one who is very clean.

**Mó yáyuw maci ákacuyón:** It was so bad that I am ashamed.

**Nutuyuqun ihtóqatash mátapuyak taspowókanuk:** He tells stories to us when (we) sit at the table.

**Cóci kiyaw wikuq wók, ótay 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>tákatamón</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>
<tr>
<td>3rd person plural</td>
<td>tákata hutut</td>
<td>that they strike it</td>
</tr>
<tr>
<td>-------------------</td>
<td>--------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>3rd person plural participle</td>
<td>tákata kik</td>
<td>those who strike it</td>
</tr>
<tr>
<td>Indefinite subject (passive)</td>
<td>tákata muk</td>
<td>that someone strikes it, it is struck</td>
</tr>
</tbody>
</table>

**Patáhqáhamök uy makáyuw mus pátam hutut aspumi sáp:** The thunder is so great that they will hear it still tomorrow.

**Uy nukumat gwáhkôman wámi kisk:** It is so easy that you use it every day.

**Sôcum cuhsháyumáw ökhukik:** 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-/.

**Conjunct verbs:**

**transitive inanimate – -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>pátǒyôn</td>
<td>that I bring it</td>
</tr>
<tr>
<td>2nd person singular</td>
<td>pátǒyan</td>
<td>that you bring it</td>
</tr>
<tr>
<td>3rd person singular</td>
<td>pátôk</td>
<td>that he/she brings it</td>
</tr>
<tr>
<td>1st person plural</td>
<td>pátǒyak</td>
<td>that we bring it</td>
</tr>
<tr>
<td>2nd person plural</td>
<td>pátǒyáq</td>
<td>that you (more than one) bring it</td>
</tr>
<tr>
<td>3rd person plural</td>
<td>pátow’hutut</td>
<td>that they bring it</td>
</tr>
<tr>
<td>3rd person plural participle</td>
<td>pátôkik</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 sómi pahkacihtôk wuskhwik:** He sits near the door because he finished (it) the book.

**Pahkacihtaw’ hutuc wuyôhkuhpuwôk waci pahkitoyan taspowôk:** Let them finish (it) dinner so that we may clean (it) the table.

**Kutayakunum wutqu** 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-/.

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**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.

<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>tákamáhutut</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>

**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.*
Nunatskawáw tuqsáhs mohak: I chase the rabbit that I might eat him.
Ayáp nusih náshót muhsáyuw: The buck that my uncle killed was big.
Nunáwôwak muhkacuksak mò tánhunáhutut cisah: 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>tákamuqiyôn</td>
<td>that he/she strikes me</td>
</tr>
<tr>
<td>2nd person singular object (3&gt;2)</td>
<td>tákamuqiyyan</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>tákamuqiyak</td>
<td>that he/she strikes us</td>
</tr>
<tr>
<td>2nd person plural object (3&gt;22)</td>
<td>tákamuqiyáq</td>
<td>that he/she strikes you (pl.)</td>
</tr>
<tr>
<td>1st person plural object (33&gt;11/12), participle</td>
<td>tákamuqiyakuk</td>
<td>those who strike us</td>
</tr>
</tbody>
</table>

Kotumcá sqáhsihá ocimokhakawuqiyôn ihtôqat: She teaches the girl that told me the story.
Yóhtum kucusumuqut skôk wuyi: She thinks that she cleaned (him) the skunk well.
Nuwahô skitôp áyasunuqiyak 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>
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Nuwilqitumawô wicawuyaq i mutákôwôk: I asked *that you accompany me to the dance.*
Wikôtam wihkumuyak: He likes *that we summoned you.*
Mutu wikun wisuyôn: It is not good *that I hurt you.*

Y-stem transitive animate verbs when used in a dependent clause have the same $y \rightarrow s$ 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 $y \rightarrow s$ change the /s/ sounds like the /s/ at the end of the word *dogs.*

<table>
<thead>
<tr>
<th>Conjugate transitive animate – 'you and me' forms, y-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Person</strong></td>
</tr>
<tr>
<td>second person singular subject, first singular object (2&gt;1)</td>
</tr>
<tr>
<td>second person plural subject, first singular object (22&gt;1)</td>
</tr>
<tr>
<td>second person subject, first person plural object (2&gt;11)</td>
</tr>
<tr>
<td>First person singular subject, second person singular object (1&gt;2)</td>
</tr>
<tr>
<td>First person singular subject, second person plural object (1&gt;22)</td>
</tr>
<tr>
<td>first person plural subject, second person object (11&gt;2)</td>
</tr>
</tbody>
</table>

Wáhtôw áhusiyan “Nutáh Wiksapákat”: He knows *that you call me “My Sweet Heart”.*
Mô iwá wisayuyôn? : Did he say *that I scared you?*

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>
<thead>
<tr>
<th>Conjugate transitive animate – passive forms</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Person</strong></td>
</tr>
<tr>
<td>1st person singular passive</td>
</tr>
<tr>
<td>2nd person singular passive</td>
</tr>
<tr>
<td>3rd person passive</td>
</tr>
<tr>
<td>--------------------</td>
</tr>
<tr>
<td>3rd person singular passive participle</td>
</tr>
<tr>
<td>1st person plural passive</td>
</tr>
<tr>
<td>2nd person plural passive</td>
</tr>
<tr>
<td>3rd person plural passive participle</td>
</tr>
</tbody>
</table>

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

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

Kuwáhto mô 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></td>
<td>Mohegan</td>
<td>English</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>Mohegan</td>
</tr>
<tr>
<td>nuqut</td>
<td>one</td>
<td>nikôni</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>páyaqu</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
  Yópi acátuk noyuhcák: Let’s hunt for deer again.
acáwôk, Nl, hunting, hunt (noun)
  plural acáwôkansh, locative acáwôkanuk
  Mus kunawômun naspi Acáwôk Wiyon: We will see by the Hunting Moon.
acokayihs, Nl, blackbird
  plural acokayihsak, locative acokayihsuk
  -akah, Nl-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 kahakánónak, yours pl kahakáwówak, theirs wahakáwówah
  Tápi ni nukucusumó nahak: I can wash myself; Mus numic wici kahak
  wiváhcumunsh: I will eat corn with you; Páhsut tápi kukucusumómó
  kahakáwówak: You can wash your bodies later. Tápi nutayunamaw nahak: I
  can help myself. [FF]

ahcôhtam-, VAl, 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 póhputô?: Do you want to play?;
  Kucuwôhtamumô námáq?: Do you (plural) want to see it? Pitkós cuwôhtam
  áqunuk: She wants to wear a dress.

ahcuhk, Nl, land, earth, dirt, ground
  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, Nl, 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
  yópowi: Snow half gone. I can see the ground early this morning. [FF]

ahkicá-, VAl, do planting, plant something
  ind 1st sg nutkicá, ind 3rd sg ahkicá, you and I kutkicámun,
  imp 2nd sg ahkicásh, imp 2nd pl ahkicáq, conj. 3rd sg òhkicáát
  Ahkicáq yosh masquisitash tayhkicáwókanuk: Let’s plant these beans in the
  garden.

Ahkicáwôk, Nl, planting, plant(s); Ahkicáwôk wiyon planting moon
  plural ahkicáwôkansh, locative ahkicáwôkanuk

ahkiyo, ADV, earthward, toward the ground
ahkohqihs, Nl, kettle, cooking pot
  plural ahkohqihsak, locative ahkohqihsuk

ahpapon, Nl, chair
  plural (ah)papons, locative (ah)paponsuk
  Yo öktak ahpapon: This is another chair; Nis ahpaponsht ahtásh nikunônu: There are two chairs in our house; Nuwiktam mátapuyôn kutahpaponsuk: I like sitting in your chair.

ahpun, NA, potato
  plural (ah)punák, locative (ah)punuk
  Wámi cáqansh wikuwak punák tâ wiwáhcumsh: All things are good (like) potatoes and corn. [FF]

ahqôpáyu-, VII, it is time, be a time
  ind 3rd sg ahqôpáyuw, ind 3rd pl ahqôpanyush
  conj 3rd sg åhqôpâk, conj 3rd pl åhqôpâks

ahqôpáyuwôk, Nl, time
  plural ahqôpbyuwôkansh, locative ahqôpbyuwôkanuk

ahsam-, VTA, feed him, give him food
  ind 1st sg nutsamô, ind 3rd sg ahsamáw, you and I kutsamômun,
  imp 2nd sg ahsam, imp 2nd pl/ahlamarinô, conj. 3rd sg áhsamôt
  Nutahsamô aváyásak: I am feeding the animals; Cáqan kutsamôwunônu: What do we feed them? Mus kutahsamôwôk: You (plural) will feed them;
  Pohpohs tâ náhtia kutahsam?: Did you feed the cat and dog?; Nákum ahsamáw náhtiah: She feeds the dog; Ahsamum!: Feed me!; Ahsamunán!: 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 åháták, conj 3rd pl åhátâks
  Aqu piyôkut ahtáw taspowôk: The table is under the blanket; Wômansh ahtásh piyôkutuk: The eggs are on the blanket.

ahutanishunimuk, Nl, 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 ahuymô, you and I kut'huyômômun,
  conj. 3rd sg ãhuyôt
  Tôn kutahuyô ökutakanuk?: 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 akacut
  Nákum kisqutuw, nákum akacuw: She is angry, he is ashamed.

akasq, NA, woodchuck, groundhog
  plural akasqak, locative akasquk
akisu-, VAl, he counts, does counting; also, play rushes, straw game

ind 1st sg nutakis, ind 3rd sg akisuw, you and I kutakisumun,
imp 2nd sg akishush, imp 2nd pl akisuq, conj. 3rd sg ákisut

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 sg akitusuw, you and I kutakitusumun,
imp 2nd sg akitusush, imp 2nd pl akitusuq, conj. 3rd sg ákitusut

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

akôhsihsu-, 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 akôhsihsuwak,
conj 2nd pl ákôhsihsuyáq, conj 3rd pl ákôhsihs’hitut

Wikuw skitôp akôhsihsuwak: A good man is few in number. [FF]

akômuk, PREP, across, across water, on the other side

akuwôk, Nl, coat, jacket
plural akuwôkansh, locative akuwôkanuk
Yo wutakowôk: Here is her coat.

aniks, NA, chipmunk
plural aniaksak, locative aniksuk

-anonaw, DEP Nl, cheek
ind sg nanonaw, ind pl nanonawash, ind loc nanonawuk
1st sg poss nanonaw, 3rd sg poss wanonaw, indef poss manonaw

Kuski kanonawash, tá kutôpihk kucusumwuq: Wash around your cheeks, and
your chin!

anôhcum, Nl, acorn
plural anôhcumunsh, locative anôhcumunuk
Anahcumunsh micuwak muhshaniqak: Squirrels eat acorns.

apiq, NA, flea
plural apiqak, locative apiquk

aponah, NA, oyster
plural aponahak, locative aponahuk

aposu-, VAI, he cooks, bakes
ind 1st sg nutapos, ind 3rd sg aposuw, you and I kutaposumun,
imp 2nd sg aposush, imp 2nd pl aposuq, conj. 3rd sg áposut

Naspi yoht mô aposuwak 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 sg apuw, you and I kutapumun,
imp 2nd sg apsh, imp 2nd pl apuq, conj. 3rd sg áput

Sokuyôks nutap ayômuk: When it rains I stay inside; Sqá apuw cáhquinuk: The
woman is at the house; Wôpsukuhq apuw kisukuk: The eagle is in the sky;

Manto apuw wámi pômkokik: God is in all the world. [FF]

apun, Nl, bed
plural apunâsh, locative apunák

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Qá upáhsonáquwôwash ahtásh wáwápi nishnah apuná: And above every bed are shelves; Wutapunáwôwuk apuwak: They are in their beds.

aqi, PREP, like, similar to
Aqi cáqan yo máhsunuman?: What is this like when you touch it?

aqunim, VTI, put it on (of clothes), wear it
Capaqat, imp 1st sg qunum, ind 3rd sg aqunum, you and I kutaqumun, conj. 3rd sg áqut
Páhpohs aquniwôqat okunahsah: The baby resembles his grandfather.

aqunum-, VII, it is green
Capaqat, imp 1st sg aqunum, ind 3rd sg aqunumsh, imp 2nd pl aqunumoq, conj. 3rd sg áqunuk
 Cáqan átah cóci aqunum?: Which pants should he wear? Pítkós cuwôhtam áqunuk: She wants to wear a dress. Muhkacuks akuw wáci kon: The boy is dressed for snow.

aqy, PHRASE, hello, greetings
aquniwôqat-, VII, to resemble; look like
Capaqat, imp 1st sg aquniwôqat, imp 3rd pl aquniwôqatash, conj. 3rd pl áquniwôqahks
Páhpohs aquniwôqat okunahsah: The baby resembles his grandfather.
Numihsihs na, tá natôq: This is my sister and brother-in-law.

awan- Víl 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- VÁI he warms himself, warms up
ind 3rd sg nutawas, ind 3rd sg awasuw, you and I kutawasumun,
imp 2nd sg awasusch, imp 3rd pl awasuq, conj. 3rd sg áwasut
Piyóq! Awasuq naspi yoht: Come! Warm yourselves by the fire.

awáhcá-, 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 awáhcát
Awáhkómsh takôk tumusum wutquñsh: Use the hatchet to cut the branches.

awáyáhs, NA hawk
plural awáyáhsák, locative awáyáhsuk

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

awáyáhs, NA animal
plural awáyáhsak, locative awáyáhsuk
Awáyáhsak yok: These are animals.

ayakunum-, VÍL he paints it
Ind 1st sg nutayakunum, ind 3rd sg ayakunum, you and I kutayakunumumun,
imp 2nd sg ayakunumsh, imp 3rd pl ayakunumoq, conj. 3rd sg ayakunuk
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 ayáhsak, locative ayáhsuk
Yo ayáhs cáhsun: This shell is hard.

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

ayhkósu-, VÁI he works
ind 1st sg nutayhkós, ind 3rd sg ayhkósuw, you and I kutayhkósumun,
imp 2nd sg ayhkósumsh, imp 2nd pl ayhkósumq, conj. 3rd sg ayhkósut
…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 ayópák, locative ayópuq
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 wahtów 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, pócuminsh, ta áhpihs: Let’s eat strawberries, cranberries, and apple.

áhqi, PART (prohibitive particle) don’t!, stop it! (used to make negative imperatives)
   Áhqi mámócîq: 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 kutáhqiímum,
   imp 2nd sg áhqish, imp 2nd pl áhqiq, conj. 3rd sg áhqit
   Cócí nutáhqi áposuyôn putukunik; wusômi kókci 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 numatópawôkunônash: Forgive our sins…

áhqôhtamaw-, VTA forgive him
   ind 1st sg nutáhqôhtamawô, ind 3rd sg áhqôhtamawáw, you and I kutáhqôhtamawômun,
   imp 2nd sg áhqôhtamaw, imp 2nd pl áhqôhtamôhq, conj. 3rd sg áhqôhtamawôt
   Áhqôhtamawum, kuwihqitumôsh: Forgive me, please!

áhsit, Nl 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 wítukusqáh 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 wúnîpaqash: I gather the leaves in vain.

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á má wunam-, VTI he takes it away
   Ind 1st sg nutá má wunam, ind 3rd sg á má wunam,
   you and I kutá má wunamumun,
   imp 2nd sg á má wunamsh, imp 2nd pl á má wunamoq, conj. 3rd sg á má wunak
‘Á má wunamsh’ uyu wamow yo kuh kunas wôk: This mark means to ‘take it away’

á sk ot, Ní squash, pumpkin
   plural á skotash, locative á skotuk
Awán kutayun umóq á skotash má kun uman?: Who will help you pick squash
(pl)? Woy, mucáq á skot putukunik yo wá yôksuk!: Oh, no pumpkin bread this evening

ás q am, PART before, not yet
á tah wun, Ní trousers, pants (original meaning = ‘breechcloth, apron’)
   plural á tah wunsh, locative á tah wunuk
 Mut yosh á tah wunsh! Yo á tah: Not those pairs of pants! This pair of pants.

á y hq api, PREP in front of
   Kutapumó á y hq api nah ak: You are all in front of me.

á yiks, NA ant
   plural á yiksak, locative á yiksuk
Á hsup nata waháw á yiksah: Raccoon visits ant; Cá qan m i cu wak á yiksak?:
   What do ants eat?

á yun am aw-, VTA he helps him
   ind 1st sg nutayunamawô, ind 3rd sg ayunamawâw,
   you and I kutayunamawô mun, imp 2nd sg ayunamaw,
   imp 2nd pl ayunamôhq, conj. 3rd sg á yunamawôt
Manto wiku w, numiyuq numihkiku wôk wá ci tá pi nutômki qá nutá yun amô
   nah ak: God is good, he gives me my strength so that I can get up and help
   myself. [FF]

á yu wi, ADV more (‘more’ in the sense of modifying qualities, not in quantities or
   activities – for the latter, see ‘ô kut ak’)

C
cá h ak, PART where (in questions)
   used in questions, but not relative clauses (for the latter see /tot ay/)
   Yosh canaw pá yaq nap ni nuq ut, cá hak aht áw pá yaq nap ni nis ut?: There are
   only 11 here, where is the twelfth?

cá hci, ADV half, partly
   Cá hci iwák mut wim oná yuw uy iwák: Half of what they say is not true as they
   say it. [FF]

cá h q in, Ní house (European style)
   plural cá h q in sh, locative cá h q in uk
   Yo wikuk cá h q in!: This is a nice house!

cá h shá yuw wôk, Ní family
   plural cá h shá yuw wôk ans h, locative cá h shá yuw wôkanuk
Nucá h shá yuw wôk ná kumôw: They are my family; Inuhkô tôk wici wá mi

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kucáhsháyuwôkanun wustawutuk: Let's build a picture of our entire family;
Qutôsk nunícônak apuwak yo cáhsháyuwôkanuk: These are the children in this family.
cáhshi, PART how much, how many (inanimate)
plural cáhshinsh
Kunámumó cáhshinsh wácônumak yotay?: Do you see how much we have here?
cáhsuwan, PART how much, how many (animate)
plural cáhsuwak
cánaw, ADV only, but, unless
Skitôp mutu wáhtôw 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 wômôhtam, wámi skitôpáh wômôyáw: He loves everything, he loves all people.
cáyhqatum-, VAI be in a hurry
ind 1st sg nucáyhqatum, ind 3rd sg cáyhqatum, you and I kucáyhqatumumun,
imp 2nd sg cáyhqatumsh, imp 2nd pl cáyhqatumoq, 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-, VAI, 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 cipcfshát
ciqunapu-, VAI he is quiet, sits still
Ind 1st sg nuciqunap, ind 3rd sg ciqunapuw, you and I kuciqunapumun,
imp 2nd sg ciqunapsh, imp 2nd pl ciqunapuq, conj. 3rd ciqunaput
Mutu, mut mus kunáwuqun yotay, wipi ciqunapsh, skôt kumuskawuq!: 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, kuhpuhkuhqash 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 póhsqá, pahkaci numic nutináy sômi yôtumôn: 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
Kuski kucôy kucusumwuq: Wash near your nose.
-cuhcôq, NA DEP soul, spirit (of a living person)
  ind sg mucuhcôq, ind plural mucuhcôqak, ind locative mucuhcôquq,
  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 nucuhshôhtam, ind 3rd sg cuhshôhtam,
you and I kucuhshôhtamumun, imp 2nd sg cuhshôhtamsh,
  imp 2nd pl cuhshôhtamoq, conj. 3rd câhshôhtak

cuhwáyu-, Vll it is warm (of weather)
  ind 3rd sg cuhwáyuw, conj 3rd sing câhwák, conj 3rd plural câhwáks
  Kisusq cuhwáyuw, ciwi tupkuw: The sun is warm, it’s nearly night. [FF]

cunáyu-, VAI he is crazy
  ind 1st sg nucunáy, ind 3rd sg cuñáyuw, you and I kucunáyumun,
  imp 2nd sg cuñáyush, imp 2nd pl cuñáyuq, conj. 3rd cânáyut
  Nucunáy!: I am crazy!

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

cupáyu-, Vll it is (a) part
  ind 3rd sg cupáyuw, ind 3rd plural cupáyush,
  conj 3rd sg câpák, conj. 3rd plural câpáks

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 muhkas
  Muhkas sihsiwan: Hoof rattle.

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

-hkunôk, NA DEP head
  ind sg muhkunôk, ind plural muhkunôkansh, ind locative muhkunôkanuk,
  my head nuhkunôk, his/her head uhkunôk, indefinite possessor muhkunôk
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 nuhpicákanuk, my rib nuhpicák, his/her rib uhpicák, indefinite possessor muhpicák

-hpiq, NA DEP shoulder (alternative spelling: -hpiqan)
  ind sg muhpipq, ind plural muhpiqanak, ind locative muhpiqanuk, my shoulder muhpiq, his/her shoulder uhpiqanah, indefinite possessor muhpiq
  Áhqi paskahsháhsans h! kuhpiq 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 muhpôyákansh, 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 muhpsqan, ind plural muhpsqanuk, my back muhpsqan, his/her back uhpsqan, indefinite possessor muhpsqan

-hpuhkuhq, NI DEP hair (of the head) – singular indicates a single strand of hair
  ind sg muhpuhkkuhq, ind plural muhpuhk’hqash, ind locative muhpuhk’hquk, my hair muhpuhk’hqash, his/her hair uhpuhk’hqash, indefinite possessor muhpuhkkuhq
  Yo ciskicohuw, kuhpuhk’hqash nunahshumush: Here is a towel, dry your hair.

-hputin, NI DEP arm
  ind sg nuhputin, ind plural nupputinsh, ind locative nupputinuk, my arm nupputin, his/her arm uhputin, indefinite possessor muhputin
  Inahkáwi nupputin: 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
  Wuhshumuwôwah 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 wáhtów wámi cáqansh, tápi i wámi 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 popowutáhuk: 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
Nicukan sh nukucusuto: I am washing my fingers.
-ihsums, NA DEP younger sibling (brother or sister)
  ind sg nihsums, ind plural nihsumsak, ind locative nihsumsuk,
  my younger sibling nihsums, his/her younger sibling wihsumsah
Yo nimat, John; yo nihsumuhs Ben; yok numihsih sak 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.
ichtôqat, NI story
  plural ihtôqatash, locative ihtôqatuk
Nunicôn, kucuwôhtam ihtôqat ócimohkôyôn?: 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 natawashuwôk, wipi côci nupásawôm un páhpohs 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 wimatuk (in each case the possessor is a man)
Yo nimat, John; yo nihsumuhs Ben; yok numihsih sak 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, NI handle ‘what one holds with’ (alternate: uyunôk)

plural inôkansh, locative inôkanuk

inskitôp, NA Indian, human ‘regular person’

plural inskitôpák, locative inskitôpák

-iput, NI DEP tooth

ind sg niput, ind plural niputa, 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 wâmi yo âsqam kitôpânônak 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 wituksqâh nákum, tá wáhsukah: She is my wife’s sister and her husband.

iwá-, VAI he says, says so

ind 1st sg nutiwa, ind 3rd sg iwá, you and I kutiwmun,
imp 2nd sg iwásh, imp 2nd pl iwáq, conj. 3rd iwát

‘Kiyaw’ nutiwa, mut ‘ki’, kiyaw nis uyuwamow: I said you [all], not [you], that means both of you! Iyo kiyaw iwáq: Now you say it.

iwômub-, VIL it says (so), means, signifies

3rd sg ind iwômuw, 3rd pl ind iwômush
3rd sg conj iwômuk, 3rd pl conj iwômuks

-iyon, NI DEP tongue

ind sg miyan, ind plural miyansh, ind locative miyank, 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 wituksqâh 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 váhsukah: 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 kukkanukamumun,
  imp 2nd sg katukómsh, imp 2nd pl katukómqoq, conj. 3rd kátukôk
Nukatukôm, nukawi: I am sleepy, I go to sleep. [FF]
katumu-, VII it is a year
  ind 3rd sg katumu, ind plural katumush, katumsh,
  conj 3rd pl katumuks
Áhkihcámuk. Iyo kucuhshun katumu: Planting time. The year begins now.
katumuw, NI a year
  plural katumuwash, locative katumuwuk
Nuqut Mohiks katumuw: One Mohegan year. Ókowi 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.
katumun-, VTI take it off (of clothing)
  ind 1st sg nukatunum, ind 3rd sg katunum, you and I kukatunumumun,
  imp 2nd sg katunumsh, imp 2nd pl katunumoq, conj. 3rd kátunuk
kawi-, VAI sleep, be asleep
  ind 1st sg nukawi, ind 3rd sg kawi, you and I kukawimun,
  imp 2nd sg kawish, imp 2nd pl kawiq, conj. 3rd káwit
Tápkucks kawiw: At nighttime he sleeps. Cóci nukawi! Kawi!?: 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 nueyoyô, ind 3rd sg kayoyáw, you and I kukayôumun.
  imp 2nd sg kayos, imp 2nd pl kayoyohq, conj. 3rd káyoyôt
Nukayôô in: I am talking to the man. Kayoyáw muks wiwah: 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 kutahsamô: You feed the cow.
ki, PRON you (singular)
  locative kiyôk
Ki tón kutaya?: How are you? (Ki used for emphasis.)
**kicá**, VAl he recovers, feels better
- **ind 1st sg** nukicá, **ind 3rd sg** kicá, you and I kukićámun,
- **imp 2nd sg** kicásh, imp 2nd pl/ kicáq, conj. 3rd kicát

**kihcpun-**, VTA torment him, make him suffer
- **ind 1st sg** nukihcapunó, **ind 3rd sg** kihcapunáw, you and I kukićapunómun,
- **imp 2nd sg** kihcapun, imp 2nd pl kihcapunohq, conj. 3rd kihcapunót

**kikátohká-**, VAl he talks, speaks
- **ind 1st sg** nukikátohká, **ind 3rd sg** kikátohká, you and I kukićátohkámun,
- **imp 2nd sg** kikátohkásh, imp 2nd pl kikátohkáq, conj. 3rd kikátohkát

**kikátohkáwôk**, Nl word, language
- **plural** kikátohkáwôkansh, locative kikátohkáwôkanuk

**kinakinik**, Nl window
- **plural** kinakinikansh, locative kinakinikanuk

Sokuyôks nukupham kinakinikanuk: Whenever it is raining I close the windows.

**kinum-**, VTI he carries it (in the hand)
- **ind 1st sg** nukinum, **ind 3rd sg** kinnum, you and I kukićinumumun,
- **imp 2nd sg** kinumsh, imp 2nd pl/ kinnumoq, conj. 3rd kinuk
Kuhkuhqi wacuwuk wici nahakánônak mus kukinum wámi ni? Will you carry all of that up the hill with us? Piyôq qá kinumoq yosh áskot: You (all) come and carry these pumpkins!

**kipi**, ADV quickly, fast, hastily, in a hurry

**kipshô-**, VAl go fast, quickly
- **ind 1st sg** nukipshô, **ind 3rd sg** kipshá, you and I kukipshémun,
- **imp 2nd sg** kipshôsh, imp 2nd pl/ kippshôq, conj. 3rd kipshôt

**kipunum-**, VTI he harvests (it)
- **ind 1st sg** nukipunum, **ind 3rd sg** kipunum, you and I kukićipunumumun,
- **imp 2nd sg** kipunumsh, imp 2nd pl/ kipunumoq, conj. 3rd kipunuk

**kipunumuwôk**, Nl harvest (noun)
- **plural** kipunumuwôkansh, locative kipunumuwôkanuk
Kipunumawôk Wiyon: Harvest Moon.

**kishtutu-**, VAl 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 kishtutut Numušqohtam pátupahshatoyak yôpi áskotash: I am angry we have dropped the pumpkins again!

**kisi**, PREVERB after, finished, completed

**kisk**, Nl day (yo kisk: today)
- **plural** kiskash, locative kiskuk
Yo kisk wikun: Today is good. [FF]

**kisquţu-**, VAl he is angry
- **ind 1st sg** nukisquţ, **ind 3rd sg** kisquţuw, you and I kukisquţumun,
- **imp 2nd sg** kisquţush, imp 2nd pl/ kisquţuq, conj. 3rd kisquţut
Numušqohtam pátupahshatoyak yôpi áskotash: I am angry we have dropped the pumpkins again!

**kisukat-**, VIl (it is) day, a day (iyo kisukahk: today)
- **ind 3rd sg** kisukat, **ind 3rd plural** kisukatash
  conj. 3rd pl kisukahks
Iyo kisukahk, nimskamwak yohkhik Mohiksínak: Today, Mohegans get cornmeal.

**kisuq,** Nl sky, heaven 
**locative kisuqu**

*Kisuq siwòpáyush:* The sky is blue. 
*Yo, ayaquhsak pon kisukuk:* Here, put the stars in the sky.

**kisusq,** NA sun 
**locative kisusqu**

*Kisusq siwôpáyush:* The sky is blue. 
*Yo, ayaquhsak pon kisukuk:* Here, put the stars in the sky.

**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.

**kiyamô,** NA spoon 
**plural kiyamôk, locative kiyamô**

*kiyamô, NA spoon* 

**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) 
**plural konak, locative konuk**

*Kon. Socpow: Snow. It is snowing!* 

**kopayáhs,** NA frog 
**plural kopayáhsak, locative kopayáhsuk**

*Kopayáhs apuw nupsapáqu:* The frog is in the pond.

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

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

**kotunihto,-** VAI he adds to it, increases it 
*ind 1*st sg **nukotunihto**, ind 3*rd* sg **kotunihtôw**, you and I **kukotunihtomun,** 
*imp 2*nd sg **kotunihtawush**, imp 2*nd* pl **kotunihtawoq**, conj. 3*rd* **kotunihtôk**

‘Kotunihtawush’ uyuwamow yo kuhkunasuwôk: This mark means “add it.”

**kow,** NA pine, fir 
**plural kowák, locative kowák**

*Kow, NA pine, fir* 

**kôcto,-** VTI he hides it 
*ind 1*st sg **nukôcto**, ind 3*rd* sg **kôctôw**, you and I **kukôctomun,** 
*imp 2*nd sg **kôctaush**, imp 2*nd* pl **kôctaowoq**, conj. 3*rd* **kôctôk**

*Iyo, cáqan uyutáháwôk nukôctomun yo 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 1*st sg **nukôkicá**, ind 3*rd* sg **kôkicá**, you and I **kukôkicámun,** 
*imp 2*nd sg **kôkicásh**, imp 2*nd* pl **kôkicáq**, conj. 3*rd* **kôkicá**
Aquy, nitôp. Nukôkicá. Ki tôn kutaya?: Greetings, my friend. I am well! How are you?

kôkôc, NA crow
plural kôkôcak, locative kôkôcuk

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

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-, VÄI 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 kucumôkusuq, 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 kucusumôsh,
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 kukucusutomun, imp 2nd sg kucusutawush, imp 2nd pl kucusutawoq, conj. 3rd kácucutôk
Kiciwôwash kucusutawoq: Wash your (pl) hands!

kuhcahs, NA old person, elder, old man
plural kuhcahsak, locative kuhcahsuk

kuhkihtam-, VII listen to it
ind 1st sg nuk(uh)kihtam, ind 3rd sg kuhkihtam,
you and I kuk(uh)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(uh)kihtawô, ind 3rd sg kuhkihtawáw,
you and I kuk(uh)kihtawômun, imp 2nd sg kuhkihtaw,
imp 2nd pl kuhkihtôhq, conj. 3rd káhkihtwôt
Pôhshi mutôm kuhkihtawák Manto: Some never listen to God. [FF]
kuhkuhqi, ADV up, upward

Kuhkuhqi qaqiq: Run up.

kuhkuhqi-, VAi he goes up, ascends

ind 1st sg  nukuhkuhqi, ind 3rd sg kuhkuhqi, you and I  kuhkuhqimun,
imp 2nd sg  kuhkuhqiš, imp 2nd pl  kuhkuhqiq, conj. 3rd  káhk(uh)qit
I kakah nukuhkuhqimun: We are coming up to you.

kuhkunasuwôk, Nî letter, sign, mark
plural  kuhkunasuwôkansh, locative kuhkunasuwôkanuk
‘Kotunihtawush’ uyuwamow yo kuhkunasuwôk: This mark means “add it.”

kuhpakáyu-, VII it is thick

ind 3rd sg  kuhpakáyuw, ind 3rd pl  kuhpakáyush
conj 3rd sg  káhpakák, conj 3rd pl  káhpakáks

kuhpáy, Nî forest, woods
plural  kuhpáyash, locative kuhpák
Kuhpayuk pon mukus: Put the wolf in the forest.

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

kuht’hanupáq, Nî seawater
locative kuht’hanupáquk

kumotu-, VAi steal

ind 1st sg  nukumot, ind 3rd sg kumotuw, you and I  kukumotumun,
imp 2nd sg  kumotuš, 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  kukanumumun,
imp 2nd sg  kunamsh, imp 2nd pl  kunamoq, conj. 3rd  kának
Piyôsh tá kunamsh wuhsintamawôk inuhkôtôkansh: Come and look at the
wedding pictures.  Kunicôn mus numihkunô, wáci tápi kunamáq áyuwi kus
ki: I will hold your baby so you can look more closely.

kunaw-, VTA look at him

ind 1st sg  nukunawô, ind 3rd sg kunawáw, you and I  kukanawômun,
imp 2nd sg  kunaw, imp 2nd pl  kunôhq, conj. 3rd  kánawôt

kupat, Nî ice
plural  kupatunsh, locative kupatunuk

kupáyu-, VII it is closed, shut

ind 3rd sg  kuhpáyuw, ind 3rd pl  kuhpáyush
conj 3rd sg  kápák, conj 3rd pl  kápáks
Nutáh kuhpáyuw, nî 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  kuphamš, imp 2nd pl  kuphamôq, conj. 3rd  kápahk
Sokuyôks nukupham kinakinikansh: Whenever it is raining I close the
windows.

kupqat-, VII it is cloudy, overcast

ind 3rd sg  kupqat, conj 3rd sg kápqahk, conj 3rd pl  kápqahks

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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-, VIl 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 kusawasikamuqk
Yotay kusawasikamuq: Here is the Casino!
kusawasu-, VAl he gambles, plays at a betting game
  ind 1st sg nukusawas, ind 3rd sg kusawasu, you and I kukusawasumun,
  imp 2nd sg kusawasu, imp 2nd pl kukusawasuq, conj. 3rd kásawasut
kusawók, Nl skirt
  plural kusawókansh, locative kusawókanuk
Pitkóis asu kusawók cuwôhtam áqunuk?: Does she want to wear a dress or a skirt? Mósópish nuponam kusawókanuk: I am putting beads on the skirt.
kusápusu-, VAl he is hot, feels hot (used as in a human experiencing heat)
  ind 1st sg nukusápus, ind 3rd sg kúsápusu, you and I kúsápusumun,
  imp 2nd sg kúsápusu, imp 2nd pl kúsápusuq, conj. 3rd kásápusut
Ciwi póhsqá, kisusq kúsápusu: It is nearly noon, the sun is hot. [FF]
kusápusu, VAl near, by, next to (alternate: kushki)
  Kuski nahak mátapsh: Sit near me.
kusutá-, VIl it is hot (of weather)
  ind 3rd sg kusutá, conj 3rd sg kásuták, conj 3rd pl kásutáks
kusutá, VAl he sings
  ind 1st sg nukutomá, conj 3rd sg kutomák, conj 3rd pl kutomáks
kutomá-, VAl he sings
  ind 1st sg nukutomá, conj 3rd sg kutomák, conj 3rd pl kutomáqs
  imp 2nd sg kutomásh, imp 2nd pl kutomáq, conj. 3rd kátomátk
Micuwak yosh Manto miyáw, ótay kutomák: They eat these things God gives them, then they sing. [FF]
M
maci, PRENOUN bad, evil, wicked
  Mut iwák maci cáqan: They do not say anything bad. [FF]
macitu, VIl it is evil, wicked
  ind 3rd sg macituw, conj 3rd sg mácituk, conj 3rd pl mácituks
macuhsh, ADV last (in order)
mahcáq, Nl swamp, marsh
  plural mahcáquash, locative mahcáquk
mahkus, Nl shoe, mocassin
  3rd sg poss umahkus, plural mahkusunsh, locative mahkusunuk
Winu piwáhcupash umahkusunsh!: Her shoes were so little.
makáyu-, VIl it is big, great
  ind 3rd sg makáyuw, conj 3rd sg mákák, conj 3rd pl mákáks
mam-, VIl take it
  ind 1st sg numam, ind 3rd sg mam, you and I kumamumun,
  imp 2nd sg mamsh, imp 2nd pl 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 mâmôt
Yo, yok mam: Here, take them.

manotá, Nl basket
   plural manotásh, locative manoták
Kuwiqtumôsh, 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, Nl bean
   plural masqusitash, locative masquisituk
   Mus kumukunumunun wiwáhcumunsh, masquisitash, tá áskotash: We will
pick some corn, beans and squash. Nuqut masqusit: One bean.
masquisítôp, Nl coffee ‘bean liquid’
   locative masquisítôpak
Masquisítôp nunims kam: 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.

matôpáwôk, Nl evil deed, transgression
   plural matôpáwôkansh, locative matôpáwôkanuk
matôpi, Nl pack basket, tumpline (basket with cord held over forehead for carrying)
   plural matôpish, locative matôpik
mawi, PREV ‘go and’
   Kupahkacihtomun; mawi-pumôsuwituk: We are finished; let’s go swimming!

mayom, NA wheat, wild rice  (*wild rice’ the older meaning)
   plural mayomunuk, 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, Nl 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 ahs hoyuhqówunsh tá micáhsak: Whenever it is
winter we wear hats and mittens.
micu-, VÆ 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 yôpôwík?: 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, ôta y kutomák: They eat these things God gives them, then they sing. [FF]

micuwôk, N 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 umic uwôkanuw: This is a story about a raccoon, the other animals, and their food.

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

mihki, ADV strongly

mihkiku-, VAI he is strong
  ind 1st sg numihkik, ind 3rd sg mihkikuw, you and I kumihkikumun,
  imp 2nd sg mihkikush, imp 2nd pl mihkikuq, conj. 3rd mihkikut
 Manto mihkikuw ta wámi wáhtow: God is strong and all-knowing. [FF] 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]

mihkun-, VTA hold him
  ind 1st sg numihkunô, ind 3rd sg mihkunáw, you and I kumihkunômun,
  imp 2nd sg mihkun, imp 2nd pl mihkunohq, conj. 3rd mihkunôt
 Kunicôn mus numihkunô, wáci tápi kumamáq áyuwi kusí: I will hold your baby so you can look more closely. Yo, wunicônah mihkun: Here, hold her baby.

mihkunum-, VÆ hold it
  ind 1st sg numihkunum, ind 3rd sg mihkunum, you and I kumihkunumunum,
  imp 2nd sg mihkunumsh, imp 2nd pl mihkunumoq, conj. 3rd mihkunumak
 Numihkunum siwôpák pôhpaskôk: I am holding the blue ball. Cáqan kumihkunum nitay?: What are you holding there? Yo, mihkunumsh yo: Here, hold this. Wôcak, piyôku mihkunumoq: Everybody, hold the blanket.

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

mikucut, N food
  plural/ mikucutash, locative mikucutuk

miqun, NA feather
  plural/ miqunak, locative miqunuk
 Yo miqun piwuhsihsuw: This feather is small.
mitsu-, VAl 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. Kuwhqitumôsh, mátapsh qá mitsush: Please, sit and eat! Mitsutuk: Let’s eat!

mitsuwôk, NI meal
plural mitsuwôkansh, locative mitsuwôkanuk

Winu wikun mitsuwôk: Very good meal!

miy-, VTA give (it) to him (y-stem)

ind 1st sg numiyô, ind 3rd sg miyáw, you and I kumiyómun,
imp 2nd sg mis, imp 2nd pl miyohq, conj. 3rd miyôt

Tahniyuk miyak putukunikanih, mus umicun: If I give her a cookie, she will eat it. Wôpák pôhpaskôk misum: Give me the white ball.

miyac, NI 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 âhsupanah, “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 natawahâw Mohikshah: Raccoon visits a Mohegan, Nuqut Mohiks katumuw: One Mohegan year. Yohkhik mó wustôwak Mohiksinak: Mohegans used to make cornmeal.

mos, NA moose
plural mosak, locative mosuk

mosáyu-, VII 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 mó aposuwak sôp Mohiksinak: Mohegans used to cook cornmeal mush on a fire.

môci-, VAl go away, head off
ind 1st sg numôci, ind 3rd sg môci, you and I kumôcimun,
imp 2\textsuperscript{nd} sg mōcish, imp 2\textsuperscript{nd} pl mōciq, conj. 3\textsuperscript{rd} mōcit

mōmansh, ADV sometimes

mōmōcī-, VAI move, stir

\begin{itemize}
  \item ind 1\textsuperscript{st} sg numōmōci, ind 3\textsuperscript{rd} sg mōmōci, you and I kumōmōcimun,
  \item imp 2\textsuperscript{nd} sg mōmōcīsh, imp 2\textsuperscript{nd} pl mōmōciq, conj 3\textsuperscript{rd} mōmōcī
\end{itemize}

Áhqi māmōciq: Don’t move!

mōpamuqāyu-, VÌ it is brown

\begin{itemize}
  \item ind 3\textsuperscript{rd} sg mōpamuqāyuw, ind 3\textsuperscript{rd} pl mōpamuqāyush
  \item conj 3\textsuperscript{rd} sg mōpamuqāk, conj 3\textsuperscript{rd} pl mōpamuqāks
\end{itemize}

Mōpamuqāyuw yo pōhpaskōk: This ball is brown. Mōpamuqāyush yosh pōhpaskōkansh: These balls are brown.

mōpamuqīsu-, VAI he is brown

\begin{itemize}
  \item ind 1\textsuperscript{st} sg numōpamuqīs, ind 3\textsuperscript{rd} sg mōpamuqīsuw, you and I kumōpamuqīsumun, conj 3\textsuperscript{rd} mōpamuqīsut
\end{itemize}

Mōpamuqīsuw yo cits: This bird is brown. Mōpamuqīsuwak yok citsak: These birds are brown. Mōpamuqīsusut cits misum: Give me the brown bird!

mōsōpi, NÌ bead, wampum shell

\begin{itemize}
  \item plural mōsōpīsh, locative mōsōpīk
\end{itemize}

Mōsōpīsh nuponam kusawōkanuk: I am putting beads on the skirt

mōwáwi-, VAI gather (oneselves), assemble, congregate, attend church meeting

we gather (excl) numōwāwīmūn, we gather (incl) kumōwāwīmūn

\begin{itemize}
  \item they gather mōwāwiwak, imp 3\textsuperscript{rd} pl mōwāwīq conj 3\textsuperscript{rd} pl mōwāwīhutut
\end{itemize}

mōyák, NÌ cloth, clothing, clothes, garment

\begin{itemize}
  \item plural mōyákunš, locative mōyákunuk
\end{itemize}

Yo kucohkōnak umōyákunwōwash. Nuqut mōyák, nis mōyākash: Here are the dolls’ clothes. One garment, two garments.

mōyhsh, NA hen, female bird

\begin{itemize}
  \item plural mōyhshak, locative mōyhshuk
\end{itemize}

mōyhshāks, NA chicken

\begin{itemize}
  \item plural mōyhshāksak, locative mōyhshāksuk
\end{itemize}

Mōyushāksak nukatawi-ahsamō: I am going to feed the chickens.

mōyikow, NA medicine man, shaman

\begin{itemize}
  \item plural mōyikowak, locative mōyikowuk
\end{itemize}

mōyōhks, NA ash tree

\begin{itemize}
  \item plural mōyōhksak, locative mōyōhksuk
\end{itemize}

-mśih, NA DEP older sister

\begin{itemize}
  \item ind sg numśihs, ind plural numśihsak, ind locative numśihsuk,
  \item my older sister numśihs, his/her older sister umśihsah,
  \item our (yours & my) older sister kumśihsun
\end{itemize}

Yok numśihsak Donna tá Norma; qá yo nihsumuhs Martha: These are my older sisters Donna and Norma; and this is my younger sister Martha.

mucāq, PART nothing, none, not any, gone

Mucāq kon: The snow is gone; Woy, mucāq áskot putukunik yo wáyōksuk: Oh, no pumpkin bread this evening.

mucimi, ADV always, forever

Sōmi kumanontuk, kumihkikwōk, 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*

Tahkamuqpon muhkacuks tá sqáhsíhs: 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 miqun muhshakiyuw: This feather is big; Wuták nitay wusômi kumuhshakimó 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!”

**muhsháyu**, VII it is big, large

*ind 3rd sg muhsháyuw, ind 3rd pl muhsháyush, conj 3rd sg máhshák, conj 3rd pl máhsháks*

**muhschoy**, NI boat, canoe

*plural muhschoyash, locative muhschoyak*

**muhsóc**, NA lobster

*plural muhsócák, locative muhsócák*

**muhshuyón**, VII there is a great rain, a lot of rain, a downpour

*conj 3rd máhshuyók, conj 3rd pl máhshuyóks*

Kupqat; muhshuyón iyo kisk: It is cloudy; there is a great rain today. [FF]

**muhtáwi**, PART very, really, exceedingly, much

Muhtáwi wikun: Very good! Sokuyôn! Muhtáwi nuwutakis: It is raining! I am very wet. Muhtáwi kon, soçpo iyo: Much snow, it is snowing now. [FF]

**muhtáwi**, VAI 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]

**muhtáwiyu**, VII be many, much, abundant (inanimate things)

*ind 3rd sg muhtáwiyuw, ind 3rd pl muhtáwiyush, conj 3rd sg máhtáwiyuk, conj 3rd pl máhtáwiyuks*

Ökowuk kutapumópa muhtáwiyush katumuwash, wipi iyo kuptukímó qá yotay kutapumó: You all lived away for many years, but now you have come back and you live here.

**muhtuq**, NI tree

*plural muhtuqash, locative muhtuquk*

Muhshaniq apuw muhtuquk: The squirrel is in the tree.

**muks**, NA wolf

*plural muksak, locative muksuk obviative muksah*
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 muksah tá qáqiqihshótáh: 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 kumukunumun wiwácumunsh, masquisitash, tá áskotash: We will pick some corn, beans and squash. Masquisitash numáhcí-mukunum: I am done picking beans.

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

munhan, Nl 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.

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

muquhs, NA awl
plural muksak, locative muksuk
mus, PART future marker, ‘will’
Kunicôn mun numihkunô: I will hold your baby. Cóci kiyaw wikuq wôk, ôtay mus nápuyan 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 inuhkótôk numuskam: I found another picture. Mut numskam cáqan: I cannot find anything. [FF]

muskaw-, VTI find him
ind 1st sg numskawó, ind 3rd sg muskawáw, you and I kumskawómun, imp 2nd sg muskaw, imp 2nd pl muskôhq, conj 3rd máskawôt
Putaqiq, qá kumskoyumô: You all hide and I will find you. Wikiw skitôp akôhsisuwak. Nátskawôt, mut tápi numskawô: 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, - VI 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 pôpayik misum: Give me the red splint. Nis
másqákish póhpaskókansh misum: Give me two red balls.

musqi, NI blood

ind poss locative musqik my blood numsqi his blood umsqi

musquisu-, VAl he is red

ind 1st sg numusquis, ind 3rd sg musquisu, you and I kumusquisumun, they are red musquisu, conj 3rd másquis, conj 3rd pl másquis’hutut

Musquisu yo cis. Musquisu yok cisak: This bird is red. These birds are red. Máquisut cis misum: Give me the red bird. Shwi máquisucik cisak misum: Give me three red birds.

musqóhtam-, VAl he is angry

ind 1st sg numusquis, ind 3rd sg musquisu, you and I kumusquisumun, imp 2nd sg musquishtamsh, imp 2nd pl musquishtamoq, conj 3rd másquishtak

Máquisuhtam pátuhshatoak yopi 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 cáqan yo máhusunuman?: 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 mátákôt

mutóm, ADV never

Manto mut tápi ayunamawáw awán mutóm kákhiwtowt: God can not help anyone who never listens. [FF]

mutu, PART no, not (alternate: mut)

Yówatuk kutapumô, mutu kutapumô kuski nahakánônak: You are far away, you are not close to us.

mutunôk, NUM thousand

muyótam-, VTI smell it, sense its smell (involuntarily)

ind 1st sg numuyótam, ind 3rd sg muyótam, you and I kumuyótamumun, conj 3rd máyótak, conj 3rd pl máyotamhutut

Numuyótam upihsháwansh: I am smelling the flowers. Muyótam sqá yoht: The woman is smelling the fire.

muyôw-, VTA smell him, sense his smell (involuntarily)

ind 1st sg numuyówô, ind 3rd sg muyôwô, you and I kumuyówomun, conj 3rd máyówôt, conj 3rd pl máyówáhutut

Muyówáw muks cisah: The wolf is smelling the bird.

N

na, DEM that, those (animate)

plural nik, obviative nih


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 kunakuskawômum
imp 2nd sg nakuskaw, imp 2nd pl nakuskôhôq, conj 3rd nákuskawôt

Nuwikótam nákuskóyôn, 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 kucusumôk: Scrub yourself with soap.

natawah-, VTA visit him

ind 1st sg nunatawahô, ind 3rd sg natawaháw, you and I kunatawahômum
imp 2nd sg natawah, imp 2nd pl natawahôq, 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 kunatotumômum
imp 2nd sg natotum, imp 2nd pl natotumôq, 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 kunatskawômum
imp 2nd sg natskaw, imp 2nd pl natskôhôq, conj 3rd nátskawôt

Nátskawôt, mut tápi kumskam: Looking for him, you cannot find him. [FF]

nayawi, ADV, PRENOUN freely, free

nayawiyu-, VAI he is free

ind 1st sg nunayawiô, ind 3rd sg nayawiyuw, you and I kunayawiyumun
imp 2nd sg nayawiyush, imp 2nd pl nayawiyuq, conj 3rd náyawiyut

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 náhtiá

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 piwuhsihsuwapa: She was so little. Numihsihs nákum: She is my older sister.

nákumôw, PRO they, them

Awánik nákumôw?: Who are they?

nám-, VFI see it

ind 1st sg nunám, ind 3rd sg nám, you and I kunánumun
imp 2nd sg námsh, imp 2nd pl námoq, conj 3rd nák
Nunám pátupahshatoyôn áskotash: I see that I have dropped the pumpkins;
Kucuwôhtumumô 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 kutinuhkótôk: My son, put your picture here. Yo sqáhsis hutônís wôk, qá yo muhâcûks nunámôn wôk: This girl is my
daughter and this boy is also my son.

-nánu, NA DEP grandmother
plural/ nunánuk, locative nunánuk, my grandmother nunánu
his grandmother wunânuh, our grandmother (yours and mine) kunânun
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. Inuhkôtokâns h wiyôqahkish nish, nuwiktam náwak kucahshiyuwôkanuw: Those are nice
pictures, I enjoyed seeing your family.
náy, PART yes, yeah (a more casual variant of nus)
Náy, mátapsh taspowôkanuk: Yes, sit at the table.
náyuwáyu-, VAL wander around, stray
ind 1st sg nunáyuwây, 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 nunicônot, 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 kitôpânônak: My children, let’s make these before our friends arrive. Wunicônôwôwah ni: I am their child.
nihsh, NA eel
plural nihshôwak, locative nihshôwuk
nihtuhto-, VÔ 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 nûtô i nihtuhtokamuquk: Whenever it is daytime I go to school.
nikôni, ADV first, ahead, before
   Nikôni, cóći kunakuskawô yok kucohkônak: First, you should meet these dolls.

niku-, VAI he is born
   ind 1st sg nunik, ind 3rd sg nikuw, you and I kunikumun
   imp 2nd sg nikush, imp 2nd pl nikuq, conj 3rd nikut

nikun-, VĪ it grows
   ind 3rd sg nikun, ind 3rd pl nikunash
   conj 3rd sg nikuk, conj 3rd pl nikuks

nimskam-, VĪI go get it, fetch it
   ind 1st sg nunimskam, ind 3rd sg nimskam, you and I kunimskamumun
   imp 2nd sg nimskamsh, imp 2nd pl nimskamoq, conj 3rd nimskak
   …sōmi mut tápi nimskam: …because he cannot go get it. [FF]

nipawu-, VAI stand, stand up
   ind 1st sg nunipaw, ind 3rd sg nipawuw, you and I kunipawumun
   imp 2nd sg nipawsh, imp 2nd pl nipawuq, conj 3rd nipawut
   Yotay nipawsh: Stand here. Áyhqapi 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, VĪI it is summer
   ind 3rd sg nipun, conj 3rd sg nipuk, conj 3rd pl nipaqs
   Nipun: It is summer!

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

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

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

nisôskuqunakat, VĪI it is seven days, a week
   ind 3rd sg nisôskuqunakat, conj 3rd sg nisôskuqunakahk
   conj 3rd pl nisôskuqunakahks

nisôskut, NUM seventh

nisunciãí, NUM twenty

nisuqunakat, VĪI it is two days, second day, Tuesday
   ind 3rd sg nisuqunakat, conj 3rd sg nisuqunakahk
   conj 3rd pl nisuqunakahks

nitay, PART there, that place
   Wutáê nimtay 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, wôpsukuhq, 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 nuwuhsintamawôkanun nupáto, wáci nôhtuyuyak
   inuhkôtôkansh: And I brought our wedding book to show you the pictures.
   Nuks, táput ni nôhtusiyak kutinuhkôtôkanuwôwash: Yes, thank you for showing your family pictures to us.
-ntôyuquhs, NA DEP older brother
   plural nuntôyuquhsak locative nuntôyuquhsuk, my older brother nuntôyuquhs
   his older brother wuntôyuquhsah,
   our older brother (yours and mine) kuntôyuquhsun
   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 kunshômumun
   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-, VTI 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 nákatuk
nukay-, VTA leave him, abandon him
   ind 1st sg nunukayô, ind 3rd sg nukayáw, you and I kunukayômumun
   imp 2nd sg nukas, imp 2nd pl nukayohq, conj 3rd nákayôt
nukôni, PRE-NOU old (only of objects, not people)
   Nukôni-câhqin ahtá waskici wacuwuk: The old house is located upon the hill.
nuks, PART yes, even (slightly more formal variant of náy)
   Nuks, nunâmôn ki, kunonôk ni: Yes, you are my son, I am your mother.
nukumat-, VTI it is easy
ind 3rd sg nukumat, ind 3rd pl nukumatash
conj 3rd sg nákumahk, conj 3rd pl nákumahks

nukumi, ADV easily

nunahshum-, ∀I 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 Kôkci In, kuhpuhkuhqash 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-, ∀I it is dry
ind 3rd sg nunahşáyuw, ind 3rd pl nunahtáyush
conj 3rd sg nánahahták, conj 3rd pl nánahahtáks
Yo yák nunahtáyuw: This sand is dry.

nupáw, NUM five
 Nuqut, nis, shwi, yáw, nupáw, qutôsk, nisôsk, shwôsk, 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, ∀I it is five days, the fifth day, Friday
ind 3rd sg nupáwuqunakat, conj 3rd sg nápáwuqunakahk
conj 3rd pl nápáwuqunakahks

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 kuhkôtash 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-, ∀AI he dies, is dead
 ind 1st sg nunnup, ind 3rd sg nupuw, you and I kunupumun
imp 2nd sg nupush, imp 2nd pl nupuq, conj 3rd pl nápuk
Côci kiyaw wikuw wók, ôtay mus nápuyan 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, qutôsk, nisôsk, shwôsk, pásukokun: One, two,
three, four, five, six, seven, eight, nine.

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

nuskinóqat-, ∀I it is dirty, unclean
ind 3rd sg nuskinóqat, ind 3rd pl nuskinóqatash
conj 3rd sg náskinóqahk, conj 3rd pl náskinóqahks
Wipi nuskinôqat yo punitôk: But this knife is dirty; Nicish niskiniwôqatash: My hands are dirty.

nuskinôqusu-, VAI he is dirty

ind 1st sg nuskinôqus, ind 3rd sg nuskinôqusuw, you and I kunskinôqsumô
imp 2nd sg nuskinôquisush, imp 2nd pl nuskinôqușuq, conj 3rd náskinôqusut

O
ocáwáhs, NA fly (the insect)
plural ocáwáhsak, locative ocáwáhsuk

-okumihs, NA DEP aunt
plural nohkumihsak locative nohkumihsuk, my aunt nohkumihs
his aunt ohkumihsah, our aunt (yours and mine) kohkumihsun

Nohkumihs nákum, nusihs nákum: She is my aunt, he is my uncle. Kusihsuw tā kohkumihsuw wunicônwuwôvah 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 tā nohsh wutinuhkôtôkanuwôwash?: 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

Nuks, ohsuhsuwôvah ki: Yes, you are their grandchild.

-okunahs, NA DEP grandfather
plural nokunahsak locative nokunahsuk, my grandfather nokunahs
his grandfather okunahsah, our grandfather (yours and mine) kokunahsun

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

otán, NI town
plural otánásh locative otánák

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 otán: 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 kutôcimohkawomun, imp 2nd sg ôcimohkaw,
imp 2nd pl ôcimohkhôq, 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 ôcimuw, you and I kutôcimumun,
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 ôhqamamuw, you and I kutôhqamamumun,
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-, VTI he covers it, conceals it
ind 1st sg nutôkhum, ind 3rd sg ôkhum, you and I kutôkhumumun,
imp 2nd sg ôkhumsh, imp 2nd pl ôkhumoq, conj 3rd ôkhuk
Páwihsa, nutakis, kiyaw ôkhumoq kuskisuquwôwash: Okay, I will count, you cover your eyes.
ôkosu-, VAI he prays
ind 1st sg nutôkos, ind 3rd sg ôkosuw, you and I kutôkosumun,
imp 2nd sg ôkosush, imp 2nd pl ôkosuq, conj 3rd ôkosut
Ôkosush qa pisupásh pisupôkanuk: Pray and sweat at the lodge.
ôkowi, ADV away, beyond, further on
Ôkowi kutapumôpa muhtáwiyush katumuwash, wipi iyo kuputukimô qa 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 kutôkumahumun, 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 kisuq: I see another sun. [FF]
ôkutakanuk, ADV otherwise, elsewhere ‘at another’
Tôn kutahuyô òkutakanuk?: What else can you call him?
ômkì-, VAI get up, arise, as out of bed
   ind 1st sg nutômkì, ind 3rd sg ômkìw, you and I kutômkimun,
   imp 2nd sg ômkìsh, imp 2nd pl ômkìq, conj 3rd ômkit
Ômkiq! Tôn kukawimô?: Get up! How did you sleep?
Ômkish! Pátôhtáw!: Get up! It’s sunrise!
Manto: I get up, I eat, because I have strength from God.
ônqshô-, VAI he sells, trades
   ind 1st sg nutônqshô, ind 3rd sg ôngshô, you and I kutôngshômun,
   imp 2nd sg ôngshôsh, imp 2nd pl ôngshòq, conj 3rd ôngshôt
WÔmansh tâpi nutônqshô, nuwacônô cándaw kócùm muní, 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
   Wâmì muhtáwi kuwuskinununônupa ôtay: We were all very young then!
ôtshohkôk, Nl myth, legend
   plural ôtshohkôkansh, locative ôtshohkókanuk

P
pahkacci, ADV already (indicates completion)
   Ciwi półhsqá, pahkacci numic nutínay sómi yôtumôn: It is nearly noon, already
   I ate my dinner because I was hungry. [FF]
pahkaccihto-, VTI he finishes it
   ind 1st sg nupahkaccihto, ind 3rd sg pahkaccihtôw, you and I kupahkaccihtomun
   imp 2nd sg pahkaccihtawush, imp 2nd pl pahkaccihtawoq, conj 3rd pahkaccihtôk
Upihsháw, tâpi yo kupahkaccihto?: Blossom, can you finish this? Tápáks
   kupahkaccihtomun: Whenever it is enough, we are done.
pahkáyu-, VTI it is clean
   ind 3rd sg pahkáyuw, ind 3rd pl pahkáyush
   conj 3rd sg pahkák, conj 3rd pl páhkáks
   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 pahkisut
   Uwisuwôkanuk Manto, ÁYUWI Páhkisut, ÁYUWI Páhkisu: 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 pahkitôk
pahqaci, ADV outside (of), outdoors
   Pahqaci munotá ahtáw pawanatôk: The fan is out of the basket.
pahqaci-, VAI go outside, go out, get off of, exit
   ind 1st sg nupqaci, ind 3rd sg pahqaci, you and I kupqacimun
   imp 2nd sg pahqacish, imp 2nd pl pahqaciq, conj 3rd pahqacit
Páwihsa, kumuskawi, nupahqaci: Okay, you found me, I’m coming out;
Pahqaciq wuci nitay: Come out of there!

pahsukôsq, NŁ board, floor board
plural pahsukôsqash locative pahsukôsquk

pakahcumus, NŁ 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 pákitak

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

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

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

pasqatam, NŁ gooseberry
plural pasqatamunsh locative pasqatamunuk

pasuqi-, VÀI 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, VÀI it thunders, there is thunder
ind 3rd sg patáhqáham, conj 3rd sg pátáhqáhak
conj 3rd pl pátáhqáhaks

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

patupshato-, VÀI 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 pátupshatót Áskotash nupatupshato: I dropped the pumpkins. Woy, nunám pátupshatóyan áskotash: I see that you have dropped the pumpkins. Nunám pátupshatók áskotash: I see that he has dropped the pumpkins. Páwihsa, mu tu mus nupatupshatomin áskotash: Okay, we won’t drop the pumpkins.

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

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

páhpohs, NA child, baby
plural páhpohsak locative páhpohsuk
Nuwiktamumun yo natawahuwôk, wipi côci nupásawômun páhpohs i nikun:
We have enjoyed this visit, but we must take our baby home.

páhsut, ADV later, later on, in a while

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Páhsut tápi kukucsumómô kahakáwówak: Later you can wash your bodies.

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

pásaw-, VTA bring him
ind 1st sg nupásawô, ind 3rd sg pášawów, you and I kупásawômun
imp 2nd sg pášaw, imp 2nd pl pášôhq, conj 3rd pášawôt

Nunicônun kупásawômun: We brought our baby. Pawówôk popowutákhu
pášawôtuk: Let’s bring the powwow drum. Yotay piyôsh! Pášawôhutuc: Come here, let them bring it.

páskhik, NL gun plural páskhikansh locative páskhikanuk

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

pásukokun-cahschuncák, NUM ninety

pásukokunut, NUM ninth
Náy, pášukokunut 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’)

pátaq-, VTA bring it to him
ind 1st sg nupátaqô, ind 3rd sg pátaqów, you and I kупátaqomun
imp 2nd sg pátaq, imp 2nd pl pátôhq, conj 3rd pátaqôt

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

Pupiq prátaq: (You singular) bring the flute. Munotásh pátaqoq: (You plural) bring it to me.

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

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

páwantôk, NL fan (alternate: páwanuhtôk)
plural páwantôkansh locative páwantôkanuk
Náhám pawanatôk ahtmá wáwápi piyôkut: The turkey fan is above the blanket.

páyaq, NUM ten
Nuqut, nis, shwi, yáw, nupáw, qutôsk, nisôsk, shwôsk, pášukokun, páyaq, páyaq napni nupáq, 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
piksihs, NA pig (English loan)
  plural /piksihsak locative piksihsuk
Cáqan kutahsamômun piksihs? Wámi cáqansh: What do you feed the pig?
Everything!
pimunt, NI string, thread (alternate: pimunuht)
  plural /pimuntôns locative pimuntônuk
Pimunt nucuwôhtam: I want some thread.
pipinacucôhqôk, NI mirror
  plural /pipinacucôhqôkans locative pipinacucôhqôkanuk
pipinacucôhqôk, NI mirror
  plural /pipinacucôhqôkans locative pipinacucôhqôkanuk
pisupá, VAl go to sweat in a sweatlodge
  ind 1st sg nupisupá, ind 3rd sg pisupá, you and I kupisupámun
  imp 2nd sg pisupâsh, imp 2nd pl pisupáq, conj 3rd pisupát
Ôkosush qá pisupâsh pisupôkanuk: Pray and sweat at the lodge.
pisupók, NI sweatlodge
  plural /pisupókans locative pisupôkanuk
Ôkosush qá pisupâsh pisupôkanuk: Pray and sweat at the sweatlodge.
pitkôs, NI woman’s dress
  plural /pitkôsonsh locative pitkôsonuk
Pitkôs asu kusawôk cuwôhtam áqunuk?: Does she want to wear a dress or a skirt? Nupitkôs, upitkôs: My dress, her dress.
piwáhcu, VIl it is little, small
  ind 3rd sg piwáhcuw, ind 3rd pl piwáhcush
  conj 3rd sg piwáhcuk, conj 3rd pl piwáhcuks
Yo munotá piwahcuk mamsh qá naspi masquish numwahtawush: Take this small basket and fill it with beans.
piwuhshis-, VAI he/she is small
  ind 1st sg nupiwiwshis, ind 3rd sg piwuhshisuw, you and I kupiwiwshisumun
  imp 2nd sg piwuhshisuh, imp 2nd pl piwuhshisuq, conj 3rd piwuhshisut
Yo miqun piwuhshisuw: This feather is small.
piyámáq, NA fish
  plural /piyámáqaq locative piyámáquk
Cóci nutakamó väci pakitam piyámáq: I ought to hit him so that he would give up the fish. [FF]
piyámáqcá, VAl go fishing, fish (verb) ‘gather fish’
  ind 1st sg nupiyámáqcá, ind 3rd sg piyámáqcá, you and I kupiyámáqcámun
  imp 2nd sg piyámáqcâsh, imp 2nd pl piyámáqcâq, conj 3rd piyámáqcât
Piyámáqcátuk: Let’s go fishing!
piyô-, VAl 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.

**piyōkut**, Nl blanket (English loan)

*plural* **piyōkutash** *locative* **piyōkutuk**

Wôcak, piyōkut mihkunumoq: Everybody, hold the blanket. Kutapumun waskici piyōkutuk: We are on top of the blanket.

**piyōmu**-, Vlt it comes

*ind 3rd sg* **piyōmuw**, *ind 3rd pl* **piyōmush**

*conj 3rd sg* **piyōmuk**, *conj 3rd pl* **piyōmuks**

Piyōmuw: It is coming!

**pohpohqutihs**, NA quail, bobwhite

*plural* **pohpohqutihsak** *locative* **pohpohqutihsuk**

**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**-, VT A he puts him, places him

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

*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**-, Vtl put it

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

*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.

**popowutáhuk**, NA drum

*plural* **popowutáhukanak** *locative* **popowutáhukanuk**

Popowutáhuk pásaw: Bring the drum.

**poqáh**, NA quahoq, round clam

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

**potawá**-, VAl make a fire

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

*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* **potápák**

Kuhthanuk apuw potáp: The whale is in ocean.

**pôcum**, Nl cranberry

*plural* **pócumunsh**, *locative* **pócumunuk**

**pôhp**-, VTA play with him

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

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

**pôhpaskôk**, Nl ball

*plural* **pôhpaskôkansh**, *locative* **pôhpaskôkanuk**
Wôpáyuw yo pôhpaskôk. Wôpáyuw yosh pôhpaskôkansh: This ball is white. These balls are white.

pôhpus-, VAI he plays

ind 1st sg nupôhp, ind 3rd sg pôhpuwaq, you and I kupôhpumun

imp 2nd sg pôhpush, imp 2nd pl pôhpuq, conj 3rd pôhput

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

Nuqáhshap pôhpuyôn: I am ready to play;

Kucuwôhtam pôhpuyan?: Do you want to play? Nuks, pôhputuk!: Yes, let's play!

pôhshi, PART some, part (of), half

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

pôhsqá-, Vl it is noon, midday

ind sg pôhsqá, conj 3rd sg pôhsqák, conj 3rd pl pôhsqáks

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

pôhsqáhp(w)u-, VAI eat lunch ‘noon-eat’

ind 1st sg nupôhsqáhp, ind 3rd sg pôhsqáhpuw,

you and I kupôhsqáhpumun, imp 2nd sg pôhsqáhpwush,

imp 2nd pl pôhsqáhpwut, conj 3rd pôhsqáhpwut

Wikun pôsqáhpwök: Good lunch! Páwihsa, pôsqáhpwutuk: Okay, let’s have lunch.

pôkasu-, VAI be crippled, disabled

ind 1st sg nupôkas, ind 3rd sg pôkasuw,

you and I kupôkasumun, conj 3rd pôkasut

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

pômkoki, NI world

locative pômkokik

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

pôpayik, NI basket splint

plural pôpayikansh, locative pôpayikanuk

Mucâq másqák pôpayik yotay: There is no red splint here; Iyo, nis ôkutakansh másqáksish pôpayikansh misum: Now, give me two more red splints.

puhuwuwanumu-, VAI be proud

ind 1st sg nupuçuwanum, ind 3rd sg puhcuwanumuw, you and I kupuçuwanumumun imp 2nd sg puhcuwanumush,

imp 2nd pl puhcuwanumuq, conj 3rd páhcuwanumut

Ki kupuhcuwanum: You are proud.

pukut, NI smoke

locative pukuták

pum, NI grease, oil, butter

locative pumik

pumiyotôk, NI fence, (outdoor) wall

plural pumiyotôkansh, locative pumiyotôkanuk

pumôsuwi-, VAI he swims

ind 1st sg nupumôsuwi, ind 3rd sg pumôsuwi,

you and I kupumôsuwimun imp 2nd sg pumôsuwish,
imp 2nd pl pumôsuwiq, conj 3rd pámôsuwit
Nipuks pumôsuwiwak: Whenever it is summer they go swimming.
Kühthanuk mawi-pumôsuwí: Let’s go swimming at the ocean.
pumôtam-, VAI he lives, is alive (not in the sense of ‘dwell’)
ind 1st sg nupumôtam, ind 3rd sg pumôtam,
you and I kupumôtamun imp 2nd sg pumôtamsh,
imp 2nd pl pumôtamoq, conj 3rd pámôtak
pumôtamuwók, N life
plural/ pumôtamuwókansh, locative pumôtamuwókanuk
pumshá-, VAI he goes along, walks along, travels
ind 1st sg nupumshá, ind 3rd sg pumsháw, you and I kupumshámun,
imp 2nd sg pumsháq, imp 2nd pl pumsháq, conj 3rd pámshát
Pumshátk! Wicáwiq: Let’s go traveling. Come with me.
punipakat-, VII leaves fall
ind 3rd sg punipakat, ind 3rd pl punipakats
conj 3rd sg pánípakahk, conj 3rd pl pánípakahks
Punipakat Wiyon: Falling Leaves Moon
punitôk, N knife
plural/ punitôkansh, locative punitôkanuk
Wipi niskiniwóqat yo punitôk: But this knife is dirty! Iyo punitôkansh misum: Now give me the knives.
punshá-, VII it falls
ind 3rd sg pumsháw, ind 3rd pl punshásh
conj 3rd sg pánshák, conj 3rd pl pánsháks
pupiq, Nl 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 1st sg nupupiqá, ind 3rd sg pupiqá, you and I kupupiqámun,
imp 2nd sg pupiqásh, imp 2nd pl pupiqáq, conj 3rd pápíqát
pupiqáwók, NI music
plural/ pupiqáwókansh, locative pupiqáwókanuk
Páwikshapumun. Pupiqátk: We are ready. Let’s play music!
pupon, VII it is winter
conj 3rd pápok, conj 3rd plural pápoks
Pápoks kutaqnumunán ahshoyuhqówunsh tá micáhsak: Whenever it is winter we wear hats and mittens.
puqi, Nl dust, ashes
locative puqiuyuk
putam-, VII hear it
ind 1st sg nuputam, ind 3rd sg putam, you and I kuputamumun,
imp 2nd sg putamsh, imp 2nd pl putamoq, conj 3rd pátak
putaqi-, VAI he hides, is hidden
ind 1st sg nuputaqi, ind 3rd sg putaqi, you and I kuputaqimun,
imp 2\textsuperscript{nd} sg putaqish, imp 2\textsuperscript{nd} pl putaqiq, conj 3\textsuperscript{rd} pátaqit

\textbf{putaw}-, VTA hear him

\textit{ind} 1\textsuperscript{st} sg nuputawô, \textit{ind} 3\textsuperscript{rd} sg putawáw, you and I kudutawômun,

\textit{imp} 2\textsuperscript{nd} sg putaw, imp 2\textsuperscript{nd} pl putôhq, conj 3\textsuperscript{rd} pátwôt

\textbf{Wucinah} wihkumiyan, kudutôsh: When you call me, I hear you. \textbf{Wucinah} wihkumuyôn, kudutawi: When I call you, you hear me. \textbf{Wucinah} wihkumiyák, kudutôyumôn: When you (all) call me, I hear you. \textbf{Wucinah} wihkumuyak, kudutawumun: When we call you, you hear us. \textbf{Tápkuks}

\textit{putawáw} muksah tâ qáqiqihshôtâh: Whenever it is night, he hears the wolves and crickets.

\textbf{putuki}-, VAI he returns, goes back

\textit{ind} 1\textsuperscript{st} sg nuputuki, \textit{ind} 3\textsuperscript{rd} sg putuki, you and I kudutukimun,

\textit{imp} 2\textsuperscript{nd} sg putukish, imp 2\textsuperscript{nd} pl putukiq, conj 3\textsuperscript{rd} pátuki

\textbf{Àkowuk} kudatapumôpa muhtâwiyumus kudutukimô: You all lived away for many years, but now you have come back and you live here. \textbf{Kiyawan wâmi wucshák Manto, qá yaqi nákum mus kudutukimun: We all come from God, and to him will we return.}

\textbf{putukunik, Ñl} bread

\textit{plural} putukunikansh, locative putukunikanku

\textbf{Mutu nucuwôhtam shwi kacuhkâyash putukunik}: I don’t want three pieces of bread. \textbf{Pâkhi putukunik mus micuwak}: Maybe bread will they eat. [FF]

\textbf{putuqáyu-}, \textit{ßll} it is round

\textit{ind} 3\textsuperscript{rd} sg putuqáyuw, \textit{ind} 3\textsuperscript{rd} pl putuqáyush

\textit{conj} 3\textsuperscript{rd} sg pátuqák, conj 3\textsuperscript{rd} pl pátuqák

\textbf{Q}

\textbf{qaqi}-, VAI he runs

\textit{ind} 1\textsuperscript{st} sg nuqaqi, \textit{ind} 3\textsuperscript{rd} sg qaqi, you and I kuqaqimun,

\textit{imp} 2\textsuperscript{nd} sg qaqish, imp 2\textsuperscript{nd} pl qaqqi, conj 3\textsuperscript{rd} qáqit

\textbf{Wikun! Wuyi kuqaqimô}: Good! You all run well. \textbf{Kuhkuhqi qaqqimô}: Run up the hill. \textbf{Kuqáhshapumun} mus micuwak: \textbf{We are ready. Let’s play music.}

\textbf{qáhshapu-}, VAI he is ready

\textit{ind} 1\textsuperscript{st} sg nuqáhshap, \textit{ind} 3\textsuperscript{rd} sg qáhshapuw, you and I kuqáhshapumun,

\textit{imp} 2\textsuperscript{nd} sg qáhshapush, imp 2\textsuperscript{nd} pl qáhshapuq, conj 3\textsuperscript{rd} qáhshaput

\textbf{Nuqáhshap pôhpuyôn}: I am ready to play. \textbf{Kuqáhshapumun}. \textbf{Pupiqátuk}: They are ready to go.

\textbf{qáqiqihshôt}, NA grasshopper, cricket ‘one who repeatedly jumps’

\textit{plural} qáqiqihshôták, locative qáqiqihshôták

\textbf{Tápkuks putawáw muksah tâ qáqiqihshôtâh}: Whenever it is night he hears the wolves and crickets.

\textbf{qáqahqá-}, \textit{ßll} it is afternoon

\textbf{Mohegan Dictionary ~ 95}
qihshô-, VAl he jumps

qipô-, VAl he turns, rotates

qiqikum, NA duck

plurals qiqikum(a)sh, locative qiqikumuk

qôyowasq, Nl rattle, gourd, jar

plurals qôyowasqash, locative qôyowasquk

qucimôtâm-, VTl smell it (deliberately), sniff it

qucimôy-, VTA smell him (deliberately), fears him

qucimbam-, VTl taste it (deliberately), try the taste of it

quhsh-, VTA he is afraid of him, fears him

quhshôk, Nl fear

Mohegan Dictionary ~ 96
qunáyu-, VII it is long
  ind 3rd sg qunáyuw, ind 3rd pl qunáyush
  conj 3rd sg qánák, conj 3rd pl qánáks

Cáqan qunayyu?: Which thing is long? Yosh maskihcuwash qunayush: The grass is long.

quni-, PRENOUN long
  Yo uquni-ahpaponuw. Quni-ahpapon: This is their long chair (couch). Long chair (couch)

quniq, NA doe, female deer
  plural quniqák, locative quniqák

qunôhqu-su-, VAI he is tall, high
  ind 1st sg nuqunôhqu, ind 3rd sg qunôhqusuw, you and I kuqunôhqusumun,
  conj 3rd qánôhqu-su-t, conj 3rd plural qánôhqu'shu-tut

qunôhqu-su-wôk, NÌ height
  plural qunôhqu-su-wôkansh, locative qunôhqu-su-wôk-anuk

qunôhtuq, NÌ spear
  plural qunôhtuqash, locative qunôhtuq-anuk

quski, ADV back, returning (alternate: quški)
  Kiyaw, quski yotay piyôq! Quski piyôq: You (all) come back here! Come back!

qusqacu-, VAI he is cold
  ind 1st sg nuq(u)sqac, ind 3rd sg qusqacuw, you and I kuq(u)sqacumun,
  imp 2nd sg qusqacas, imp 2nd pl qusqacuq, conj 3rd qásqacât

Pápoks kuqa-suqacumun: Whenever it is winter we are cold.

qusuqan-, VII it is heavy
  ind 3rd sg qusuqan, ind 3rd pl qusuqan-sh
  conj 3rd sg qásuqak, conj 3rd pl qásuqaks

kusqacu-, VAI he is heavy
  ind 1st sg nuq(u)sqac, ind 3rd sg qusqacuw, you and I kuq(u)sqacumun,
  imp 2nd sg qusqacas, imp 2nd pl qusqacuq, conj 3rd qásqacût

qut, PART but (indicates less sharp contrast than /wipi/)

qutah-, VTA he weighs him, measures him
  ind 1st sg nuqu-tahô, ind 3rd sg qutahâw, you and I kuqutahô-mun,
  imp 2nd sg qutah, imp 2nd pl qutahohq, conj 3rd qátahôt

qutaham-, VII he weighs it, measures it
  ind 1st sg nuqu-taham, ind 3rd sg qutaham, you and I kuqutahamumun,
  imp 2nd sg qutahamsh, imp 2nd pl qutahamóq, conj 3rd qátahak

qutam-, VII swallow it
  ind 1st sg nuqutam, ind 3rd sg qutam, you and I kuqutamumun,
imp 2nd sg qutamsh, imp 2nd pl qutamoq, conj 3rd qátak

-qutôk, NI DEP throat ‘what one swallows with’
ind sg muqutôk, ind plural muqutôkansh, ind locative muqutôkanuk,
my leg muqutôk, 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, VI it is six days, the sixth day, Saturday
conj 3rd sg qátôskuqunakahk, conj 3rd pl qutôskuqunakahks

qutôskut, ADV sixth

S

sawáyu-, VI it is empty
ind 3rd sg sawáyuw, ind 3rd pl sawáyush
conj 3rd sg sáwák, conj 3rd pl sáwáks

sayakat, VI it is difficult, hard
ind 3rd sg sayakat, ind 3rd pl sayakatash
conj 3rd sg sáyakahk, conj 3rd pl sáyakahks

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

sápahik, NI soup
plural sápahikansh, locative sápahikanuk

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

shupiham-, VI he shovels it (borrowed from English ‘shovel’)
ind 1st sg nushupiham, ind 3rd sg shupiham, you and I kushupihamumun,
imp 2nd sg shupihamsh, imp 2nd pl shupihamoq, conj 3rd shápihak
Socpoks shupiham máw: Whenever it snows he shovels the path. Wámi kon;
cócí 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, VI it is three days, the third day, Wednesday
conj 3rd sg shwiqunakahk, conj 3rd 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 wusihsuwówah
Nohkumihs nákum, nusihs nákum: She is my aunt, he is my uncle. Kusihsuw
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 totáy 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
kunáumun: We can see his foot.
-situk, NI DEP toe ‘foot bone’
ind sg nusituk, ind plural nusitukanuk, ind locative nusitukanuk,
my foot nusituk, his/her foot wusituk, indefinite possessor musituk
Wusitukanuk cóci kucusutôw: He needs to wash his toes.
siwôhtum-, VAI be sorry, sorrowful
ind 1st sg nusiwôhtum, ind 3rd sg siwôhtum, you and I kusiwôhtumunum,
imp 2nd sg siwôhtumsh, imp 2nd pl siwôhtumoq, conj 3rd siwôhtuk
Piyômu! Nusiwôhtum. Yo: It is coming! I am sorry. Here. Nuwikimohô
piyámáq, qt mut tápi nutqunô. 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 wusiyohsuwówah

Nusiyohs yo in tá nusuqhs yo sqa: 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 muskan, his/her bone wuskan, indefinite possessor muskan

-skatuq, NI DEP forehead
   ind.sg nuskatuq, ind locative nuskatuquk,
   my foot nuskatuq, his/her bone wuskatuq, indefinite possessor nuskatuq

Kuski kuskatuq kucusumwuq: Wash around your forehead.

skisho, ADV quick, quickly

Mus kutayumôsh mákunuman skisho: I will help you pick quickly.

-skisuq, NI DEP eye, face
   ind.sg nuskisuq, ind plural nuskisuqash, ind locative nuskisuquk,
   my eye nuskisuq, his/her eye wuskuq, indefinite possessor nuskisuq

Páwihsa, nutakis, kiyaw ókhumoq kuskisuqwôwash: 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 cágansh wómôhtam, wámi skitôpák wómôyáw: He loves everything, he loves all people. Nuks, wámi skitôpák nuwômôyô: Yes, I love all people. Nik skitôpák cáhchi tápi iwák muhtáwi, iwák mut wimonáyuw 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 nunáwô 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, wôpsukuhq, tá muks: These are animals. Deer, turtle, skunk, eagle, and wolf.

skôt, PART lest, otherwise (alternative spelling: shkôt)

socpo-, VIl it is snowing, it snows
   ind 3rd sg socpo, conj 3rd sg socpok, conj 3rd pl socpoks

Kon! Socpo; Snow! It is snowing! Socpoks òkumham: Whenever it is snowing he goes snowshoeing. Muhtâwi kon, socpo iyo: Much snow, it is snowing now. [FF]

sokuyôn, VIl it rains, there is rain
   ind 3rd sg sokuyôn, conj 3rd sg sokuyôk, conj 3rd pl sokuyôks

Sokuyôn! Muhtâwi nuwutakis: It is raining! I am very wet! Máhci-sokuyôk, uqanaqôn: After it rains, a rainbow. Sokuyôks nukupham kinakinikansh: Whenever it rains I close the windows. Kupqat wámi kisk, tá sokuyôn nupáw kiskash: It was cloudy all day, and it has rained for five days. [FF]
sōcum, NA chief, sachem
plural sōcumôk, locative sōcumôk
Wōkumohq sōcum ahtáwôkanuk wuyitupôhtak: Salute the chief in the place that is sacred.
sōhká-, VAI win, triumph
ind 1st sg nusōhká, ind 3rd sg sōhká, you and I kusōhkámun,
imp 2nd sg sōhkásh, imp 2nd pl sōhkáq, conj 3rd sōhkát
sōhsuni-, VAI he is tired, weary
ind 1st sg nusōhsuni, ind 3rd sg sōhsuni, you and I kusōhsunimun,
imp 2nd sg sōhsunish, imp 2nd pl sōhsuniq, conj 3rd sōhsunit
Nocshá Palmertown wiyôko, winu nusōhsuni macuhsh wuyôksuw: I went to Palmertown yesterday, I was extremely tired last evening. [FF]
sōht, NI blueberry
plural sōhtásh, locative sōhták
sōmi, ADV because, because of
Manto wiko sōmi wáhtôw wámi cáqansh: God is good because he knows all things. [FF]
sōp, NI cornmeal mush, corn soup
locative sōpônuk
Naspi yoht mó aposuwak sōp Mohiksinak: Mohegans used to cook cornmeal mush on a fire. Numic nusōp: I eat my cornmeal mush.
sōpáyu-, VII it is straight, right, proper
ind 3rd sg sōpáyuw, ind 3rd pl sōpáyush
conj 3rd sg sōpák, conj 3rd pl sōpáks
Yo wutuhq sōpáyuw: This stick is straight.
sōwanayo, ADV south, southward
Sōwanayo ôq: Go south.
sōyôqat-, VII it is cold (of substances)
ind 3rd sg sōyôqat, ind 3rd pl sōyôqatash
conj 3rd sg sōyôqahk, conj 3rd pl sōyôqahks
Yo nupi sōyôqát: The water is cold. Sōyôqat 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 wók: 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 kusuhwuhkanumumun, 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 pôhpaskôk. Sukáyush yosh pôhpaskôkansh: This ball is black. These balls are black. Sákák pôhpaskôk 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 sákusut conj 3rd plural sákusut
Sukisuwoy 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, sqót ni. Suqituk: Yes, that’s the door. Let’s go in;
Náhsuk, nutuyôhtum kitôpânônak piyôhutut. Suqíhutuc: 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 nususaks, locative nusuksuk, my mother-in-law nusuquhs,
his/her mother-in-law wusukshah, yours and my mothers-in-law kusuksunak, their mothers-in-law wusuksuwôwah
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 susupôkamuquansh: Here are the walls; Nuqut susupôkamuk, ôkutak susupôkamuk: One wall, another wall.

swuncák, NUM thirty

T

tahkamuq, NI beach, shore
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 tähquñôt
Kutahqunush: I caught you!
tahqunum-, VTL catch it, seize it
  ind 1st sg nutqunum, ind 3rd sg tahqunum, you and I kutqunumumun,
  imp 2nd sg tahqunumsh, imp 2nd pl tahqunumhoq, conj 3rd tähquñuk
-tahtakôq, Nl DEP backbone, spine
  ind sg nutahtakôq, ind locative nutahtakôqanuk,
  my back nutahtakôq, his/her back wutahtakôq.
  indefinite 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-, VTL 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, Nl mortar for pounding corn
  plural takhâwpôkansh, locative takhâwpôkanuk
takôk, Nl axe, hatchet
  plural takôkansh, locative takôkanuk
taqôq, Nl autumn, fall
  locative taqôq
  Taqôq: First Frost/Falling Leaves. Tuhkáyuw yo taqôq: It is cold this fall.
taqôqu-, VTL it is autumn, fall
  ind 3rd sg taqôquw, conj 3rd sg tâqôquk, conj 3rd pl tâqôquks
Ciwi taqôquw: It is almost fall.
taspowôk, Nl table
  plural tspowôkansh, locative tspowôkanuk
  Aqu piyôkut ahtáw tspowôk: The table is under the blanket;
  Iyo ponamutuk micuwôk tspowôkanuk: Let's put the food on the table now!
tatô, PART 'I don't know'
  Tatô. Cáqan micuwak áhsupanak?: I don’t know. What do raccoons eat?
tayák, NA crane
  plural tayákôk, locative tayákôk
tayhkihcáwôk, Nl garden
  plural tayhkihcâwpôkansh, locative tayhkihcâwpôkanuk
  Nipuks ayihkôsuwak tayahkihcâwpôkanuk: Whenever it is summertime, they
  work in the garden.
tayôsq, Nl bridge
plural tayôsqônsh, locative tayôsqônuk
Munhanuk ponamsh tayôsq: Put the bridge at the island.

tá, PART and
Yo inuhkôtôk wici nohkumihs tá nusih: Here is a picture of my aunt and uncle.
Numíc potin tá söhtásh: 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 wutáh, indefinite possessor mutáh

Nutáh kuqáyuw, ni yáyuw: My heart is closed, it is so. [FF]

tápatam-, VTA thank him
ind 1st sg nutápatamô, ind 3rd sg tápatamáw, you and I kutápatamômun,
imp 2nd sg tápatam, imp 2nd pl tápatamohq, conj 3rd tápatamôt

tápi, PART enough, can, able

tápáyu-, VII it is enough, sufficient
ind 3rd sg tápiyuw, ind 3rd pl tápiyush
conj 3rd sg tápi, conj 3rd pl tápiks

Tápiyu wipi yihiqikikut: He is short but strong.

tatóhkusu-, VAI he is short
ind 1st sg nutatóhkus, ind 3rd sg táhoqáyuw, ind 3rd pl táhoqáyuw,
imp 2nd sg táhoqáyu, imp 2nd pl táhoqáyuq, conj 3rd táhoqáusut

Táhoqáyu sipok skok. Mihkunáw piyámáq wutonuk:
Yesterday I saw a snake in the river. He held a fish in his mouth. [FF]

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Mut nuwahto, totay putaqiýôn: I don’t know where to hide.

toyupáhs, NA turtle

plural toyupáhsak, locative toyupáhsuk

Awayáhsak yok. Noyuhc, toyupáhs, skóks, wôpsukuhq, tá muks: These are animals. Deer, turtle, skunk, eagle, and wolf.

tômwihto-, VTI he saves it, preserves it

ind 1st sg nutômwihto, ind 3rd sg tômwihtôw, 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, indefinite possessor mutôpkan

Kuski kuskatuq, kuskisqush, kucôy, kanonawash, tâ kutôpihk
kucusumwuq: Wash around your forehead, eyes, your nose, your cheeks, and your chin!

 tôpôk, NI sled, toboggan

plural tôpôkansh, locative tôpôkanuk

tuhkáyuw-, VIl it is cold (of weather)

ind 3rd sg tuhkáyuw, conj 3rd sg táhkák, conj 3rd pl táhkáks
Tuhkáyuw Wiyon: Cold Moon. Tu hawkáyuw 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

Cóci 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 tukucôpissh, locative tukucôpik

Hey! Mucâq tukucôpi: Hey! No belt!

tumôhq, NA beaver

plural tumôhqának, locative tumôhqák

Áhsup uyáw 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 kutumusumunimun,
imp 2nd sg tumusumsh, imp 2nd pl tumusumqoq, conj 3rd támusuk
Ray tumusum wutqunsh yotay yo kisk: Ray cut wood here today. [FF]

-tunuhk, Ní DEP right, right side
ind sg nutunuhk, ind locative nutunkanuk, indef poss nutunuhk,
my right side nutunuhk, his/her rightside wutunuhk
tupku-, VII it is night (yo tāpkuk: tonight)
ind 3rd sg tupkuw, conj 3rd sg tāpkuk, conj 3rd pl tāpkuks
Tāpkuks kawiw: When it is night, he is asleep.

U
upihsháw, Ní flower
plural upihsháwônsh, locative upihsháwônuk
Upihsháwônwsh 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)skawusush, imp 2nd pl (u)skawusuq, conj 3rd áskawusut
Nákum uskawusuw, nákum cunáy uw: 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 áspunuk
Uspunumoq piyôkut, wôcak: Lift the blanket, everybody. Uspunumsh kuhkôt:
Lift your leg.
uswisu-, VAI he is named, called
ind 1st sg nutusuwis, ind 3rd sg usuwisuw, you and I kutusuwisumun,
imp 2nd sg usuwisuw, imp 2nd pl usuwisuq, conj 3rd ásuwisut
Tôn kutusuwis: How are you called? (What is your name?);
utam-, VTI say (to) it, call it
ind 1st sg nututam, ind 3rd sg utam, you and I kututamumun,
imp 2nd sg utamsh, imp 2nd pl utamoq, conj 3rd átak
Tôn hutamuin: 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 kutuyômun,
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 kutuyasunômumun,
imp 2nd sg uyasuun, imp 2nd pl uyasuunohq, 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 nutuyóhtum, ind 3rd sg uyóhtum, you and I kutuyóhtumun,
imp 2nd sg yóhtamsh, imp 2nd pl yóhtamoq, conj 3rd áyóhtak
Náhsuk, nutuyóhtum kitópánónak piyóhutut: Husband, I think our friends are here.

uyótowá-, VAl he speaks the Indian language, speaks such a language
ind 1st sg nutuyótowá, ind 3rd sg uyótowá, you and I kutuyótowámun,
imp 2nd sg yótowásh, imp 2nd pl yótowáq, conj 3rd áyótowátk

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 áyutáhátk

uyuqômuwôk, Nl dream
plural uyuqômuwôkansh, locative uyuqômuwôkanuk

uyuqôm-, VAl he dreams
ind 1st sg nutuuyuqôm, ind 3rd sg uyuqôm, you and I kutuuyuqômumun,
imp 2nd sg uyuqômsh, imp 2nd pl uyuqômoq, conj 3rd áyuqôk
Móciyôn nutuuyuqôm: I dreamed you are going. Wánuksak yóhtumak wáhtôwak wámi: White men think they know all. [FF]

uyuqômuwôk, Nl dream
plural uyuqômuwôkansh, locative uyuqômuwôkanuk
Nuwacônô wicuw uyuqômuwôk: 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 nutuuyutáhá, ind 3rd sg uyutáhá, you and I kutuuyutáhámun,
imp 2nd sg uyuqômuwôk, conj 3rd áyutáhátk

uyutáhâwôk, Nl emotion, feeling
plural uyuqômuwôkansh, locative uyuqômuwôkanuk
Cáqan uyuqômuwôk nukóctomun yo kisuq?: Which emotion will we hide today?

W
wacôn-, VTA have him
ind 1st sg nuwacônô, ind 3rd sg wacônáw, you and I kwacônónomun,
imp 2nd sg wacôn, imp 2nd pl wacônomoq, conj 3rd wácônôtk
Mus wacônáw uy nuhshum: I will have her for my daughter-in-law.

wacônâmus-, VTI have it, keep it
ind 1st sg nuwacônum, ind 3rd sg wacônum, you and I kwacônumumun,
imp 2nd sg wacônumsh, imp 2nd pl wacônumoq, conj 3rd wácônuk
Nutaposuwôk-cupukamukanuk, nuwacônôm ahutanishunimuk wôk: In my kitchen, I have a stove also. Wicuw mut mò kuwacônôm, totay ápuhutut kukucokhôkônak?: Didn't you have a [Indian] house where your dolls lived? Yáw ahpaponsk wacônumumun nikúnônuk: We have four chairs in our house. Kunâmumô cahsinhsh wácônumak yotay?: Do you see how much we have here? Cumôkusus inskitôp mut wacônum munish: Poor Indian he has no money. [FF]

wacuw, Nl hill, mountain
plural wacuwash, locative wacuwukuk
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-, VTl 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 ökutak ashukamuquk nuwanôhtam: I forgot something in the other room.

wasapáyu-, Vll it is thin, slender
  ind 3rd sg wasapáyuw, ind 3rd pl wasapáyush
  conj 3rd sg wásapák, conj 3rd pl wásapáks
Wasqak 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-, Vll 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
  Cóci kutayunumawumó 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 wáhoq, conj 3rd wáhôt
Nákmôw 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 nuwahto, totay putaqiyôh: I don’t know where to hide. Manto wiko sómi wáhtôw wámi 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

wámi, PART all, every
  Wámi muhtáwi kuwuskinumunônupa ótay!: 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 wánuaksuk
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
Tuhiyuuw yo tupkuw; wápáyuw wámi yo kisk: Cold tonight; windy all today. [FF]

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Tuhiyuuw yo tupkuw; wápáyuw wámi yo kisk: Cold tonight; windy all today. [FF]
conj 3\textsuperscript{rd} sg wihpqak, conj 3\textsuperscript{rd} pl wihpqahks

Páhki ni wihpqat, wipi mutu mus numicun yo kisúq: That sounds good to eat, but I won’t eat any today.

\textbf{wihqitumaw-}, VTA ask him for it, ask it of him (kuwiqhíqumósh: ‘please’)

\textit{ind 1\textsuperscript{st} sg nuwiqhíqumawó, ind 3\textsuperscript{rd} sg wíhqitumawáw,}
you and I kuwiqhíqumawómun, imp 2\textsuperscript{nd} sg wiqhíqumaw,
imp 2\textsuperscript{nd} pl wiqhíqumawóhq, conj 3\textsuperscript{rd} wiqhíqumawót

\textbf{wihshákan}, Nł body hair (of a person), hair of an animal
singular indicates a single strand of hair
plural wihshákansh, locative wihshákanuk
my hair nuwiwihshákansh, his hair uwiwihshákansh

\textbf{wikco-}, VAl he is good-looking, handsome, pretty

\textit{ind 1\textsuperscript{st} sg nuwikco, ind 3\textsuperscript{rd} sg wikco, you and I kuwikcomun,}
conj 3\textsuperscript{rd} wikcot, conj 3\textsuperscript{rd} plural wikcohutut

Wámi wíkucuaník: They were all so handsome. \textit{Aspumi kuwikcumun: We are still} good looking. \textit{Mut nuwikinámaw skok ciqay. Piyámáq wikco: I do not like to see the snake spirit. The fish is handsome. [FF]}

\textbf{wikimicu-}, VTI like to eat it

\textit{ind 1\textsuperscript{st} sg nuwikimic, ind 3\textsuperscript{rd} sg wikimicuw, you and I kuwikimicumun,}
conj 3\textsuperscript{rd} wikimicuk

\textbf{wikimoh-}, VTA like to eat him (contains the preverb wiki- ‘like to’)

\textit{ind 1\textsuperscript{st} sg nuwikimohó, ind 3\textsuperscript{rd} sg wikimoháw, you and I kuwikimohómun,}
conj 3\textsuperscript{rd} wikimohót

Nuwikimohó piyámáq, qut mut tápi nutqunó. Nusíwóhtum woci ni: I like to eat fish, but I cannot catch one. I am sorry for that. [FF]

\textbf{wikóci, ADV often, commonly}

\textit{Wikócimó uwustawun nunánú: My grandmother used to make it often.}

\textbf{wikótam-}, VTI he likes it, enjoys it

\textit{ind 1\textsuperscript{st} sg nuwikótam, ind 3\textsuperscript{rd} sg wikótam, you and I kuwikótamumun,}
imp 2\textsuperscript{nd} sg wikótamsh, imp 2\textsuperscript{nd} pl wíhkumohq, conj 3\textsuperscript{rd} wikótak

Nuwikótam putukunikanihsash micuwó: I enjoy eating cookies.
Nuwikótamumun nátawahuqyák: We enjoy it when they visit. Sómi wátukák, mut nuwikótam: Because it is wet, I do not like it. [FF]

\textbf{wikótamuwók}, Nł pleasure, enjoyment, happiness, rejoicing, fun
plural wíkótamuwókansh, locative wíkótamuwókanuk

\textit{Yosh wíkótamuwók: These are fun.}

\textbf{wiksapákat}, VII it is sweet

\textit{ind 3\textsuperscript{rd} sg wíksapákat, ind 3\textsuperscript{rd} pl wíksapákatash}
conj 3\textsuperscript{rd} sg wíksapákahk, conj 3\textsuperscript{rd} pl wíksapákahks

\textit{Wíksapákat Wíyon: Maple Sugar Moon.}

\textbf{wiku-}, VAI he is good, good looking

\textit{ind 1\textsuperscript{st} sg nuwik, ind 3\textsuperscript{rd} sg wikuw, you and I kuwikumun,}
imp 2\textsuperscript{nd} sg wíkusht, imp 2\textsuperscript{nd} pl wíkuq, conj 3\textsuperscript{rd} wikut

\textbf{wikun-}, VII it is good, good looking

\textit{ind 3\textsuperscript{rd} sg wíkun, ind 3\textsuperscript{rd} pl wíkunsh}
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 wimonányush
conj 3rd sg wimonák, conj 3rd pl wimonáks

Ni wimonáyuw, Awáhsh, muhtáwi wikun: That is correct, Hawk, very good!

Skitôpak tápi iwák muhtáwi, cáhch 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.

wiqáhsun, PART good morning!

Wiqáhsun! Ómkish! Pátôhtáw: Good Morning. Get up now! It's sunrise.

wiqômun, PART welcome, greetings

Wiqômun! 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 wis, imp 2nd pl wisohq, conj 3rd wisôt

Manto wikuw sómi mut cáqan piyomuw wáci nuwisuq: God is good because nothing comes for the purpose of hurting me. [FF]

wisacumus, NI red oak

plural wisacumush, 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 wisas, imp 2nd pl wisayahq, conj 3rd wisayôt

wisq, NI bowl (alternative spelling: wishq)

plural wisqash, locative wisquk

Wisq! Wisqash misum: Bowl! Give me the bowls.

wisôsu-, VAl he is afraid, frightened, scared
ind 1st sg nuwisôs, ind 3rd sg wisáw, you and I kuwisômumun,
imp 2nd sg wisôsush, imp 2nd pl wisösuj, conj 3rd wisösut
Kuquhshush! Ki kuquhshush! Nuks, nuwisôs: I am afraid of you. I am afraid of you! Yes, I am afraid! Manto wikuw, mut cáqan piyômuw nuquhtam
ripôwi: God is good, nothing comes that I fear at night. [FF]
wisôwáyu-, V! it is yellow
ind 3rd sg wisôwáyuw, ind 3rd pl wisôwáyush
conj 3rd sg wisôwák, conj 3rd pl wisôwâks
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, N! name
plural wisuwôkansh, locative wisuwôkanuk
my name nuwisuwôk, his name uwisuwôk
Aquy, *** nuwisuwôk: Hello, *** is my name. Uwisuwôkanuk Manto, áyuwi páhksît, áyuwi páhksît: In the name of God, the most pure, the most pure.
witkám-, VTA dance with someone
ind 1st sg nuwitkámô, ind 3rd sg witkâmáw, you and I kuwitkâmômumun,
imp 2nd sg witkâm, imp 2nd pl witkâmohq, conj 3rd witkâmôt
Witkâm 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 wiwaqutumsh, imp 2nd pl wiwaqutumoq, conj 3rd wiwaqutuk
Iyo ‘ayômi’ tá ‘pahqaci’ wiwaqutumutuk: Now let’s talk about “in” and “out”.
wiwáhcum, N! corn, Indian corn (yohkhik – usually used in plural)
plural wiwáhcumunsh, locative wiwáhcumunuk
Yosh wiwáhcumunsh, yo âskot, yosh masquisitash: 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]
wiwawhs, N! meat
plural wiwawhsash, locative wiwawhsuk
Acá Muks, wiwawhs tápák kuwacônus?: Hunting Wolf, have you had enough meat?
wiwawuy-, VAI he is happy
ind 1st sg nuwiwuy, ind 3rd sg wiwuyuw, you and I kuwiwuyumun,
imp 2nd sg wiwuyush, imp 2nd pl wiwuyuq, conj 3rd wiwuyut
wiwawomá-, VAI he is healthy, well
ind 1st sg nuwiwámô, ind 3rd sg wiwâmo, you and I kuwiwâmomun,
imp 2nd sg wiwâmosh, imp 2nd pl wiwâmoq, conj 3rd wiwâmôt
Manto wikuw, miyâw wámi wáci wiwâmowôk wáci wiwâmôt, niwuci 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]

**wiyôko**, ADV yesterday

- **Kupqat mucáq kon kisusq pá tôhtá wiyôko**: Cloudy day, snow gone at sun rising yesterday.

**wiyôqat**, Vll it looks like good weather, it is a nice day

- *ind 3rd sg wiyôqat, ind 3rd pl wiyôqatah*
- *conj 3rd sg wiyôqahk, conj 3rd pl wiyôqahks*
  - **Wiyôqat, kisusq pá tôhtá**: 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-**, Vll 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 mieuwak 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 wôkumôt*
  - **Wôkumohq sôcum ahtáwôkanuk wuyitupôhtak**: 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, nuwacônô 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. Kuhkuhqi qaquis**: Not downward.  Let’s run upward.

**wômôhtam-**, Vlll love it

- *ind 1st sg nuwômôhtam, ind 3rd sg wômôhtam, you and I kuwômôhtamumun, imp 2nd sg wômôhtamsh, imp 2nd pl wômôhtamohq, conj 3rd wômôhtak*
  - **Wámi cáqansh wômôhtam, wámi skitôpáh wômôyáw**: He loves everything, he loves everybody.  **Manto wustôw váci Tipi qá maci wômôhtamak**: God made it for the purpose of the Devil and those who love evil.

**wômôy-**, VTA love him (y-stem)

- *ind 1st sg nuwômôyô, ind 3rd sg wômôyáw, you and I kuwômôyômun, 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, wâmi skitôpák
nuwômôyô: Yes, I love every person (everybody). Niwuci skitôpak cóci
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 kuwômsumun,
  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 pôhpaskôk. Wôpáyush yosh pôhpaskôkansh: This ball is white. These balls are white. Wôpák pôhpaskôk misum: Give me the white ball. Nis wôpáks pôhpaskôkansh misum: Give me two white balls.

wôpisu-, VAl he is white
  ind 1st sg nuwôpis, ind 3rd sg wôpisu, you and I kuwôpisumun,
  conj 3rd sg wôpisit, conj 3rd pl wôpis’utut
  Yo cits wôpisu. Yok citsak wôpisuwak: This bird is white. These birds are white. Numihkunô wôpisut cits: I am holding the white bird. Shwi wôpis’utut 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
  Awáyáhsak yok. Noyuhc, toypâhs, 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-, Vfl obey it
  ind 1st sg nuwôwistam, ind 3rd sg wôwistam, you and I kuwôwistamumun,
  imp 2nd sg wôwistamsh, imp 2nd pl wôwistamq, conj 3rd wôwistak
  Mohci, wâmi kuwôwistamumun Manto uwikôtamuwôk: Verily, we will all obey the will of God.

wôwôsôpsha-, Vll there is lightning, lightning flashes
  ind 3rd sg wôwôsôpsha, conj 3rd sg wôwôsôpshák, conj 3rd pl wôwôsôpsháks

wuci, PREP from, of
  Cits kátunaw wuci wisq: Remove the bird from the bowl. Mut tápi
  nuwacônum cáqan cánaw wuci Manto: I cannot have anything only from God.
  [FF]
wucina, PART since ‘from that’

Mut nunawô awán wucina Sôtáy Rosse Skeezucks piyô yotay: I have not seen anyone since the Sunday Rosse Skeezucks came here. [FF]

wucshá-, VII it goes from, comes from (a place)

ind 3rd sg wucshá, ind 3rd pl wucshásh
conj 3rd sg wácshák, conj 3rd pl wácsháks

wucshá-, VAI he goes from, comes from (a place)

ind 1st sg nuwucshá, nocshá, ind 3rd sg wucshá,
you and I kwuwcshámun, kocshámun, imp 2nd sg wucshásh,
imp 2nd pl wucsháq, conj 3rd wácshát

Kiyawun wámi wucshák Manto, qá yaqi nákum mus kuputukimuń: 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 kwuhsqunimun, kohsqunimun, imp 2nd sg wuhsqunish,
imp 2nd pl wucsháq, conj 1st wáhsquniyôn, conj 3rd wáhsqunit

wuhsintamuwôk, Nl marriage, wedding
plural wuhsintamuwôkansh, locative wuhsintamuwôkanuk
Náy, niyawun nik. Nuwuhsintamawôkanun ni: Yes, that is us. That’s our wedding.

wuñáhcukamuq, Nl chimney, smokehole
plural wuñáhcukamuqash, locative wuñáhcukamuquk
Wunáhcukamuq ahtáw kikuk? : Is there a chimney on your house? Yo nuwuñáhcukamuq: Here is my chimney.

wuñipaq, Nl leaf
plural wuñipaqash, locative wuñipaquk
Numukunum ákowi wuñipaqash: I gather the leaves in vain.

wus, Nl edge, rim, hem
plural wuñásh, locative wusák
Qá yo wus: And this is the rim.

wuñkanim, Nl seed, seed corn
plural wuñkanimunsh, locative wuñkanimunuk
Maskihc wuñkanimunsh micuwak ayiquhsak: Ants eat grass seeds.

wuñkáyu-, VII it is new

ind 3rd sg wuñkáyuw, ind 3rd pl wuñkáyush
conj 3rd sg wáskák, conj 3rd pl wáskáks

wuñkhwik, Nl book, letter, writing
plural wuñkhwikansh, locative wuñkhwikanuk
Qá wuñkhwik wuci nuwuhsintamawôkanun nupáto, wáci nóhtuyuyak
inuñkotôkansh: And I brought our wedding book to show you the pictures.
Kumamsh, muhkacuks uwuñsqikansh nitay: Look, there are the boy's books.
Côci awân ayuw nánuk, iwá Manto wuñkhwikanuk Manto: Everyone must be likewise, says God in God’s book. [FF]

wuñkhwôsu-, VAI he writes

ind 1st sg nuwuñkhwôs, noskhôs, ind 3rd sg wuñkhwôsuw,
you and I kuwuskhwôsumun, koskhwôsumun, imp 2nd sg wuskhwôsush, imp 2nd pl wuskhwôsuq, conj 1st wáskhwôsuyôn, conj 3rd wáskhwôsut

wuskhwôsuvwôk, NÎ pencil, pen ‘what you write with’
plural wuskhwôsuvwôkansh, locative wuskhwôsuvwôkanuk

wuski-, PRE-NEW new

wuskinu-, VÀI he is young, new
ind 1st sg nuwuskin, nouskin, ind 3rd sg wuskinuw,
you and I kuwuskinumun, koskinumun, conj 1st wáskhinuyôn, conj 3rd wáskhinut

Ókatuq 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-, VII it is sharp
ind 3rd sg wusqan, ind 3rd pl wusqansh
conj 3rd sg wásqak, conj 3rd pl wásqaks
Wásapak punitôk wusqan: The slender knife is sharp.

wusqat, NÎ walnut tree
plural wusqatash, locative wusqatuk

wusqatóm, NA walnut
plural wusqatómunak, locative wusqatómunuk

wusômi, PÀRT too much, too many, too (not too in the sense of also)
Wuták nitay wusômi kumuhshakimô kiyaw ni s! Áyuwi piwuhsihsuq: You two are too big behind there! Make yourselves smaller.

wustaw-, VTA 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 Mohiksinak: Mohegans used to make cornmeal. Mus katawi wustawáwak yoht, waci wustawáwak micuwak: They will be going to make a fire, so that they can make something to eat. [FF]

wusto-, VÀI he makes it
ind 1st sg nuwusto, nosto, ind 3rd sg wustôw,
you and I kuwustostomun, kostostumun, imp 2nd sg wustowush,
imp 2nd pl wustowoq, conj 1st wástoyôn, conj 3rd wástôk
Yo yôpôwik nuwusto nusôp: This morning I made my cornmeal mush; Nunânub mo wustôw sôp: My grandmother used to make cornmeal mush. Wámi câqansh iwák Manto wustôw yush: All things say God made them. [FF]

wusuh-, VTA make him
ind 1st sg nuwus'hô, ind 3rd sg wus'hâw, you and I kuwus'hômun,
imp 2nd sg wusuh, imp 2nd pl wus'hohq, conj 1st wâs'hak, conj 3rd wâs'hôt
Mut tápi nuwus'hô nahak: I cannot make myself. [FF]

wutahki-, VÀI 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 wâtahkit
wutahkwôk, 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, Nl strawberry ‘heart-berry’

plural wutáhumunsh, locative wutáhumunuk

Wutáhum Wiyon: Strawberry Moon: Yo inuhkôtôk wutáhumunuk nuwiktam:
I like this strawberry picture.

wuták, PREP behind, in the back of

Iyo, wuták nahak nipawïq: Now, stand behind me.

wutqun, Nl branch, 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, notôtunum, ind 3rd sg wutôtunum,
you and I kuwutôtunumumun, kotôtunumumun, imp 2nd sg wutôtunumsh,
imp 2nd pl wutôtunumoq, conj 1st wátôtunuman, conj 3rd wátôtunuman

Kusít 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 nuwutukis, notakis, ind 3rd sg wutakisuw,
you and I kuwutakisumun, kotakisumun, imp 2nd sg wutakisish,
imp 2nd pl wutakisiq, conj 1st wátakisuyôn, conj 3rd wátakisut

Sokuyôn! Muhtáwi nuwutukis: Rain! I am very wet. Sokuyôks nuquci mutu
wátakisuyôn: Whenever it is raining, I try not to get wet. Côci kuwutakisumô,
ásqam kácusumáq kahakáwôwak: You must get yourselves wet before you
clean yourselves.

wutun, Nl a wind

plural wutunsh, locative wutunuk

Mucáq wutun: No wind. Wutun mihkáyuw yo tápkuk: The wind is strong
tonight. [FF]

wuyacásq, Nl tree bark

plural wuyacásqash, locative wuyacasquk

wuyam, Nl face paint, body paint, vermilion

plural wuyamansh, locative wuyamanuk

wuyi, ADV well, good

Wikun! Wuyi kuqaqimô: Good! You all run well.
wuyimôqat, VII it smells good
ind 3rd sg wuyimôqat, ind 3rd pl wuyimôqatash
conj 3rd sg wáyimôqahk, conj 3rd pl wáyimôqahks

wuyitupôhtam-, VII 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-, VII 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 kuwuyôkpuumun, koyôkpuumun, imp 2nd sg wuyôkpuwush,
imp 2nd pl wuyôkpuq, conj 1st wáyôkpuwúm, conj 3rd wáyôkpuwut

Côci kutayunumawumô micuwôk márakumô, 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 kuwuyômwámum, koyômwámum, imp 2nd sg wuyômwásh,
imp 2nd pl wuyômwáq, conj 1st wáyômwawyón, conj 3rd wáyômwát

Y
-yakus, NI DEP stomach, belly, guts
ind sg muyakus, ind plural muyakusash, ind locative muyakusik,
my belly muyakus, 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.

yaqi, PREP towards, to
Kiyawun wámi wucshák Manto, qá yaqi nákum mus kuptukimun: 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 yáhsháwún, conj 3rd yáhshá

yáhsháwók, NII breath, spirit
plural yáhsháwókansh, locative yáhsháwókanuk
Manto wikuw, numiyuq nuyáhsháwók: God is good, he gives me my breath. [FF]

yák, NII sand
locative yákkô

Yo yák wutakáyuw: The sand is wet.

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

yáwuncák, NUM forty ‘four - how-many-tens’

yáwuqunakat, Vll 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 piyóhutut kitópánônak: My children, let’s make this before our friends arrive; Yosh munotâsh mus kumiuyumô: I will give you (all) these baskets; Yosh wiváhemunsh, yo áskot, yosh masquisitash: 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 skítópak muhtáwiwak: These people are many. [FF] Yo yôpôwi kisusq tápi nunáwô: This morning I can see the sun. [FF]

yohkáyu-, Vll 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

yohikhik, Nl pounded parched corn meal (uncooked)

locative yohkhikanuk

yohkhikancá-, VA 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 yohkhikancáyón, conj 3rd yohkhikancát

Yohkhik mò wustówak Mohiksínak: Mohegans used to get cornmeal.

yoht, Nl fire

plural yohtásh, locative yohták

Yoht nukuhkihtam: I am listening to the fire. Mus katawí wustawáwak yoht, wáci wustawáwak micuwak: They will be going to make a fire, so that they make something to eat. [FF]

yocówi, ADV yonder, over there (implies a further distance away than nitay: there)

Kuhtomát Qáqiqishshôt, yocáwi nipawsh: Singing Cricket, stand over there.

yonáhqam-, Vll 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

Kusawók nuyonáhqam: I am sewing a skirt; Kuyonáhqam kusawók?: Are you sewing a skirt?

yonáhqósu-, VA he/she sews

ind 1st sg nuyonáhqós, ind 3rd sg yonáhqósu, you and I kuyonáhqósunumun,
imp 2nd sg yonáhqósush, imp 2nd pl yonáhqósuq, conj 3rd yonáhqósut

yotay, PART here
Yotay piyôsh! Pásawôhutuc. Yotay ponohq: Come here! Let them bring it. Put it here. Mut nunáwô aván wucina Sótáy Rosse Skeezucks piyô yotay: I have not seen anyone since the Sunday Rosse Skeezucks came here. [FF]

yôcánûm-, Vûl open it
ind 1st sg nuyôcánûm, ind 3rd sg yôcánûm, you and I kuyôcánûmumun,
imp 2nd sg yôcánúmsh, imp 2nd pl yôcánûmweq, conj 3rd yôcánuk
Nuyôcánûm nuskísûq, nunám wámí cákán yotay: I open my eyes, I can see all things here. [FF]

yôkânu-, Vûl it is light in weight, not heavy
ind 3rd sg yôkan, ind 3rd pl yôkansh
conj 3rd sg yôkak, conj 3rd pl yôkaks

yôkôp, NA young man, older boy
plural yôkôpák, locative yôkôpák

yôksqâhs, NA young woman, older girl
plural yôksqâhsak, locative yôksqâhsuk

yôpi, ADV again
Yôpi nupiyômûn: We will come again. Kaci tupkuw yôpi: Already night again [FF]

yôpôwi, ADV in the morning

Tuhkáyuw yôpôwi, ni yayuw: It is cold early in the morning, that is so. [FF]

yôpôwihpuw-, VAl eat breakfast ‘morning-eat’
ind 1st sg nuyôpôwihp, ind 3rd sg yôpôwihpuw, you and I kuyôpôwihpumun,
imp 2nd sg yôpôwihpuwsh, imp 2nd pl yôpôwihpuq, conj 3rd yôpôwihpuvut

Yôpôwihpuvutuk: Let’s eat breakfast!

yôtum-, VAl he is hungry
ind 1st sg nuyôtum, ind 3rd sg yôtum,
you and I kuyôtumumun, conj 3rd yôtuk

Yôtumwak qiqikumak. Ahsâmô tô: The ducks are hungry. Feed them. Yo,
qiqikumihsh yôtuk: Here, hungry duckling. Ciwi pôhsqá, pahkaci numic
nusínay, sómi yôtumón: Nearly noon, already I ate my lunch, because I was hungry. [FF]

yôwapu-, VAl he is far away, far off
ind 1st sg nuyôwap, ind 3rd sg yôwapuw,
you and I kuyôwapumun, conj 3rd yôwaput

yôwat, ADV a long time ago, since long ago

yôwatuk, ADV far, far away, distant

Yôwatuk kutapumô, mutu kutapumô kuski nahakánônak: You are far away,
you are not near to us

yumwahto-, Vûl fill it
ind 1st sg nuyumwahto, ind 3rd sg yumwahtów, you and I kuyumwahtomun,
imp 2nd sg yumwahtawush, imp 2nd pl yumwahtawoq, conj 3rd yámwahtôk
Yo munotá piwahcuk mamsh quà 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 *nuyqahs*, his niece/nephew *wuyqahsah*

Wuyqahsuwôwah 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** – tápi
- about, around, concerning, **PREP** – papómi
- about to, going to, intend to, **PREV** - katawi
- above, on top of, over, upon, **PREP** – waskici
- above, high up, upward, **ADV** – wáwápi
- abundant: be many, much, abundant (inanimate things), **VII** – muhtáwiyu-
- accompany him: come with me! **PHRASE** – wicáwun plural wicáwiq
- accompany him: Come with me! **PHRASE** – wicáw plural wicka
- among, **PREP** – yáyôwi
- and, (primarily used for conjoining verb phrases) **PART** – qá
- and, **PART** – tá **alternative spelling**: táká
- ant, **NA** – áyiks, plural áyiksak
- anyone, who (in questions), someone, **PRON** – awán
- arise, as out of bed, get up, **VAI** – pasuqi-
- around, about, concerning, **PREP** – papómi
- 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 – möhôks plural möhôhksak
ashamed: he is ashamed, VAI – akacu-
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 – taqôqNI
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 – pâhpohs plural pâhpohsak
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-
balk, NI – póhpaskôk, plural póhpaskôkansh
bark, tree bark, NI – wuyacásq plural wuyacásqash
basket, NI – manotá, plural manotásh
basket splint, NI – pópayik plural pópayikansh
bathe: wash oneself, bathe, VAI – kishtutu-
be: to be, exist VAI – ayu-, (not used with location)
beach, shore, NI – takamuq plural takamuqash
bead, wampum shell, NI – mösôpi plural mösôpish
bean, NI – masquisit plural masquisitash
bear, NA – aváhsohs, plural aváhsohsak
beat: hit him, strike him, beat him, VTA – takamat-
beat: hit it, strike it, beat it, VT – takatam-
beaver, NA – tumôhq plural tumôhqák
because, because of, ADV – sómi
because of that, therefore, PART – niwuci
bed, NI – apun plural apunásh
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 – ôkowi
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 - møyhsh plural moyshak
black: he is black, VAI – sukisu-
black: it is black, VII – sukáyu-
blackbird, NA – acokayis plural acokayisak
blanket, NI – piyókut (English loan) plural piyókutasq
blessed: it is holy, sacred, blessed, VII – wuyitupóhtam-
blood, NI – musqi my blood numsiq, his blood umsiq
blue: he is blue, VAI – siwópisu-
blue: it is blue, VII – siwópáyu-
blueberry, NI – sóht plural sóhtásh
board, floor board – pahsuksiq plural pahsuksiqasq
boat, canoe, NI – muhshoy, NI plural muhshoyash
bobwhite, quail, NA – pohpohqutihs plural pohpohqutihsak
body hair (of a person), hair of an animal, NI – wihsákan (singular indicates a single strand of hair) plural wihsákat, my hair nuwihsákat, his hair uuwihsákat
body, self, NA DEP – -ahak (dependent used as the Mohegan reflexive pronoun) myself nahak, himself wakahá
body paint, face paint, vermilion, NI – wuyam plural wuyamash
bone, NI DEP – -skan plural nuskan
book, letter, writing, NI – wuskhwik plural wuskhwikash
born, VAI – niku-
bottle, gourd, jar, NI – qóyowasq plural qóyowasqash
bowl, NI – wiqs (alternative spelling: wiqs) plural wiqsqash
boy, NA – muhkaucks plural muhkaucksak
boy: young man, older boy, NA – yókóp plural yókópak
branch, stick, piece of wood, NI – wutqun plural wutqunash
bread, NI – putukunik plural putukunikasq
breakfast: eat breakfast, VAI – yópówihpwu-
breast (not a woman’s breasts), chest, NI DEP – -hpóyák muhpóyákansh
breath, spirit, NI – yáhsháwók plural yáhsháwókasq
breathe, VAI – yáhshá-
bridge, NI – tayósq (alternative spelling: tayósq) plural tayósqonsh
bring him, VTA – pásaw-
bring it, VTI – páto-
bring it to him, VTA – pátaw-
brook, stream, NI – sipowihs plural sipowihsak
brother: older brother, NA DEP – -ntóyuqhs plural nntóyuqhsak
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 – *naspî (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 – *muhshoy, NI plural muhshoyash
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)paponsh
chase him, look for him, VTA – *natuskaw-
cheek, NI DEP – *anonaw plural *nanonawash
chestnut, NI – *wôpum ‘white nut’
chestnut tree, NI – *wôpumus
chest, breast (not a woman's breasts), NI DEP – *hpôyák muhpôyákansh
chicken, NA – *môyhsháks plural *môyhsháksak
chief, sachem, NA – *sôcum plural *sôcumôk
child, baby, NA – *pâhpohs plural *pâhpohsak
child: (one's) child, offspring, NA DEP – *nîcôn plural *nunciônak
chimney, smokehole, NI – *wunâhcukamuq plural *wunâhcukamuqash
chin, jaw, NI DEP – *tôpkan plural *mutôpkansh
chipmunk, NA – *aniks plural *aniksak
clam, long clam, NA – *suksuw plural *suksuwak
claw, hoof, nail, NA DEP – *hkas plural *nuhkasak
clean him, wash him, VTA – *kucusum-
clean it wash it, (as body part), VTA – *kucusuto-

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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 – môyák plural môyákunsh
clothed: he is clothed, dressed, gets dressed, wears (something), VAI – aqu-
cloud, NI – ôkatuq plural ôkatuqash
cloudy: it is cloudy, overcast, VII – kupqat-
clothing, garment, clothing, cloth, NA – akuwôk plural akuwôkansh
clothes, garment, clothing, cloth, NA – môyák plural môyákunsh

coffee, ‘bean liquid’ NI – masquisitôp
cold: he is cold, VAI – quacqun-
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 – suqï-
come in: welcome, come in, PHRASE – wiqômun, suqish! plural wiqômun, suqiq!
come with me! PHRASE – wicáwun plural wicáwiq
commonly, often, ADV – wíkôci
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 – ahkohqihs plural ahkohqihsak
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 – yohkhi-
cornmeal: make corn meal, grind corn meal, VAI – yohkhikancá-
correct: it is right, true, correct, VII – wimonányu-
correct: that is right, true, correct, PHRASE – ni wimonányu

correct: speak the truth, be correct, VAI – wuyômwa-
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 – kâhsh plural kâhshunak
cranberry, NI – pôcum plural pôcumunsh
crane, NA – tayák plural tayákôk
crazy: he is crazy, VAI – cunáyu-
icricket, grasshopper, NA – qáqiqihshót plural qáqiqihshóták
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 – wáwôtam-
cut it, VII – tumusum-

D
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 – kîsk (yo kîsk: today) plural kîskash
day: it is day, a day, VII – kisukat-
dead: 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 nutusumun?
doe, female deer, NA – quniq plural quniqák
dog, NA – náhtiá plural náhtiák
dog: little dog, puppy, NA – ayumohs plural ayumohsak
don't! stop it, (used to make negative commands), PART – áhqi
door, doorway, gate, NI – sqôt plural sqôtash
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, VII – 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 – popowutáhuk plural popowutáhukanak
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'– wutahkiwôk

E
eagle, bald eagle, NA – wôpsukuhq plural wôpsukuhqák
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-
et, dine, VAI – mitsu-
et: Eat! PHRASE – mitsush! plural mitsuq!
et: Let's eat! PHRASE – mitsutuk!
et: it tastes good, is good to eat, VII – wihpqat
et: like to eat him, VTA – wikimoh-
et: like to eat it, VTI – wikimicu-
et breakfast, VAI – yôpôwiwpwu-
et him (something animate), VTA – moh-
et it, VTI – micu-
et lunch, VAI – pôhsqáhp(w)u-
et supper, VAI – wuyôkuwpwu-
et edge, rim, hem, NI – wus plural wusásh
eel, NA – nihsh plural nihshôwak
egg, NI – wôm plural wômânsah
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 – wikôtam-
enjoyment, pleasure, happiness, rejoicing, fun, NI – wîkôtamuwôk
plurals wîkôtamuwôkansh
enough: it is enough, sufficient, VII – tápáyu-
emotion, feeling NI – uyutaháwôk plural uyutaháwôkansh
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, Nl – wuyôkuhpuwôk plural wuyôkpuwôkansh
every, all, PART – wámi
evil deed, sin, transgression, Nl – matôpáwôk plural matôpáwôkansh
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, Nl DEP – -skisuq plural nuskisuqash

F
face, eye, Nl DEP – -skisuq plural nuskisuqash
face paint, body paint, vermilion, Nl – wuyam plural wuyamansh
fall, autumn, – taqôq Nl
fall: it is autumn, fall, VII – taqôqu-
fall: leaves fall, VII – punipakat-
fall, VAI – tuksuni-
fall: it falls, VII – punshâ-
fall: drop it, let it fall, VTI – patupshato-
fall down, VAI – paskahsháhsan-
family, Nl – cáhsháyuwôk plural cáhsháyuwôkansh
fan, Nl – pawanuhtôk (alternate: páwantôk) plural páwan(uh)tôkansh
far: he is far away, far off, VAI – yôwapu-
far, far away, distant, ADV – yôwatuk
farm, field, Nl – ahcuhk plural ahcuhkánsh
fast, quickly, hastily, in a hurry, ADV – kipi
father, NA DEP – -ohsh plural nohsuhsak, my father nohsh
fear, Nl – quhsháwôk plural quhsháwôkansh
fear: he is afraid of him, fears him, VTA – quhsh-
fear: he is afraid of it, fears it, VTI – quhtam-
feather, NA – miquun
feces, dung, shit, manure, Nl – mikucut plural mikucutash
feed him, give him food, VTA – ahsam-
feel hot: he is hot, feels hot, VAI – kusápusu-
feel so, feel a certain way (emotionally), VAI – uyutáhá-
feeling, emotion, Nl – uyutáháwôk plural uyutáháwôkansh
feels: he recovers, feels better, VAI – kicá-
female elder, old woman, NA – winay plural winayak
fence, (outdoor) wall, Nl – pumiyotôk plural pumiyotôkansh
fetch it, go get it, VTI – nimskam-
few: be few in number, not many (of people or animals), VII – akôhsihsu-
field, farm, NI – **ahcuhk** plural **ahcuhkánsh**
fifth, NUM – **nupáwut**
fifth day: it is five days, the fifth day, Friday, VII – **nupáwuqunakat**
fifty, NUM – **nupáw-cahshuncák**
fill it, VTI – **yumwahto-**
fine: I am fine, PHRASE – **nuwiyámo** plural **nuwiyámo**
find him, VTA – **muskaw-**
find it, VTI – **muskam-**
finger, NI DEP – -**icuk** plural **nicukansh**
finish it, VTI – **pahkacihto-**
finished, after, completed, PREV – **kisi**
fir, pine, NA – **kow** plural **kowák**
fire, NI – **wiyoh** plural **wiyohtásh**
fire: make a fire, VAI – **potawá-**
first, ahead, before, ADV – **nikôni**
first day: it is one day, first day, Monday, VII – **nuqutuqunakat**
fish, NA – **piyámáq** plural **piyámáqak**
fish scale, husk, hull, nut shell, NI – **wahakay** plural **wahakayash**
fish (verb), go fishing, VAI – **piyámáqcá-**
five, NUM – **nupáw**
five days: it is five days, the fifth day, Friday, VII – **nupáwuqunakat**
flea, NA – **apiq** plural **apiqak**
floor board, board, NI – **pahsukósq** plural **pahsukósqash**
flower, NI – **upihsháw** plural **upihsháwônsh**
flute, musical instrument, NI – **pupiq** plural **pupiqansh**
flute: he plays music, plays a flute, VAI – **pupiqá-**
fly (the insect), NA – **ocáwáhs** plural **ocáwáhsak**
fog: it is foggy, there is fog, VII – **awan-**
food, NI – **micuwôk** plural **micuwôkansh**
food: feed him, give him food, VTA – **ahsam-**
foolish: he is foolish, stupid, VAI – **asoku-**
foot, NI DEP – -**sit** plural **nusitash**
forehead, NI DEP – -**skatuq**
forest, woods, NI – **kuhpáy** plural **kuhpáyash**
forever, always, ADV – **mucimi**
forget it, VTI – **wanôtam-**
forgive him, VTA – **áhqôhtamaw-**
forgive it, VTI – **áhqôhtam-**
fifty, NUM – **yáwuncák**
four, NUM – **yáw**
four days: it is 4th day, four days, Thursday, VII – **yáwuqunakat**
fourth, NUM – **yáwut**
fox, NA – **wôks** plural **wôksak**
free; he is free, VAI – **nayawiyu-**
free, PRENOUN – **nayawi**
freely, ADV – **nayawi**
Friday: it is five days, the fifth day, Friday, VII – nupáwuqunakat friend, NA DEP – -ítôp
frighten him, scare him, VTA – wisay-
frightened: he is afraid, frightened, scared, VAI – wisôsu-
frog, NA – kopyâhs plural kopyâhsak
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 – tayhikhcâwôk plural tayhikhcâwôkansh
garment, cloth, clothing, clothes, NI – môyâk plural môyàkunsh
gate, door, doorway, NI – sqôt plural sqôtâsh
gather (oneselves), assemble, congregate, attend church meeting, VAI – mówâwì-
gather it, pick it (as of fruit, or other inanimate objects), VTI – mûkunum-
gently, softly, slowly, ADV – mayuni
get up, arise, VAI – pasuqi-
get up, arise, as out of bed, VAI – ômki-
ghost, bad spirit, NA – cipay plural cipayak
girl, NA – sqáhsihs plural sqáhsihsak
give him food, feed him, VTA – ahsam-
give (it) to him, VTA – miy-
give it to me, PHRASE – misum! plural misiq!
give it to us, PHRASE – misunán
give it up, quit it, throw it away, VTI – pakitam-
glove, mitten, NI – micâhs plural micâhsak
go along, walk along, travel, VAI – pumshá-
go and, PREV – mawi
go away, head off, VAI – môcì-
go back, return, VAI – putuki-
go down, descend, VAI – wômhuhsu-
go fast, quickly, VAI – kipshô-
go fishing, fish (verb), VAI – piyámâqcá-
go from: he goes from, comes from (a place), VAI – wucshá-
go from: it goes from, comes from (a place), VII – wucshá-
go get it, fetch it, VTI – nimskam-
go to sweat in a sweatlodge, VAI – pisupá-
go up, ascend, VAI – kuhkuhqi-
go with him, accompany him, VTI – wicáw-
go: where are you going, PHRASE – cáhak kutihsâ? plural cáhak kutihshâmô?
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 – wihpqat
good: it smells good, VII – wuyimóqat
good, well, ADV – wuyi
goodbye, PHRASE – nahunuhsásh plural nahunuhsáq
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 – wiyóqat
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 – nánú plural nunánuk
grape, NI – winom plural winomunsh
grasshopper, cricket, NA – qáqiqhshôt plural qáqiqhshôták
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 – wôkum-
grind: cornmeal: make corn meal, grind corn meal, VAI – yohhkikancá-
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 – páskhik plural páskhikansh
guts, belly, stomach, NI DEP – -yakus plural muyakusash

H
hair: body hair (of a person), hair of an animal, NI – wihshákan (singular indicates a single strand of hair) plural wihshákansh, my hair nuwihshákansh,
his hair uwihshákansh
hair ‘of the head’ (singular indicates a single strand of hair), NI DEP – -hpukuhq
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 – kipihatchet, axe, NI – takôk, plural takôkansh
hate him, VTA – cuhsháyuml-
hate it, VTI – cuhshôhtam-
have him, VTA – wacôn-
have it, keep it, VTI – wacôn-
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 – qușuqan-
heavy: it is heavy, VII – qușuqan-
heavy: light: it is light in weight, not heavy, VII – yôkan-
height, NI – quñôhquswôk plural quñôhquswôkansh
hello, greetings, PHRASE – aquy
help him, VTA – ayunamaw-
hem, edge, rim, NI – wus plural wusâsh
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 – quñôkan-
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, VIl – wuyitúpóhtam-
home, house, lodge, NI – -ik plural nikash
hoof, nail, claw, NA DEP – -hkas plural nuhkasak
horse, NA – husihs plural huhihsak
hot: he is hot, feels hot, VAI – kusápusu-
hot: it is hot (of weather), VIl – kusutá-
hot: it is hot, heated (of substances or food, not weather), VIl – kusaputá-
house: Indian-style house, wigwam, NI – wicuw plural wicomash
house (European style), NI – căhquin plural căhquinsh
house: home, house, lodge, NI – -ik plural nikash
how much, how many (animate), PART – căhsw
how much, how many (inanimate), PART – căhshi
how (in questions), PART – tôn
how are you, PHRASE – tôn kutaya plural tôn kutayamô
how do you say, PHRASE – tôn kutiwá? plural tôn kutiwámô?
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, VIl – căhyqatum-
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 kapatunsh
ill: be sick, ill, perish, VIl – màhcunà-
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

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Indian, human, regular person, NA – inskitôp plural inskitôpák
Indian corn, corn, NI – wiwáhcum plural wiwáhcumunsh
Indian-style house, wigwam, NI – wicuw plural wicômash
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 mutôpkanash
jealous: he is jealous, VAI – uskwusu-
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 nukutuqaqash
knife, NI – punitôk plural punitôkansh
know him, VTA – wáh-
know it, VTI – wáhto-
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 wunipaqaqash
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, Nl – -hkôt plural nuhkôtash
legend, myth, Nl – -otshohkôk plural -ôtshohkôkansh
legging, stocking, sock, Nl – -kôkuw plural -kôkuwansh
lest, otherwise, Part – -skôt
letter, book, writing, Nl – -wuskhwik plural -wuskhwikansh
lick: he licks it, VTI – -nosqatam-
life, Nl – -pumôtamuwôk plural -pumôtamuwôkansh
lift it, VTI – -uspunum-
light: it is light in weight, not heavy, VII – -yôkan-
lightning: there is lightning, lightning flashes, VII – -wôwôsôpshá-
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 – -nánuk
liquor, alcohol, rum, Nl – -ôhkupi 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 – -muhsôc plural -muhsôcák
located: he is located, stays, is at a place, VAI – -apu-
located: it is located, it is at a place, VII – -ahtá-
lodge: home, house, lodge, Nl – -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’ Nl – -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 – yohhkikancá-
make him, VTA – wusuh-
man, NA – in plural inak
man's brother, NA – -imat plural nimatak
man: young man, older boy, NA – yôkôp plural yôkôpák
manure, dung, feces, shit, NI – mikucut plural mikucutash
many: be many, much, plentiful (animate things, people, and animals), VII – muhtáwiyu-
many: be many, much, abundant (inanimate things), VII – muhtáwiyu-
many: be few in number, not many (of people or animals), VII – akôhsihsu-
man: too much, too many, too, PART – wusômi
mark, letter, sign, NI – kuhkunasuwôk plural kuhkunasuwôkansh
marriage, wedding, NI – wuhsintamuwôk plural wuhsintamuwôkansh
marsh, swamp, NI – mahcåq plural mahcåqash
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 – nuwikôtam nákuskôyôn
plural/nuwikôtam 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 – kucumôkusus-
mitten, glove, NI – micáhs plural micáhsak
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 – yópówi
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, VAl – 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, VAl – pupiqá-
musical instrument, flute, NI – pupiq plural pupiqansh
must, have to, PART – côci
myth, legend, NI – ótshohkôk plural ótshohkôkansh

N
nail, hoof, claw, NA DEP – -hkas plural nukasak
name, NI – wisuwôk plural wisuwôkansh
name him, call him (something), VTA – ahuy-
named: he is named, called, VAl – usuwisu-
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, VAl – wuskinu-
new: it is new, VII – wusku-
news: tell news, information, a story, VAl – ócimu-
news: tell something to someone, tell someone news or a story, VTA – ócimohkaw-
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 – pásuwokun
ninety, NUM – pásuwokun-cahshuncák
ninth, NUM – pásukokunut
no, not, PART – mutu, mut
none, nothing, not any, gone, PART – mucáq
noon: it is noon, midday, VII – póhsqá-
north, northward, ADV – nanumayo
nose, NI DEP – -côy plural mucóyush
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, NI – wahakay plural wahakayash

O
obey it, VTI – wôwistam-
obtain: he receives it, obtains it, VTI – watunum-
ocean, sea, NI – kuhthan plural kuhthansh
of, from, PREP – wuci
office, NI – ayhkôzikamuq plural ayhkôzikamuqash
offspring: (one’s) child, offspring, NA DEP – -nicôn plural nunicônak
often, commonly, ADV – wikóci
oil, butter, grease, NI – pum
old, PRENOUN – nukôni
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 – wipi
open it, VTI – yôcánum-
otherwise, elsewhere, ADV – ôkutakanuk
otherwise, lest, PART – skót
other, another, PRON – ôkutak plural ôkutakansh (inanimate), ôkutakanak (animate)
other side, on the other side, across, across water, PREP – akómuk
outside (of), outdoors, ADV – pahqaci
oven, stove, NI – ahutanishunimuk plural ahutanishunimukansh
over, on top of, above, upon, PREP – waskici
overcast: it is cloudy, overcast, VII – kupqat-
oyster, NA – aponah plural aponahak
P
pack basket, tumpline, (basket with cord held over forehead) Nl – matôpi

plural/ matôpish

pain: he is in pain, hurts, VAI – öhqamamu-
paint: he paints it, VTI – ayakunum-
pants, trousers, Nl – átahwun plural átahwunsh
part: it is (a) part, VII – cupáyu-
part of: some, part (of), half, PART – pôhshi
partly, half, ADV – câhci
pass over, cross, VAI – quskacá-
past tense marker, used to, PART – mô
path, road, way, Nl – máy plural máy
pencil, pen, Nl – wuskhwôsuwôk plural wuskhwôsuwôkansh
perhaps, maybe, ADV – pákhi
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 – ahkîhcá-
planting, plant(s), Nl – ahkîhcâwôk
plate, dish, Nl – wiyôk plural wiyôkansh
play: he plays, VAI – pôhpu-
play: he plays music, plays a flute, VAI – pupiqa-
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 – kwihqitumôsh
pleasure, enjoyment, happiness, rejoicing, fun, Nl – wikôtamuwôk

plural/ wîkôtamuwôkansh
plentiful: be many, much, plentiful (animate things, people, and animals), VII – muhtáwi-
pond, lake, Nl – nuspasapáq plural nuspasapáqash
poor: he is pitiful, poor, wretched, miserable, VAI – kucumôkusu-
porcupine, NA – kôq plural kôqak
pot: kettle, cooking pot, NA – akhohqihs plural akhohqihsak
potato, NA – pun (ahpun alternate spelling) plural (ah)punák
pounded parched corn meal (uncooked), Nl – yohkhik
pray: he prays, VAI – ôkosu-
preserve: he saves it, preserves it, VTI – tômwihto-

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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, VTl – wutôtunum-
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, VTl – 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, VTl – aquunum-

Q
quahog, round clam, NA – poqáh plural poqáhak
quail, bobwhite, NA – pohpohquits plural pohpohquitsak
question: he asks him, questions him, VTA – natotum-
quickly, fast, hastily, in a hurry, ADV – kipi
quick, quickly, ADV – skisho
quickly, go fast, VAI – kiphô-
quiet: he is quiet, sits still, VAI – ciqunapu-
quit, stop (something), VAI – áhqi-
quit it, throw it away, give it up, VTl – pakitam-

R
rabbit, NA – tuksáhs plural tuksáhsak
raccoon, NA – áhsup plural áhsupanak
rainbow, NA – uqanaqón plural uqanaqónak
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, VTl – 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 wisacumusish
red squirrel, NA – musqaniks plural muhshaniqák
red-tailed hawk, NA – musqayan plural musqayanák
rejoicing, happiness, enjoyment, pleasure, fun, NI – wikôtamuwôk
plural wikôtamuwôkansh
resemble, look like, VII – \textit{aquniwóqat-}
residence, address, NI – \textit{wutahkiwók, plural wutahkiwókansh}
return, go back, VAI – \textit{putuki-}
returning, back, ADV – \textit{quski}
rib, NI DEP – \textit{hpicák plural nuhpicákansh}
rice: wild rice, wheat, NA – \textit{mayom plural mayomunsh}
right: it is right, true, correct, VII – \textit{wimonáyu-}
right: that is right, true, correct, PHRASE – \textit{ni wimonáyuw}
right: it is straight, right, proper, VII – \textit{sôpáyu-}
right, right side, NI DEP – \textit{tunuhk, indef poss mutunuhk}
right: to the right, on the right, ADV – \textit{inkáwi}
rim, hem, edge, NI – \textit{wus plural wusásh}
rise: it is sunrise, the sun rises, VII – \textit{pátôhtá-}
river, NI – \textit{áhsit plural áhsitash}
river, NI – \textit{sipo plural siposh}
road, path, way, NI – \textit{máy plural máy}
roast it, VII – \textit{wátsum-}
rock, stone, NI – \textit{sun plural sunsh}
roof, NI – \textit{waskicikamuq plural waskicikamuqash}
room (of a house), NI – \textit{cupukamuq plural cupukamuqash}
rotate, turn, VAI – \textit{qipi-}
rough: it is rough, VII – \textit{kôskáyu-}
round: it is round, VII – \textit{putuqáyu-}
rub it, VII – \textit{mumuqunum-}
rum, alcohol, liquor, NI – \textit{ôhkupi plural ôhkupish}
run, VAI – \textit{qaqi-}
rushes: count, does counting; also, play rushes, straw game, VAI – \textit{akisu-}

\textbf{S}
sachem, chief, NA – \textit{sôcum plural sôcumôk}
sacred: it is holy, sacred, blessed, VII – \textit{wuyitupôhtam-}
sad: he is sad, VAI – \textit{nowôhtam-}
salt, NI – \textit{sát}
salute him, greet him, VTA – \textit{wôkum-}
same as: it is equal to, the same as, VII – \textit{tátupiyu-}
same way: likewise, in the same way, as also, PART – \textit{nánuk}
sand, NI – \textit{yák}
Saturday: it is six days, the sixth day, Saturday, VII – \textit{qutôskuqunakat}
save: he saves it, preserves it, VTI – \textit{tômwihto-}
say: he says, says so, VAI – \textit{iwá-}
say: it says (so), means, signifies, VII – \textit{iwômu-}
say: what did you say, PHRASE – \textit{cáqan kutiwa? plural cáqan kutiwámô?}
say: what did we (inclusive) say, PHRASE – \textit{cáqan kutiwámun?}
say: what did we (exclusive) say, PHRASE – \textit{cáqan nutiwámun?}
say: how do you say, PHRASE – \textit{tôn kutiwa? plural tôn kutiwámô?}
say to him, tell him, VTA – \textit{uy-}
say (to) it, call it, VTl – utam-
scare him, frighten him, VTA – wisay-
scared: he is afraid, frightened, scared, VAI – wisôsu-
school, NI – níhtuhtokamuq plural níhtuhtokamuqash
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, VTl – nám-
seed, seed corn, NI – wuskanim plural wuskanimunsh
seize him, catch him, VTA – tahqun-
seize it, catch it, VTl – tahqunum-
self, body, NA DEP – -ahak (dependent used as the Mohegan reflexive pronoun)
myself nahak, himself wahakâh
sell, trade, VAI – ôngshô-
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
sew, VAI – yonáhqôsu-
sew: he sews it, VTl – yonáhqam-
shaman, medicine man, NA – môyikow plural môyikowak
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 – -hpihqan plural nuhpîhqanak
shovel: he shovels it, VTl – shupihqam-
show (it) to him, VTA – nóhtuy-
shut it, close it, VTl – kupham-
shut: it is shut, closed, VII – kupáyu-
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-
similar to, like, PREP – aqi
sin: evil deed, sin, transgression, NI – matôpáwôk plural matôpáwôkansh
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 – -hmôs 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 – cîqunapu-
sit down, be seated, VAI – matapu-
sit down! PHRASE – mátapsh plural mátapiq
sit next to me, PHRASE – kusi nahak mátapsh plural kusi nahak mátapiq
sit next to us, PHRASE – kusi nahakámônônak mátapsh
plural kusi nahakámônônak mátapiq
six, NUM – qutôsk
six days: it is six days, the sixth day, Saturday, VII – qutôskuqunakat
sixth, NUM – qutôskut
sixty, NUM – qutôsk-cahsuncák
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 – piwuhsihsu-
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 – wunáhcukamuq plural wunáhcukamuqash
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 –  öldürmah- snowshoe, Nı – ツアー plural ツアー
so: he is so, is thus, VAI – しゅ- so: it is so, is thus, is that way, VII – しゅ- so: as to, in order that, for the purpose of, PREV – に
so: so, as, in such a way, thus, how, PART – する, ‘this way’ – よる uy
sock, stocking, legging, Nı – くつ plural くつ
soft: it is soft, VII – しゅ-
softly, slowly, gently, ADV – も-
someone, anyone, who (in questions), PRON – ある
something, thing, what, PRON – ある
sometimes, ADV – ある
son, NA DEP – -ある plural ある
sorry: be sorry, sorrowful, VII – しゅ-
sorry: I am sorry, PHRASE – しゅ
sorry: We are sorry, PHRASE – しゅ
soul, spirit (of a living person), NA DEP – -ある plural ある
soup, Nı – はし plural はし
soup: cornmeal mush, corn soup, Nı – は
south, southward, ADV – サン
speak, talk, VAI – する
speak the Indian language, speak such a language, VAI – する
speak the truth, be correct, VAI – する
speak to him, VTA – する
spear, Nı – くplural く
spine, backbone, Nı DEP – -た plural た
spirit, breath, Nı – する plural する
spirit (of a living person), soul, NA DEP – -ある plural ある
spirit: bad spirit ghost, NA – する plural する
spoon, NA – する plural する
spring: it is spring, VII – しゅ
squash, pumpkin, Nı – する plural する
squirrel, NA – する plural する
stand, stand up, VAI – する
star, NA – する (alternate spelling する)
start: it begins, starts, VII – しゅ
stay: he is located, stays, is at a place, VAI – する
steal, VAI – する
stick, branch, piece of wood, Nı – する plural する
still: he is quiet, sits still, VAI – する
still, yet, ADV – する
stir, move, VAI – する
stick it, VII – する
stocking, sock, legging, Nı – する plural する
stomach, belly, guts, Nı DEP – -ある plural ある
stone, rock, **Nl** – *sun plural sunsh*
stop (something), quit, **VAl** – *áhqi-
stop it, don't! (used to make negative commands), **PART** – *áhqi*
story, **Nl** – *ítôqat plural ítôqataš*
story: tell news, information, a story, **VAl** – *ócimu-
story: tell something to someone, tell someone news or a story, **VTA** – *ócimohkaw-
stove, oven, **Nl** – *ahutanishunimuk plural ahutanishunimukansh*
straight: it is straight, right, proper, **VII** – *sôpáyu-
straw game: count, does counting; also, play rushes, straw game, **VAl** – *ákisu-
strawberry, ‘heart-berry’, **Nl** – *wutáhum plural wutáhumunsh*
stray, wander around, **VAl** – *náyuwáyu-
stream, brook, **Nl** – *sipowihs plural sipowihsash*
strike: hit him, strike him, beat him, **VTA** – *takam-
strike: hit it, strike it, beat it, **VTI** – *takatam-
string, thread, **Nl** – *pimunt plural pimuntônsh*
strong: he is strong, **VAl** – *mihkiku-
strong: it is strong, **VII** – *mihkáyu-
strongly, **ADV** – *mihki*
stupid: he is foolish, stupid, **VAl** – *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** – *wôpan*
sunrise: it is sunrise, the sun rises, **VII** – *pátôhtá-
supper, **Nl** – *wuyôkpwôk plural wuyôkpwôkansh*
supper: eat supper, **VAl** – *wuyôkupwu-
sure, definitely, certainly, **ADV** – *mohci*
swallow it, **VTI** – *qutam-
swamp, marsh, **Nl** – *mahcâq plural mahcâqash*
swan, **NA** – *wiqáhsh plural wiqáhshák*
sweat: go to sweat in a sweatlodge, **VAl** – *pisupá-
sweatlodge, **Nl** – *pisupôk plural pisupôkansh*
sweet: it is sweet, **VII** – *wiksapákat*
swim, **VAl** – *pumôsuwi-

**T**
table, **Nl** – *taspowôk plural taspowôkansh*
take him, **VTA** – *mam-
take it, **VTI** – *mam-
take it away, **VTI** – *ámáwunam-
take it off (of clothing), **VTI** – *katunum-
talk, speak, **VAl** – *kikátohká-
talk about it, **VTI** – *wiwaqutum-

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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 – tápatamôtô
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
these, this (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 – suhwuhkanum-
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 – ahqôpáyuwôk
time: it is time, be a time, VII – ahqôpáyu-
tired: he is tired, weary, VAI – sóhsuni-
to, PREP – i
to, towards, PREP – yaqi
to be, exist, VAI – ayu-
tobacco, NI – inahpáwôk plural inahpáwôkansh
tobacco pipe, NA – wutamôk plural wutamôkanak
toboggan, sled, NI – tôpôk plural tôpôkansh
today, ADV – yo kisk
toe, NI DEP – -situk plural nusitukansh
tomorrow, ADV – sâp
tomorrow: see you tomorrow! PHRASE – sâp kunáwush! plural sâp kunáwuyumô
tomorrow: we will see you tomorrow PHRASE – sâp kunáwuyumun
tongue, NI DEP – -iyán plural miyansh
too, also, PART – wôk
too much, too many, too, PART – wusômi
tooth, NI DEP – -iput plural niputash
torment him, make him suffer, VTA – kihcapun-
touch it, VAI – musunum-
towards, to, PREP – yaqi
towel ‘hand-wiping tool’, NI – ciskicohuwôk plural ciskicohuwôkansh
town, NI – otán plural otánâsh
trade, sell, VAI – ôngqshô-
transgression, sin, evil deed, NI – matôpáwôk plural matôpáwôkansh
tree, N – muhtuq plural muhtuqash
tree: bark, tree bark, NI – wuyacásq plural wuyacásqash
tribe, NI – cupanuwôk plural cupanuwôkansh
triumph, win, VAI – sóhká-
trousers, pants, NI – átahwun plural átahwunsh
twist: it is true, correct, VII – wimonáyu-
right: that is right, true, correct, PHRASE – ni wimonáyuw
truth: speak the truth, be correct, VAI – wuyômwá-
try, attempt, VAI – quci-
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 – póyaq 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 – awâhcá-
used to, past tense marker, PART – mò

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 – póhta-
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 – ôkumaham-
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-
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 – sôhsuni-
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, VII – qutaham-
weight: it is light in weight, not heavy, VII – yôkan-
welcome, greetings, PART – wiqómun
welcome: Welcome, come in, PHRASE – wiqómun, suqish! plural wiqómun, 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-
weight: 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 yok?
what is this (inanimate), PHRASE – cáqan yo? plural cáqan nish?
what is that (animate), PHRASE – cáqan na? plural cáqan nik?
what is that (inanimate), PHRASE – cáqan ni? 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 kutihshâmô?
where are we (inclusive) going, PHRASE – cáhak kutihshâmun?
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-
white oak, NI – pakahcumus plural pakahcumusush
white person, white man, NA – wánus plural wánusak
who (in questions), someone, anyone, PRON – awán
who are you, PHRASE – awán ki? plural awán kiyaw?
who is that person, PHRASE – awán na skitôp? plural awán na skitôpak
why (in questions), PART – tahnwuci
wicked: it is evil, wicked, VII – macituu-
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 – söhka-
wind, NI – wutun, plural wutunsh
windy: it is windy, there is a wind, VII – wápáyu-
window, NI – kinakinik plural kinakinikansh
winter: it is winter, VII – pupon
wise: he is careful, cunning, wise, VAI – wâwôtam-
with, along with, PREP – wici
with, by (as an instrument), PREP – naspi (alternative spelling: nashpi)
draw, withdraw it, pull it back, draw it out, away, VII – wútôtunum-
wolf, NA – muk plural mukasak
woman, NA – sqá plural sqák
woman’s dress, NI – pitkôs plural pitkôsonsh
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, NI – wutqun plural wutqunsh
winds, forest, NI – kuhpáy plural kuhpáyash
woodchuck, groundhog, NA – akasq plural akasqak
word, language, NI – kikátohkáwôk plural kikátohkáwôksak
work, VAI – ahykósu-
world, NI – pómki
worm, maggot, NA – ohq plural ohqák
wretched: he is pitiful, poor, wretched, miserable, VAI – kucumôkusu-
write, VAI – wushkwósu-
writing, book, letter, NI – wushkwik plural wushkwikansh

Y
yeah, yes, (casual variant), PART – náy
year: it is a year, VII – katumu-
year, NI – 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 – yôkôp plural yôkôpák
young woman, NA – sqáwhs plural sqáwhsák
young woman, older girl, NA – yôksqáhs plural yôksqáhsák
younger sibling (brother or sister), NA DEP – -ihsums plural nihsumsák