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BIBLIOGRAPHIC NOTES

ON

ELIOT'S INDIAN BIBLE

AND

ON HIS OTHER TRANSLATIONS AND WORKS IN THE
INDIAN LANGUAGE OF MASSACHUSETTS

EXTRACT FROM A "BIBLIOGRAPHY OF THE ALGONQUIAN LANGUAGES"

WASHINGTON
GOVERNMENT PRINTING OFFICE
1896
Eliot (J.) — Continued.

which I account a great furtherance of that which I most desire, namely, to communicate unto them as much of the Scriptures in their own language as I am able. Besides, it hath pleased God to stir up the hearts of many of them this winter to learn to read and write, wherein they do very much profit with a very little help, especially some of them, for they are very ingenious. And whereas I had thought that we must have an Englishman to be their Schoole-Master, I now hope that the Lord will raise up some of themselves, and enable them unto that work; with my care to teach them well in the reason of the sounds of Letters and spelling, I trust in the Lord that we shall have many of them able to read and write, who shall write every man for himself so much of the Bible as the Lord shall please to enable me to Translate." In the latter part of the same year (1651), he wrote in another letter: "And thus we order the Schoole: The Master daily prayeth among his Schollers, and instructeth them in Catechisme, for which purpose I have compiled a short Catechisme, and wrote it in the Masters Book, which he can read, and teach them; and also all the Copies he setteth his Schollers when he teacheth them to write, are the Questions and Answers of the Catechisme, that so the children may be the more prompt and ready therein; we aspire to no higher learning yet, but to spell, read, and write that so they may be able to write for themselves such Scriptures as I have already, or hereafter may, by the blessing of God translate for them; for I have no hope to see the Bible Translated, much lesse Printed in my days. Therefore my chief care is to communicate as much of the Scriptures as I can by writing."

The Commissioners of the United Colonies, in a letter to Mr. Winslow, dated: "Boston this 24th of September 1653," wrote: "Mr. Eliot is preparing to print a Cattichismo of the Indian language which wee shall further (as wee may) by disbursing the charge of paper and printing out of the stock but by some due allowance shall Incurage Thomas Stanton to assist in the worke; whoe is the most able Interpreter wee have in the country for that Language that the worke may bee the more speedily carried on; Wee have ad

"Mr. Eliot Reseived: that if herafter they
Eliot (J.)—Continued.

publish anything about the works of God
upon the Indians they send it to the Corpora-
tion and lente the dedication to them which
wee hope willee attended." They also re-
solved that "It is left to the two Commission-
ers for the Massachusetts to give order for
the printing of five hundred or a Thousand Cate-
chismes in the Indian language and to allow
paper and the Charge of printing; and that
the works may bee carried on the more exactly
and better manner it is ordered that
Thomas Stanton’s leashe bee used in the same.
"One year later, on the 25th of September, 1654,
they wrote to the Corporation in London:
"One Cattachism is already printed and Mr.
Person is preparing another to supply those
southwest parts where the language differs from
theirs who live about the Massachusetts." It
appears that Mr. Eliot did not avail himself
of Stanton’s knowledge of the Indian tongue,
as suggested by the Commissioners, for on the
18th of September, 1654, they wrote to him:
"Wee desired that Thomas Stanton’s help
might have been used in the Cattachismes
printed and wish that now inconvenience bee
found through the want thereof. And wee
now advise that before you proceed in Trans-
lating the Scriptures or any pte of them you
Improve the best helpes the Country aff-
ords for the Indian Language that if it may
serve these southwest Indians (some of whom wee
are now informard desire help both for
Reading and to bee Instructed in the things
of God and Christ) may understand and haue
the benefit of what is printed."

Seven years after the appearance of this edi-
tion a new impression was begun, as follows:
— [A primer or catechism in the Mas-
sachusetts Indian language. Second
impression.

Cambridge; printed by Samuel Green
and Marmaduke Johnson. 1662. (*)

The Commissioners of the United Colonies wrote from Plymouth to Mr. Richard Tutchln-
son and Mr. William Ashurst, in England, September 12, 1661: "By the account you will
find wee have remaining 4145; 474 stockes a
great part whereof willee expended in print-
ing the Sibbl and a new Impression of a Catt-
achism. They also wrote to Mr. Usher in
Boston, September 12th, 1661: "Alsoe wee pray
you take order for the printing of a second
or more copies of Mr. Elliotts Cattachismes which wee
understand are much wanting amongst the In-
dians; which being finished Execute from the
press and dispose of them according to order
abovesaid." The account presented to the
Commissioners by Mr. Usher in September,
1662, contains a charge: "To printing 1500
Cattachismes," 150. Another reference to the
book occurs in the account of disbursements
sent by the Commissioners to England, Septem-
ber 12th, 1661, as follows: "To Indian bibles

Eliot (J.)—Continued.

primers delivered to Mr. Elliott and Mr. John Cotton and to Scollers," 21. 10s. 4d.

No copy of this edition is known to be extant.
The following note by Dr. Trumbull on the edi-
tion of 1669 requires a slight correction:
"The cost of printing, at this period, was
about £2.10 per sheet; for 1500 copies (exclusive
of paper, which was supplied by the Corpora-
tion), and this would not be increased more
than twenty per cent. (to £2.3) by the press-work
on 500 additional copies. At £3 per sheet, the
Catechism must have required five sheets (80
pages in 8vo.), to bring the cost of the edition
to 415. This agrees nearly with the charge of
paper for printing the first edition in 1654, when
for the two Catechismes," Eliot’s and Peirson’s, Green used 30 reams. Not more
than 141 reams was required for Peirson’s
(4 sheets per copy, edition of 1500), leaving
at least 150 for Eliot’s or sufficient for a small
8vo. of 70 to 75 pages. The reference here to
the edition of 1654 must be a mistake. The ac-
count of Samuel Green, the printer, which con-
tains the entries "for printing two Catta-
ichismes 39 Reames," and for printing the
Bible 368 Reames," was rendered in September,
1663, and the catechismes referred to were
without doubt Peirson’s of 1658, and the second
impression of Eliot’s made in 1662.

[——] The | Indian Primer; or, | The
Way of training up of our | Indian Youth
in the good | knowledge of God, in the |
knowledge of the Scriptures | and in
an ability to Read. | Composed by J.
E, | 2 Tim., 3 14, 15. Quit ken nag-
watteanish nish nahuhtanamish | kah
pohkotanamish, wahseat | noh nahu-
htanamadit | 15. Kah wutch kun-
mukskiensi—heat knowables umme-
tupana—tanne vwauskwhongash, &c.

Cambridge, Printed | by Marmaduke
Johnson | 1669. (*)

61 unnumbered leaves, 32°. Signatures A,
B, C, and D in sixteen. In the Massachusetts
Indian language. See the fac simile of the title-
page.

The first leaf, recto blank, contains on the
verse a cut of the royal arms. The title, sur-
rounded by an ornamental border, is on the
recto of the second leaf, on the verso of which,
also surrounded by a border, and between two
horizontal rules, is the following text in five
lines: Prov. 22.6. | Nethnpehe pesises wj |
mayat hee wob jyont | kah kehkebau tatta
pab | wumunnrkssomrour (4. s. | "Train up a
child in the way he should go; and when he is
old, he will not depart from it "). The recto
of the third leaf, which is marked A3, has a bor-
der of small fleur-de-lis shaped ornaments, and
contains two alphabets, small and capital, the
five "Unnontoowaash" or vowels, and the nine
"Nesemoowowaash" or dipthongs. Spelling
THE Indian Primer;
OR,
The way of training up of our Indian Youth in the good knowledge of God, in the knowledge of the Scriptures and in an ability to Read.

Composed by J. E.

Cambridge, Printed, 1669.
The large Catechism.

Nat. 1. Tab. neumonnam anumomamaaneg-
gi, wunumamamangj.

Nw. Meta, ponsamam, yu ut metiaa-
kit is saa day, moa meep kah meta pae-
nummaaw, tempaaeg, yus ten moeweh-
kompong, kah wane moewehkomponge
wunemangj. Ufusak kah memsiut isu kah
westwoon maalam, peenamse meged, kah
nogustise wamotung.

Nat. 2. Tab. auumwam, awquun, awmaw-
nummangj.

Nw. Wame awskolamse neeuppe-
lochen God, kah wunampanapeh Czifis,
God mrwawu, awquunnumaaw, wane um-
namchisempul.

CATECHIZAONK.

Nk ukuukrantamaqeq tempwe enk. Czifis-
tame ponsamamoonk kah nuk-
Czifisone numpoonk.

Nat. Czifisone Mambintumunggost?

Nw. Wunampanwe kah wun-
despanamwe ukukronturammi-
Czifis, ponsamwe enk. Czifisone ponsa-
we nuk. Czifisone, ponsamwe nuk.
Czifisone.

The large Catechism.

Czifisone numpoonk b, kah rih aukwe
nep g e. a Lebb. 7, 25. Phil. 1, 6. E. 8, 19.
4, 17. Mat. 8, 11.

Nat. Tab. auumwe kahmem kumbis-
ummangj. Mej g ponsam amumomamaan
Czifis!

Nw. Nequna Gqeis, g Welamconk
God t. Czifis, 18, 9. g Welamconk muk-
hog kamaow, i King 5, 28. Pfall. 9, 20. g Wel-
hamconk Jesus Czifis neppamogbewadeen
John 17, 3. - g Welamconk wunemum,
nummaaw, kah westwoon maalam, ponderso,
God kah westwoon maalam.

6. Usto phis kflianflinnek moh-
che noppung.

Nat. Tab. wunamperu mampung
God?

Nw. Namampan God a, rih mibama
b, ponsamane malama he ukwe g b, kah
upipiupmutamaa e, wane maamal: pa-
suk nont God f, qut mibama g. Wunampe-
thama, Wunamponikam kah Nadamana.

a Heb. 12, 6. b Phil. 4, 13. c John 3, 14. d Czifis
8, 1. e Mat. 5, 16. f Col. 3, 44.

Nat. Tab. wunamperu mampung
Czifisone.

FAC-SIMILES FROM THE PRIMER OF 1687.(1)
Elliot (J.) — Continued.

Lessons of one syllable begin on the verso of the third leaf and end on the verso of the fourth, followed on the same page by short reading lessons, which end on the verso of the fifth leaf. "The first reading lesson," Dr. Trumbull remarks, "tells us (in Indian) what was the course of instruction in the Indian schools." It says: "Wise doing to read Catechism. First, read Primer. Next, read Multiplication Table. Can you do it?" Then read Bible." "The Lords Prayer," in English, fills the recto of the sixth leaf, with the same in English and in Indian on the verso. The Lord's Prayer expanded, in questions and answers, begins on the recto of the seventh leaf and ends on the verso of the ninth. "The Ancient Creed," in English, begins on the verso of the ninth leaf, and ends on the verso of the tenth. The same in Indian begins on the recto of the tenth leaf and ends on the verso of the eleventh. The Creed, expounded, in questions and answers, begins on the recto of the eleventh leaf, and ends on the verso. The recto of the twelfth leaf begins with the "Degrees of Christian Duties for several estates, collected out of the holy Scripture," which end on the recto of the twenty-fourth leaf (B4). "The large Catechism," in six chapters, with the caption "Catechism," begins on the recto of the twenty-fourth leaf and ends on the recto of the fifty-eighth (D10). The Ten Commandments are included in the second chapter. "A short Catechism," with the caption "Peamask Kechisuit," begins on the recto of the fifty-eighth leaf and ends on the verso of the fifty-ninth with "Finals." The Numerals Letters and Figures, which serve for the ready finding of any Chapter, Psalms and Verses in the Bible, or elsewhere, in roman and arable, from 1 to 160, with their names in English, fill the next six pages, beginning on the recto of the sixth leaf and ending on the verso of the sixty-second. "The Names and Order of the Books of the Old and New Testament," in English, begin on the recto of the sixty-third leaf and end on the verso with "Ends." The sixty-fourth leaf, verso blank, contains on the verso the same cut of the royal arms that appears on the first leaf. Reading lessons, which end on the verso of the fourth, followed on the same page by short reading lessons, which end on the verso of the fifth leaf. "The first reading lesson," Dr. Trumbull writes, "tells us (in Indian) what was the course of instruction in the Indian schools." It says: "Wise doing to read Catechism. First, read Primer. Next, read Multiplication Table. Can you do it?" Then read Bible." "The Lords Prayer," in English, fills the recto of the sixth leaf, with the same in English and in Indian on the verso. The Lord's Prayer expanded, in questions and answers, begins on the recto of the seventh leaf and ends on the verso of the ninth. 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The Numerals Letters and Figures, which serve for the ready finding of any Chapter, Psalms and Verses in the Bible, or elsewhere, in roman and arable, from 1 to 160, with their names in English, fill the next six pages, beginning on the recto of the sixth leaf and ending on the verso of the sixty-second. "The Names and Order of the Books of the Old and New Testament," in English, begin on the recto of the sixty-third leaf and end on the verso with "Ends." The sixty-fourth leaf, verso blank, contains on the verso the same cut of the royal arms that appears on the first leaf. The text is in Indian throughout, the only portions in English being the title, the Lord's Prayer, the Ancient Creed, the introductory heading to the "Degrees of Christian Duties," the running headings to the pages, and the lists of numerals and books of the Bible at the end. The only copy now is in the library of the University of Edinburgh. It bears an inscription on the blank leaf: "Gifted to the Library by Mr. J. Kinerty, April 19, 1877." The above title is from a photographic fac-simile, here reproduced, which was furnished me by the librarian, the late Dr. John Small. The collation and description of the contents have been made from Dr. Small's reprint, which is an exact reproduction of the original work, page for page and line for line.

Elliot (J.) — Continued.

[The Indian primer.

Cambridge: printed by Samuel Green. 1687.]

On the 29th of August, 1686, Mr. Elliot wrote to the Hon. Robert Boyle: "My humble request to your honour is, that we may again impress the primer and catechism; for though the last impression be not quite spent, yet quickly they will; and I am old, ready to be gone, and desire to leave as many books as I can." In the library of the Massachusetts Historical Society is a copy of Elliot's primer, in the Massachusetts Indian language, supposed to be unique, which may be of this edition. It is without title, name of place or printer, and also without date, but appears to have been complete in forty leaves, signatures A, B, C, D, and E in eights. Size of the leaf, 5½ inches high by nearly 2½ inches wide. In contents it seems to agree closely with the edition of 1689, as far as it goes, for the "Degrees of Christian Duties" and the names of the books of the bible are omitted. The additions comprise a few references to bible texts under some of the answers. The first six leaves and the recto of the seventh are unpagd, but on the verso of the latter the numbering begins with 1, and continues in that order, the odd numbers on the left-hand side and the even numbers on the right, to the verso of the thirty-seventh leaf, which is marked 61, and followed by five more pages unnumbered. The first signature (marked A) is complete, and contains on the recto of the first leaf, instead of a title, merely the following bible text in five lines between two horizontal rules, the whole surrounded by a border composed of acorn-shaped and other ornaments similar to the border around the title of the Indian bible of 1685: Prov. 22.6. | Nekhripeh peisses ut | myntu ne | woh ayont kab | kehchisuit matta | pish | wunkekhoodumum. See the fac-simile. The lower part of this leaf is slightly imperfect. On the blank verso was written, according to Dr. Trumbull, in the hand of Rev. Thomas Prince: "Mr. B. Green says, composed by Mr. Elliot, & Print'd at Camb. ab 1684." The only parts of the inscription now to be seen are the words: "Print'd at Camb ab 1684." The recto of the second leaf, which has a border of small flour-de-lis shaped ornaments, contains three alphabets, small, capital, and italic, followed by the five "Unkontowsaah" or vowels, and the nine "Neesontoowaas" or diphthongs. See the fac-simile. The verso of this leaf and the recto of the third contain spelling lessons of one syllable, with short reading lessons on the verso of the third leaf. These lessons contain the references to Baxter's "Primer" and the bible, which are mentioned in the note to the primer of 1685. "The Lords Prayer," in English above and in Indian below, fills the recto of the fourth leaf. The Lord's Prayer expanded in questions and answers, begins on the verso of the
Eliot (J.) — Continued.

Title 1 leaf on the verso of which are the words "Turnbull & Spears, Printers, Edinburgh," introduction pp. i-xii, half-title of "The Indian covenanting confession" verso blank, reprint of the same pp. xiii-xlvi, folio photolithographic fac-simile of the original broadside containing the "Christian Covenanting Confession" verso blank, reprint of the 1669 primer, nearly in fac-simile, 64 unnumbered leaves, 16°.

The original introduction of forty pages and the sixty-four leaves of the primer are from the edition of 1677, without being reprinted.

- The Assembly's shorter catechism, translated into the Massachusetts Indian language.]

(*)
The 39th of November, 1668, Richard Baxter wrote to Eliot: "Methinks the Assembly's Catechism should be next the holy Scriptures, most worthy of your labours." In the narrative entitled The Present State of New-England, printed at London in 1675, "the Assembly's Catechism" is mentioned with other books translated by Mr. Eliot and printed in the Indian language. Increase Mather, in his letter to Dr. Leusden in 1687, also mentions the Assembly's catechism as one which the Indian children learned by heart.

No copy of this translation has been found. It seems that Mr. Eliot translated several catechisms into the Indian language. According to Daniel Gookin, "he framed two catechisms in the Indian tongue, containing the principles of the Christian religion; a lessor for children, and a larger for older persons." The same writer also mentions "Indian catechisms, a grammar, primer, and other works, as having been translated by Mr. Eliot, and printed at the expense of the Corporation. In another place Gookin relates that "Indian bibles, primers, catechisms, and other books, translated into the Indian language," were carried for distribution by the Christian Indians who started from Natick, about the year 1672, on a missionary expedition to the southern tribes. The following passage in Mr. Eliot's letter to the Hon. Robert Boyle, dated August 29, 1686, may also refer to a catechism separate from the primer: "My humble request to your honour is, that we may again replace the primer and catechism; for though the last impression be not quite spent, yet quickly they will; and I am old, ready to be gone, and desire to leave as many books as I can."
Eliot (J.) — Continued.

— [The six principles of religion, by the Rev. William Perkins, translated into the Massachusetts Indian language.]

According to Dr. Trumbull, "One of the catechisms translated by Eliot—probably much abridged—was the Rev. William Perkins's Foundation of the Christian Religion, gathered into Six Principles. Increase Mather, in his letter to Dr. Lewison, in 1657, mentioned that 'many of the Indian children had learned by heart the catechism, either of that famous divine, William Perkins, or that put forth by the Assembly of Divines at Westminster.' Per¬son borrowed much from the Six Principles for his Quiripi catechism." In another place he adds: "Experienced Mayhew, in a notice of an Indian convert who died at Martha's Vineyard, in 1717, says: 'Mr. Perkins's Six Principles of Religion, having been translated into the Indian tongue, was what she took great delight in reading.' (Indian Convers. p. 168.) No copy of this translation has been discovered, and it is not certain, from Mayhew's mention of it, that it was printed.


This was probably Eliot's second publication in the Indian language. No copy has been found. In a letter to Thomas Thoreywood, dated June 18, 1655, he thus refers to the progress of his work in translating the bible: "I have had a great longing desire (if it were the will of God) that our Indian Language might be sanctified by the Translation of the holy Scriptures into it; ... but I fear it will not be obtained in my days. I cannot stick to the work, because of my necessary attendance to my ministerie in Roxbury, and among the Indians, at sundry places, and the multiplied work, which in that kind ariseth upon me, and yet through the blessing of the Lord, I have this Winter translated the whole book of the Psalms . . . While I live, if God please to assist me, I resolve to follow the work of translating the Scriptures." In 1654, he mentions his interpreter, "whom I have used in translating a good part of the Holy Scriptures into their own Language."

Eliot's letter dated August 29, 1655, as follows: "The six principles of religion, gathered into Six Principles. Increase Mather, in his letter to Dr. Lewison, in 1657, mentioned that 'many of the Indian children had learned by heart the catechism, either of that famous divine, William Perkins, or that put forth by the Assembly of Divines at Westminster.' Person borrowed much from the Six Principles for his Quiripi catechism." In another place he adds: "Experienced Mayhew, in a notice of an Indian convert who died at Martha's Vineyard, in 1717, says: 'Mr. Perkins's Six Principles of Religion, having been translated into the Indian tongue, was what she took great delight in reading.' (Indian Convers. p. 168.) No copy of this translation has been discovered, and it is not certain, from Mayhew's mention of it, that it was printed.


Eliot's letter dated August 16, 1655, already referred to under the preceding title, contains the earliest mention of this book: "Genesis is Printed, and we are upon Matthew, but our progress is slow, and hands short." It is also mentioned in his letter to Mr. Richard Floyd, dated from Roxbury, December 28, 1658, as follows: "Yet those pieces that were printed, viz. Genesis and Matthew, I had sent to such as I thought had best skill in the language, and treated their amendments, but I heard not of any faults they found." And in a postscript to the same letter: "They have none of the Scriptures printed in their own Language, save Genesis, and Matthew, and a few Psalms in Measure." No copy is known to be extant.

— [A few psalms in metre, translated into the Massachusetts Indian language. Cambridge: printed by Samuel Green. 1658.]

Of this little book no copy has been found. It was mentioned as one of the three portions of scriptures which had been printed—"Genesis, and Matthew, and a few Psalms in Measure"—in Eliot's postscript to his letter of December 29, 1658, quoted in the note to the preceding title. In the treasurer's account presented to the Commissioners at Hartford in September, 1659, was a charge of 40l. "To Mr. Green for printing the Psalms and Mr. Pierson's Catechism." At the next meeting in September, 1659, it was resolved that "The Commissioners for the Massachusetts are desired and empowered to acquaint with Mr. Green for the forty pounds paid him for printing Mr. Pierson's Catechism and the Psalms." Mr. Eliot had made a translation of some of the psalms into Indian metre as early as 1651. In a letter written by the Rev. John Wilson, October 27, 1651, is an account of one of the Indian meetings, in which it is related that "the Indian School Master read out of his Book one of the Psalms in meeter, line by line, translated by Mr. Eliot into Indian, all the men and women, &c. singing the same together in one of our ordinary English tunes melodiously."
Eliot (J.) — Continued.

Second column: The same in English. | A Christian Covenanting Con¬

[Cambridge: printed by Samuel Green † 1667–7–] 1 page, verso blank, printed in two columns, Massachusetts Indian and English, with a line of 55 small ornaments at the top, 4\°.

The text measures nearly 65 by 5\frac{1}{2} inches, which is an inch wider than the text of a page of the Indian bible. It is printed with the same kind of type that was used for the bible. Each column is divided by a line rule into two parts. The upper or smaller divisions contain, in Indian on the left-hand side and in English on the right, articles of belief numbered 1 to 6, with references to bible texts. The third article, which was enlarged in the English column of the edition described below, reads as follows in this edition: "3. He made Adam to rule this Lower world. Gen. 1. 26. 27." The lower di¬visions contain additional articles and the church covenant, in eight paragraphs, of which the first five only are numbered. The covenant begins thus: 

"For these causes, we that dwell in this Towne called — are gladly willing to bind our selves to God, to Remember the Sabbath day to keep it holy, as long as we live," etc.

The copy here described is in the library of the University of Edinburgh, and is supposed to be unique. On the lower margin below the text, is the following inscription in the hand¬writing of the Rev. William Trail, minister of Borthwick: "This Indian Confession & Cove¬

The whole is reprinted on pages xlvi-liv of the Memorial History of Boston, Mr. Trumbull adds: "Probably it was printed before— not long before—the gathering of the first In¬

The only copy known of this edition, which is in the Congregational Library at Boston, lacks a small portion of the lower right-hand corner. The fac-simile given herewith is from a heliotype, made a few years ago, in the posses¬

The copy here described is in the library of

Mr. Eliot had proposed the admission of the Indian converts to church estate, eight or nine years before this. Some peculiarities of

Eliot (J.) — Continued. orthography in the Indian version of this 'cov¬

unto the general engagements of a covenant with God which it was his desire to bring the

Lower world. Gen. I. 26, 27." The third article in the upper division of the En¬

"Indian Confession of Faith in New England, 1 At the Charge, and

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Eliot (J.) — Continued.
A Christian Covenanting Confession

I. I love with my Heart and Confess with my Mouth.

1. There is but one, only, Living and true God, Dan. 6:4. 10:10. But He is Father, Son, Holy Spirit, Matt. 28:19. 2 Tim. 2:5.

2. In the Beginning God made Heaven and Earth very Good, Gen. 1:1.

3. He made Adam to rule this Lower world.

4. Adam quickly sinned, and was punished.

5. Adam convinced to us his Fall, and his high guilt and punishment Rom. 1:22.

6. For this cause, we are all born in sin.

7. Our fin is the fold.

8. Original fin Rom. 5:12.

9. By these we deserve Damnation in Hell for ever.

10. I believe we shall all rise again to judgement at the last day, 1 Cor. 15.

4. I love Christ is the Son of God, T. 2:6.7.

5. He became a man, and is both God and Man in one Person. Heb. 2:16.


7. He obeyed perfectly for us, He paid the price of our Sin. Jas. 2:23.

8. I believe we shall all rise again to judgement at the last day. 1 Cor. 15.


10. For these causes, we that dwell in this present evil world, are gladfully willing to bind our selves to God, to remember the Sabbath day to keep it holy, to keep as we live. And also to bind our selves to each other, to meet together every Sabbath day (when it may be done) to do all our Sabbath day Services, prayers Sec. according to the Word of God, the Holy Spirit of God helping us.

11. By this Gospel covenant, we do give our selves and our Children to Jesus Christ, to walk with Him in Church order to live as we live.

0 Lord Jesus Christ, by thy Preaching of these peace and mercy Stewardship remain us.

We compell not any, but weekly fly to all as we live together to do all good.

The same in English.

The Christian Covenanting Confession, 1661.
THE NEW TESTAMENT
OF OUR LORD AND SAVIOUR
JESUS CHRIST.
Translated into the INDIAN LANGUAGE.

And Ordered to be Printed by the Commissioners of the United Colonies in NEW-ENGLAND,
At the Charge, and with the Consent of the CORPORATION IN ENGLAND

CAMBRIDGE:
Printed by Samuel Green and Marmaduke Johnson.
MDCLX I.
Eliot (J.)—Continued.

138 printed leaves without page numbers, and 2 blank leaves, in the following order: 1 blank leaf, the title of the new testament in English on 1 leaf verso blank, Matthew to Revelation in 1215 loaves, and 1 blank leaf at the end. Signatures A, A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, X, Y, Z, all in verso of leaves L2 and L1, were wrongly printed between the two lines being blank. See the fac similes of the two title-pages.

It is worthy of remark that the Indian title is dated 1661, the year in which the new testament was finished at the press. At that time it was generally the custom, when the title was on a leaf of the first sheet of the text, as this one is, to give it the date of the year in which the printing was begun. If the gospel of Matthew was first put in type, instead of the gospel of John (which begins a new set of signatures A to L, repeated), B, C, D, E, F, G, H, I, K, L, M, N, O, P, Q, R, S, T, U, V, X, Y, Z, all in order apparently to close that gospel and sig. L at the same time," it is probable that sheets A to L (Matthew to Luke) were printed by Green alone, and that Johnson began the gospel of John with sheet Aa, before the printing of the Gospels was commenced. For remarks on the typography and other features of the work, see the note to the whole bible of 1663.

The above translation of the Indian title is from Dr. Trumbull's Origin and Early Progress of Indian Missions in New England.

In a letter to Mr. Richard Floyd, the treasurer of the Corporation in England, dated from Roxbury, December 28th, 1658, Mr. Eliot wrote as follows: "I shall not trouble you with any thing at present save this one business of moment, touching the Printing of the Bible in the Indian Language, which business a sundry of the Elders did petition unto the Commissioners, moving them to further it, as a principal means of promoting Religion among them. And God so guided (without mans contrivance) that I was there when it came in. They moved this doubt whether the Translation I had made was generally understood to which I answered, that upon my knowledge it was understood as far as Connecticott: for there I did read some part of my Translation before many hundred English Witnesses, and the Indians manifested that they did understand what I read; perfectly, in respect of the language, they further questioned whether I had expressed the Translation in true language: I answered that I feared after times will find many infirmities in it, all humane works are subject to infirmity, yet those pieces that were printed, viz. Genesis and Matthew, I had sent to such as I thought had best skill in the language, and intreated their amendment, but I heard not of any faults they found. When the Commissioners ended their meeting, they did commit the further consideration of this matter to our Commissioners, as I understand, of what our Governor is president. Therefore at the coming away of this Ship, I repaired to the Governor about it. I proposed this expedient, for the more ease of prosecution of this work, viz. that your selves might be moved to hire some honest young man, who hath skill to compose, and make the more skill in other parts of the work (the better) send him over as your servant, pay him there to his content, or engage payment,
Eliot (J.) — Continued.

let him serve you here in New-England at the press in Harvard College, and work under the Colledg Printer, in impressing the Bible in the Indian language, and with him send a convenient stock of Paper to begin with all. The Governor was pleased to send for Mr. Norton to advise in it, who came and did hasten further. Many there with us were unwilling to go on in the matter, which also I doe, and doe earnestly intreat your assistance herein.” In a postscript be added: “They have none of the Scriptures printed in their own Language, save Genesis, and Matthew, and a few Psalms in Mooter, and I bless the Lord they have so much, and such as see these Notes may easily observe that they read them, and improve them, which putteth my soul into an earnest longing that they might have more zeal. I bless the Lord, that the whole book of God is translated into their own language, it wanteth but revising, transcribing, and printing. Oh that the Lord would so move, that by some means or other it may be printed.” According to his promise, Governor Endicott wrote to Floyd, December 26th, 1658: “I have been moved by divers able and godly men here with us to proceed unto your pious consideration, whether it be not needful for the better instruction of the Indians amongst us, in the true knowledge of God, to get the whole Bible of the old and new Testament, which is already translated into the Indian tongue, to be printed; many there with us desireth nothing for his paines.”

To this letter the Commissioners replied, September 7th, 1659: “touching the printing of the bible in the Indian language being incouraged by your selves and pressed by Mr. Elliott affectionate zeal which be hath constantly holden forth for this work, wee shall take order for the printing of the New Testament; which being finished wee shall thereby bee the better directed in our further proceeding therein; wee thilke to print a thousand Copies, and for paper and other materials shall depend on Mr. Vsher who hath undertaken to furnish according to the printers direction.” In the treasurer’s account which accompanied this letter was an item of 80s. 97s. 0d., “To Mr. Vsher for printing letters for the bible.”

In reply to these letters, the Corporation in New England, May 7th, 1659, as follows: “As to the printing of the Bible in the Indian language, mentioned in Mr. Endicotts letter; which wee understand is already translated into the Indian tongue: wee conceive will not only be acceptable to God, and very profitable for the poor Heathens. If your selves doe so esteem it of too, it will be necessary to provide paper and letters and such things as may further the work, as also a Journey man Printer to be helpful under Mr. Greene our Printer to expedite the work . . . Mr. Eliott will be ready at all times to correct the sheets as first as they are printed, and doth nothing for his pains.”

In reply to these letters, the Corporation wrote to the Commissioners in New England, May 7th, 1659, as follows: “Not only as the judgement of others that the foundation of true religion is from the bible and new Testament; which is great, so there are some great parts of it now in hand, as the printing of David’s Psalms and the New Testament (besides an intendment of the Old Testament) in the Indian Language.”

The printing of the new testament was accordingly begun, and a specimen sheet sent to the Corporation in England, who in a letter dated from London, April 28, 1660, replied as follows: “Concerning your printing of the New Testament in the Indian language, a sheet whereof you have transmitted to us, we concur with youers selves therein, and doe approve of that provision you have made for printing the same consenting and offering as our judgment that it is better to print fifteen hundred than but a thousand; hoping that by encouragement from Sion Collidge, with whom wee have late conference, you may be enabled to print fifteen hundred of the old Testament likewise; knowing that the foundation of true religion is from the bible the old and new Testament and that the furtherance thereof is of principle consequence; and further considering the mutableness of the times and the lines of those whose burs are set in that work especially Mr. Elliott whoe we
NEW TESTAMENT, ENGLISH TITLE, 1661.

Eliot (J.) — Continued.

Haye hath translated the whole bible into the Indian language; wee have out of our desire to further a worke of soe great consequence having hopes that sometime will bee collected in particular. In relation to the printing of the old testament agreed with an able Printer for three yeares upon the terms and conditions enclosed and understand by Mr. Va heter that there is nothing wanting except paper wee have sent an hundred and four reames of every name the sheet that is now sent over to vs is of. That see there might be nothing to hinder the dispatch of the whole bible hoping that both presses being employed and all other business l haze aside that might hinder it there will be a happy progress made by the returne of the next ships which may much further contribution with relation to it; and although wee bee by our former letters desired that for the reasons therein mentioned the same of fine hundred pounds per annum only may bee charged on vs yet with respect to your present emergencys in relation to the printing of the New Testament; wee bee willing to comply with your desires in paying the bill of eight hundred pounds this yeare drawne on vs which wee understand by youer account sent remaines in stocke will bee sufficient to defray the Charge of printing the bible; and such order is taken by the advise and consent of Mr. Elliot Mr. Va heter Mr. Green and Mr. Johnson that the Impression of the old and New Testament shall bee carried on together which they have already begun and resolved to prosecute with all diligence; a sheet of Genesis we have seen which wee have ordered shall bee Transmitted vnto you; the
NEW TESTAMENT, ENGLISH TITLE, 1661.

Eliot (J.) — Continued.

been Translated into their own Language, which hath occasioned the undertaking of a greater Work; viz: The Printing of the whole Bible, which (being Translated by a painful Labour amongst, whom was dangerous to see the Work accomplished in his dayes) hath already proceeded to the finishing of the New Testament, which where hitherto present to Your Majesty, as the first fruits and accomplishment of the Pious Design of your Royal Ancestors. The Old Testament is now under the Press, waiting and craving your royal Favour and Assistance for the perfecting thereof."

The Commissioners also wrote to Mr. Richard Ashburn and Mr. William Asburn at Lincoln, September 13, 1661: "your desire that the printing of the bible may not bee Renovated without being accepted as we shall see suitable. The New Testament is already finished and of all the rest the five books of Moses; we have herewith sent you 20 pieces of the New Testament which we desire may bee disposed of viz: that two of the speciall being very well bound up the rest may bee presented to his Majestick in the first place the other to the Lord Chancellor; and that five more may bee presented to Doctor Reynolds Mr. Carrill Mr. Baxter and the two vischancellors of the universities who we understand have greatly Encouraged the work; the Rest wee leave to bee disposed of as you shall see cause.

By the account you will find we have remaining 416 lb: 4: 4 stocke a great part whereof will bee expended in printing the bible and a new Impression of the New Testament in Indian now under the Press, waiting the book-plate of "The Society for propagating the Gospel in Foreign parts, 1704." The title, however, does not appear in White Kennett's catalogue of books intended for that society's library (Bibliotheca Americana Primordia), printed in 1713. On one of the leaves is the autograph of Wm. Herbert, 1778, the eminent typographical antiquary (born 1718, died 1779). It was subsequently owned by James Hindley, Esq. F. S. A. (born 1737, died 1818), and at the sale of the fourth portion of his library in London, August, 1820 (no. 790), was purchased by "Ford" for £6. Not long after this time it passed into the collection of Colonel Thomas Aspinwall, the United States consul at London from 1815 to 1832. See the privately printed catalogue of his library (Paris, 1833), where it is described under no. 195. This collection of

The treasurer's account rendered in September, 1662, contained the entries: "To printing the title sheet to the New Testament," £1, and "To binding 200 Testaments at 6d a piece." On the 10th of September, 1662, the Commissioners wrote to the Hon. Robert Boyle, the chief officer of the Corporation in England: "We have here with sent twenty copies of the new Testament to bee disposed of as your honours shall see meet." In accordance with this letter they directed Mr. Usher "to send over to Mr. Boyle twenty of the Indian Testaments with the preface or Epistle." The entire edition may have consisted of only 1,000 copies, as proposed by the Commissioners in September, 1669; but if 1,500 were printed, as was recommended by the Corporation in April, 1669, then 450 or more were probably bound up separately.

From the preceding extracts of the records it appears that forty copies in all were sent to England with the English title and dedication prefixed. It is probable that not many more were issued in this form. In the first lot of twenty copies sent over in 1661, seven were specified for particular persons. The first was for King Charles II; the second for the Lord High Chancellor, Edward Hyde, first Earl of Clarendon (born 1608, died 1674); the third for Dr. Edward Reynolds, bishop of Norwich (born 1599, died 1676); the fourth for the Rev. Joseph Caryl, an eminent nonconformist divine (born 1623, died 1673; the fifth for the Rev. Richard Baxter (born 1615, died 1691); the sixth and seventh for the vice chancellors of the two universities, Oxford and Cambridge. The remaining thirteen, and the second lot of twenty sent over in 1662, were left to the disposal of Mr. William Ashburn and Mr. Richard Ashburn, the officers of the Corporation.

Copies: All of these, of which particular descriptions have been obtained, contain the diamond-shaped figure on the Indian title. It has not been ascertained that any copies of this issue are without it.


NEW TESTAMENT, ENGLISH TITLE, 1661

Eliot (J.) — Continued.

(7) Library of the late John Carter Brown, Providence, R. I. A second copy, in the original binding of blue morocco. With the diamond shaped figure on the Indian title. It was described by Mr. John R. Bartlett in the enlarged catalogue of the Brown library printed in 1882 (part 2, no. 888). Inserted is a slip on which is written: "Sunday 25 Jan. 1793. I took this Testament from the Prince of Orange's Library in his Palace at Lou, which was abandond'd to Pillage, as a memorial to the melancholy scene—H. Turner." The palace of the Lou, the summer residence of the king of Holland, is near the village of Appeldoorn, about midway between Zutphen and the Zee. It was taken by the French in their invasion of Holland in December, 1794-95. Information furnished by the late Mr. John R. Bartlett, in letter of August 8th, 1882.

(8) Library of Edinburgh University, Edinburgh. Bound with a copy of Eliot's Indian Grammar, 1696. No description has been obtained of this copy. It is briefly mentioned by Dr. Trembull in the Memorial History of Boston (Boston, 1888), vol. 1, p. 474, note.


(10) Lenox Library, New York. In modern calf binding, red edges (about 1860). Size of the leaf, 7½ by 5¼ inches. With the diamond shaped figure on the Indian title. Mr. Lenox's description of this copy was printed in the Historical Magazine (October, 1858), vol. 2, p. 397.

(11) Lenox Library, New York. A second copy, apparently in the original calf binding (repaired), gilt edges. Size of the leaf, 7½ by 5¼ inches. With the diamond shaped figure on the Indian title. On the inside of the front cover, with a blank leaf pasted over it, is a name in manuscript which appears to be "Ws Plat." On a blank leaf in front of the title is written: "Presented Feb'y 4th 1811 by Rev. I. Pratt." This may be the Rev. Josiah Pratt, D. D. (born 1758, died 1814), a native of Birmingham, England, vicar of St. Stephen's Church in London, and for twenty-one years secretary of the Church Missionary Society. Among his writings are a prospectus of a polyglot bible issued in 1787, and a life of the Rev. David Braided, missionary to the North American Indians, published in 1833. The testament subsequently came into the possession of Mr. George Briley, of Hartford, Connecticut, and at the sale of the first portion of his collection in New York, March, 1878 (no. 783), it brought...
NEW TESTAMENT, INDIAN TITLE, 1661.

Eliot (J.) — Continued.

$70, being purchased by Dr. George H. Moore for the Library of the late George Livermore, Cambridge, Mass. With the diamond shaped figure on the Indian title. According to Mr. Livermore’s manuscript description of this copy, it is “quite large, clean and perfect,—as bright apparently as when printed.” It was purchased in London, from Thomas Redd, the bookseller, in 1845. Information furnished by Mrs. Livermore, in letter of January 14th, 1890.

(13) A copy advertised by Bernard Quaritch, in April, 1864 (332 Catalogue, no. 3596), as a “beautiful copy in the original rebacked calf, gilt edges,” for 105£; again in April, 1887 (373 Catalogue, no. 37367), for 5£; and in December, 1887 (80 Rough List, no. 100), for 9£. The book has since been sold.

(14) Library of Trinity College, Dublin. Pressey’s No. 86 £ 8. No description has been obtained of this copy. See the Catalogue Lie- bromum Impressorum quin in Bibliothecae Bodleianae Sacramentum et Individuum Trinitatis... (Dublin, 1661), vol. 1, p. 215, where it is entered under the heading of version Americana, as “The New Testament, transl. into the Indian language. Cambridge (U. S.), 1661.” See also no. 14 of the list of copies of this bible of 1663.

A copy was priced by Mr. Oshadiah Rich, in his chronological Catalogue of Books relating to America (London, 1822), no. 336, at 2£. A copy is also entered in C. J. Stewart’s Catalogue of the Library collected by Elias Richardson Qutter, at Eton Hall, Crown, Yorkshire (London, 1833), p. 8, but it does not appear in the catalogue of the portion of her library sold at auction in London, July, 1802. According to a writer in the Historical Magazine (October, 1858), vol. 2, p. 308, a good copy of the testament was then in the library of Pelham Priory, a seminary for young ladies at Pelham, N. Y. The priory was the residence of the late Rev. Robert Bolton, and the supposed testament, which was merely a copy of Mayhew’s Massachusetts Psalter, lacking beginning and end, was sold under its proper title by auction in New York, June, 1857 (Catalogue of the Pesh De Bois Collection, no. 1750), for $1. The copy described in the sale catalogue of the library of Mr. Henry C. Murphy (no. 867), was not of this issue, and does not contain the English title and dedication.


127 printed leaves without page numbers, and 1 blank leaf, as follows: the title of the new testament in Indian on one leaf verso blank, Matthew to Revelation in 126 leaves, and 1 blank leaf at the end. Signatures A, B, C, D, E, F, G, H, I, K, L, A, Bb, Cc, Dd, Ee, Ff, Gg, Hh, Ii, Kk, Ll, Mm, Nn, Oo, Pp, Qq, Rr, Ss, Tt, Uu, and Xx, all in fours. In the Massachusetts Indian language.

The new testament as issued for the use of the Indians probably did not contain the English title and dedication, for when the Commissio- ers directed Mr. Usher to send the second lot of twenty copies to England in 1662, they were careful to add: “with the preface and Epistle.” The number of copies bound up in this form is not known with certainty. It was the intention of the Commissioners to print 1,000 copies, but the Corporation advised them to print 1,200. If the edition consisted of the latter number, then 400 copies or more may have been bound separately. On the 13th of September, 1661, the Commissioners ordered 200 of them to be bound “strongly and as speedily as may bee with leather or as may bee best manageable for the Indians,” as is related in the note to the preceding title.

Copies: Some of these perhaps contained the other variety of the Indian title, without the diamond shaped figure. (See no. 31 of the list of bibles of 1663.) The English title and the dedication are omitted in the copies described below.

(15) Bodleian Library, Oxford. With the diamond shaped figure on the title. It was Samuel Ponompan’s book in 1662. This was probably the Ponompan whose confession of faith were printed in the Tears of Repentance (Lon- don, 1653), in A further Account (London, 1660), and whose name, spelled Ponompan, appears in the records of the Commissioners for September, 1661, as one of the four Indian schoolmasters, assistants to Mr. Eliot, who were allowed an annual salary of 10£ each. In the same records for September, 1662, the name is spelled Tarnumpm. Samuel was his baptis- mal name. In 1674, there was a teacher named Samuel at the Indian town of Wamassit, on Merinack river, about twenty miles north-northwest from Boston, who was perhaps the same person. Goosin says: “Their teacher is called Samuel; son to the ruler, a young man of good parts, and can speak, read, and write, English and Indian competently. He is one of those that was bred up at school, at the charge of the Corporation for the Indians.” The testament also contains the inscription, “Done deti Drake 1756.” See the Catalogue Lib- bromum Impressorum Bibliothecae Bodleianae (Oxonii, 1843), vol. 3, p. 605, where it is entered under the East Indies versions, as “Novum Testa- mentum, Indice. 4°. Camb. 1661.” Information furnished by the librarian, Dr. Edward B. Nicholson, in letter of December 5th, 1889.

(16) Mr. Frederic F. Thompson, New York. Bound in red morocco, gilt edges, by Brad- street. With the diamond shaped figure on
WUSKU
WUTTESTAMENTUM
NUL-LORDUMUN
JESUS CHRIST

C A M B R I D G E:
Printed by Samuel Green and Marmaduke Johnson.
MDCLXI.
THE HOLY BIBLE:
CONTAINING THE
OLD TESTAMENT
AND THE NEW.

Transcribed into the
INDIAN LANGUAGE:

AND

Ordered to be Printed by the Commissioners of the United Colonies
in NEW-ENGLAND,

At the Charge, and with the Consent of the
CORPORATION IN ENGLAND

For the Propagation of the Gospel amongst the Indians
in New-England.

CAMBRIDGE:
Printed by Samuel Green and Marmaduke Johnson.

MDCLXIII.
Eliot (J.) —Continued.

The | holy | bible: | containing | the | Consent | of | the | corporation | in | England |


The | holy | bible: | containing | the | Consent | of | the | corporation | in | England |

The new | testament, | which | Mr. | Thompson | had | purchased | many | years | before. | The | two | volumes | were | then | rebound, | in | 1870 | or | 1871. | The | new | testament | in | Indian | language, | and | the | new | testament, | which | he | finally | purchased | by | Mr. | Henry | C. | Murphy, | of | Brooklyn. | He | extracted | this | portion | of | it | to | go | with | his | other | copy | of | the | old | testament | and | metrical | psalms, | which | he | had | purchased | many | years | before. | The | two | volumes | were | then | rebound, | in | 1870 | or | 1871.

The | holy | bible: | containing | the | Consent | of | the | corporation | in | England |

Eliot (J.) —Continued.

the | title. | It | is | accompanied | by | the | old | testament | and | metrical | psalms | in | a | separate | volume, | uniformly | bound. | This | copy | of | the | new | testament | contains | on | the | last | page | the | stamp | of | the | library | of | Trinity | College, | Dublin. | It | appears | to | have | been | taken | out | of | a | copy | of | the | whole | bible | formerly | in | the | library | of | that | institution, | which | was | sold | as | a | duplicate, | adver- | tised | by | Mr. | Bernard | Quaritch | in | March | and | April, | 1870 | (239 | Catalogue, | no. | 277). | And | in | July, | 1879 | (260 | Catalogue, | no. | 1171), | at | 80s., | and | finally | purchased | by | Mr. | Henry | C. | Murphy, | of | Brooklyn. | He | extracted | this | portion | of | it | to | go | with | his | other | copy | of | the | old | testament | and | metrical | psalms, | which | he | had | purchased | many | years | before. | The | two | volumes | were | then | rebound, | in | 1870 | or | 1871. | The | new | testament | (nos. | 886), | at | 80s., | and | finally | purchased | by | Mr. | Thompson | at | $30 | for | each | volume. | For | descriptions | of | the | companion | volume | to | the | testament | and | the | other | part | of | the | Trinity | College | bible, | see | nos. | 19 | and | 38 | of | the | list | of | bibles | of | 1889. | Information | furnished | by | Mr. | Thompson, | in | letters | of | November | 18th | and | 23d, | 1889.
The printing of the old testament was finished before the next meeting of the Commissioners, when they wrote to the Corporation in England, September 18, 1663, as follows: "Some time after our last letter Marmaduke Johnson returned to the Press and hath carried himselfe Indifferently well since soe farre as we know, but the bible being finished and little other workes presenting; we dismissed him att the end of the termes you had contracted with him for, but understanding your honorable Corporation hath agreed with him for another yeare, we shall Endeavour to Imply him as wee can by printing the psalmses and another little Treatise of Mr. Baxter which Mr. Elliot is translatting into the Indian language which is thought may bee vsfull and profitable to the Indians; ... Wee haue ordered Mr. Vsher to present youer honors by the next ship with 20 Copyps of the bible and as many of the Psalms if printed of before the shippes depart soe from hence." It was also resolved that "Mr. Simon Bradstreet and Mr. Danforth are Requested to take care for the preparation of an eplode to the Indian Bible dedicatory to his Majestie and cause the same to bee printed," which was accordingly done. After the Indian version of the psalms in metre had been finished at the press, probably in November or December of the same year, it was appended to the bible, and the work was ready for binding. Twenty copies of the completed book in sheets were then sent to the Corporation in England, where some of them (or perhaps all) were bound uniformly in dark-blue morocco. On the 7th of March, 1664, the Corporation wrote to the Commissioners: "Wee desire by your next to Informe vs how many bibles have been printed in the Indian Language It being that which wee Judge might bee of publieke Repute unto the worke." One copy of...
the bible was presented to king Charles, concerning which Mr. Boyle wrote, April 21, 1664, as follows: "I waited this Day upon the King with your translation of the Bible, which, I hope I need not tell you, he received according to his custom very graciously. But though he looked a pretty while upon it, & showed some things in it to those that had the honor to be about him in his bed-chamber, into which he carry'd it, yet the Unexpected coming in of Mr. Ordinary Eunuch from the Emperor hindered me from receiving that fuller expression of his grace towards the translators and Dedicators that might otherwise have been expected."

In September, 1664, the Commissioners wrote to the Corporation in England: "the number of Bibles with Psalm books printed were upwards of a thousand; of Baxter's Call 1000 and of Psalters 500 divers whereof all sorts are disposed to the Indians and the rest reduly for thare use as they can be bound vp and there may be occasion." Among the charges in the treasurer's account presented at the same date were the following: "For two small Chetoes to put the Bibles in that were sent to England," 5s.; "To printing epistle dedicatory to the Bible," 11.; "To printing the Indian Psalmes 13 sheets at 2d. per sheet," 6s.; "To printing the Indian Psalmes 13 sheets at 2d. per sheet," 6s.; "To printing the Indian Psalmes 13 sheets at 2d. per sheet," 6s.; "To printing the Indian Psalmes 13 sheets at 2d. per sheet," 6s.; "To printing the Indian Psalmes 13 sheets at 2d. per sheet," 6s.; "To printing the Indian Psalmes 13 sheets at 2d. per sheet," 6s.; "To printing the Indian Psalmes 13 sheets at 2d. per sheet," 6s.; "To binding and clasping 42 bibles at 2d. per bible," 5s. 6d.

From the account which Samuel Green the printer rendered to the Commissioners, September 19, 1663, it appears that he had received 80 reams of paper from the Society in England, and 368 reams from Mr. Usher, making 449 reams in all. Of this quantity he had used 30 reams "for printing two Catcheme" (Pier son's in 1668, and Eliot's in 1602), and 368 reams of paper from the Society in England, (Worcester, 1874),- Origin and Early Progress of Indian Missions in New England (Worcester, 1874), page 58: "For printing the Bible (not including the Psalms in Metre) Mr. Green used 368 reams of paper. With the usual allowance for waste sheets, this would work 161,920 sheets. The Bible contains 544 leaves, or 136 sheets; the New Testament 128 leaves, or 32 sheets. The Psalms (as printed in the Old Testament, and separately worked as the Psalter) 9 sheets. Assuming that the edition of the New Testament was 1,500, of which 500 were bound separately, we have the distribution of the paper nearly as follows:

500 New Testa...
Nixon. At the end of the volume is the following: "Massachusetts, Jun. Estill's Letter to Commissioners at Hartford, August 30th, 1661."

Seven varieties of the Indian bible of 1663, with the English general title, are described below. These differ in the number of certain preliminary leaves, namely: the dedication of the whole bible, the Indian general title, the leaf of contents, Genesis to Malachi, the English new testament title, the dedication of the new testament, one or more of which are generally omitted; also in the Indian new testament title, which sometimes does not contain the diamond shaped figure. For an account of the variations in different copies of the new testament portion, see the notes to the separate issues of the new testament in 1661. The bible with Indian titles only is described under a separate title.

C opies of the first variety: Containing the English general title, the dedication of the whole bible, the Indian general title, the leaf of contents, Genesis to Malachi, the English new testament title, the dedication of the new testament, the Indian new testament title with the diamond shaped figure, Matthew to Revelation, the metrical psalms with the final leaf of rules. 600 printed leaves, and 4 blank leaves.

(1) Mr. Theodore Irwin, Oswego, N. Y. It remained in the original leather binding until 1879, when it was closed and rebound in brown levant morocco by E. Bedford, preserving three of the original blank leaves. Size of the leaf, 7 7/8 by 5 1/2 inches. The Indian new testament title contains the diamond shaped figure. On the verso of the leaf of contents is written: "Thomas Shepard's Book. 2°. 1666. ye gift of ye Rev. Translator." This was the son of the Rev. Thomas Shepard, minister of Cambridge, who died in 1619. He was born in 1658, graduated at Harvard College in 1653, and was minister of Charlestown from 1669 until his death in 1677. His library, probably including the Indian bible, was bequeathed to his son, also named Thomas Shepard (born 1685, died 1685), who was minister of the same church from 1689 until his death. A manuscript on a blank leaf at the front shows that it was once owned by Thomas Nixon of Framingham, afterwards of Southborough, Massachusetts (born 1726, died 1800), who was an ensign in the French and Indian war of 1766, and colonel of the sixth Massachusetts regiment during the revolution. From him it passed to his son, Thomas Nixon Junior (born 1762, died 1842), who left it to his son, Warren Nixon. At the end of the volume is the follow-
Eliot (J.) — Continued.

Matthew to Revelation, and the metrical psalms with the final leaf of rules, 507 printed leaves, and 3 blank leaves. The English new testament title and the dedication of the new testament are omitted in these copies.

(2) Library of Brown University, Providence, R.I. A well preserved copy, with the exception that the diamond shaped figure has been cut out of the Indian new testament title. It contains manuscript notes in English, Indian and shorthand on the margins, and many of the passages and verses are marked, especially in the new testament. At the end are four pages of manuscript, in shorthand, English language; Cambridge, 1663." In the enlarged catalogue of the same library, p. 269, no. 1987, it is described with the English and Indian general title. This is probably the copy described in the catalogue of the Bodleian Library, vol. 1, p. 462, on the final leaf of rules, 507 printed leaves, and 3 blank leaves.

(3) Mr. J. Pierpont Morgan, New York. Bound in brown levant morocco by F. Bedford, preserving much of the original blank leaves. Size of the leaf, 7½ by 5½ inches. The Indian new testament title contains the diamond shaped figure. This bible was once owned by White Kennett, bishop of Peterborough from 1718 until his death in 1728, and has his name on the lower part of the English general title. In 1896, according to Mr. Tunball, it was sold in New York to Mr. Bernard Quaritch for 250 francs. It was purchased by Mr. Alph. L. Piernet, whose bookplate was added, and at the sale of his library in Paris, January, 1876 (no. 1170), it was advertised for sale by Mr. Bernard Quaritch at 250 francs. It was purchased by Mr. Alph. L. Piernet, whose bookplate was added, and at the sale of his library in Paris, January, 1876 (no. 1170), it was advertised for sale by Mr. Bernard Quaritch at 250 francs. It was purchased by Mr. Alph. L. Piernet, whose bookplate was added, and at the sale of his library in Paris, January, 1876 (no. 1170), it was advertised for sale by Mr. Bernard Quaritch at 250 francs. It was purchased by Mr. Alph. L. Piernet, whose bookplate was added, and at the sale of his library in Paris, January, 1876 (no. 1170), it was advertised for sale by Mr. Bernard Quaritch at 250 francs.

(4) Library of the Zealand Academy of Sciences (Zeewaacon Genootschap der Wetenschappen), middelburg, holland. Bound in leather, with red edges, in fine condition. It probably contains the diamond shaped figure on the Indian new testament title. In the catalogue of the Bibliotheek van het Zeewaacon Genootschap (Middelburg, 1843), p. 5, it is entered as "The Holy Bible translated into the language of the Indians in Virginia by John Eliot, 4^o. Cambridge, in New England, 1663." It is supposed to be of this variety, but, in the absence of a more particular description it can not be determined exactly what kind of a copy it is.

(5) Astor Library, New York. Bound in morocco by F. Bedford. With the diamond shaped figure on the Indian new testament title. It was a duplicate from the library of Trinity College, Dublin, and contains the stamp of that institution. In March and April, 1879 (no. 787), it was put into the market in 1870, see no. 38 of this list for an account of the other copy.

(6) Bodleian Library, Oxford. See the catalogue of the book, vol. 1, p. 250, where it is entered under the heading of version English. It is given in the supplementary catalogue of the Astor Library (Cambridge, 1880), vol. 1, p. 462. For the description of another duplicate from Trinity College of the same edition, but with Indian titles only, which also came into the market in 1870, see no. 38 of this list.

(7) Library of the British Museum, London. Press mark C.10.a.1. With a colored frontispiece of the royal arms of England inserted. This is probably the copy described in the catalogue of the Library of the British Museum, vol. 1, p. 278. See the British Museum Catalogue of Printed Books (London, 1873), under Eliot; and Henry Stevens's Catalogue of the American Books in ..., the British Museum (London, 1866), p. 56. It is supposed to be of this variety, with
Eliot (J.) — Continued.

the diamond shaped figure on the Indian new testament title. See also no. 23 of this list.

(8) Library of William Cavendish, second earl of Burlington and seventh duke of Devonshire, Chatsworth, England. Bound in purple morocco. The commencement of this collection of books dates back to the reign of Queen Elizabeth, but the greatest additions were made by William George Spencer Cavendish, the sixth duke of Devonshire (born 1760, died 1839), "who was justly entitled to be called the founder of the Chatsworth library in its present form." He purchased the library of Thomas Dampier, bishop of Ely, in 1812, and bought largely at the sales of the Stanley, Horne to the Indians in New England, who died in 1680. 1

Corporation for propagating the gospel among ;

leaves. It may have been a presentation copy

usually large and fine copy, with many rough leaves. It has been a presentation copy to Henry Ashurst, Esq., the treasurer to the Library at Chatsworth (London, 1879), vol. 1, p. 180. In the absence of a more particular description, the supposition is probably to be of this variety, with the diamond shaped figure on the Indian new testament title.

(9) Library of Congress, Washington, D.C

In the original calf binding with gilt tooling, lacking the clasps and showing the marks of much use. With the diamond shaped figure on the Indian new testament title. See also no. 23 of this list.

(10) Mrs. Ralph L. Cutter (Laura M. Eliot), Brooklyn, N.Y. In the original dark blue morocco binding, gilt edges. With the diamond shaped figure on the Indian new testament title.

Mrs. Ralph L. Cutter (Laura M. Eliot),

Brooklyn, N.Y. In the original dark blue morocco binding, gilt edges, containing all of the original blank leaves. Size of the leaf, 7 by 5 inches. With the diamond shaped figure on the Indian new testament title. An unusually large and fine copy, with many rough leaves. It may have been a presentation copy to Henry Ashurst, Esq., the treasurer to the Corporation for propagating the gospel among the Indians in New England, who died in 1680. At the top of the first title is the partially defaced signature of "Wm. Ashurst," supported by the initials of Thomas Tromball to be Sir William Ashurst, the son of Henry, who was lord mayor of London in 1603, a prominent member, and afterwards governor, of the above named Corporation, and who died in 1720. There was another "Wm. Ashurst," however, an elder brother of Henry, whose signature is found in the copy described under no. 17 of this list. It afterwards came into the possession of Mr. John Allan, of New York, the well known antiquarian and book collector (born 1777, died 1851). According to Mr. George F. Filley, Mr. Allan told him that he bought it for $10 from a person who brought it to him. At the sale of Mr. Allan's library in New York, May, 1864 (no. 3013), it was purchased by Mr. J. W. Bouton, the bookseller, for $25. It next came into the possession of Mr. George Brinley, of Hartford, Conn., and at the sale of his library in New York, April, 1881 (No. 5662), it was purchased for $900 by Dr. Elichort Eliot for his sister, the present owner, who is a direct descendant of John Eliot.

A description of this copy, made by Mr. Peter Haste, while in Mr. Allan's possession, was printed in the Historical Magazine (March, 1879), vol. 3, pp. 87, 88.

(11) Mr. John Lyon Gardiner, Gardiner's Island, N.Y. In the original calf binding with gilt tooling, lacking the clasps and showing the marks of much use. With the diamond shaped figure on the Indian new testament title. The first leaf of the dedication is lacking. The second leaf is loose, together with the English general title and front cover. The bible is ruled throughout with red ink, around every page, around the headings of the chapters, and between and at the tops of the columns. This was evidently done before the book was bound, as some of the sheets have been incorrectly folded. Mr. John Lyon Gardiner (born 1779, died 1816), the seventh proprietor of the island, and grandfather of the present owner, made the following note in it: "I received this Indian bible from Joshua Neversch of the Niantic tribe in Lyne, 'Quonochontaug' by means of Daniel Wauheat, this 17 May, 1813. It is said to be presented to the tribe by a Sachem of the Moshugas in New York, "etc. Dated: "Monchongonuc, Gardiners Island, May 17, 1813." It is said to be presented to the tribe by a Sachem of the Mohagas in New York, etc. Dated: "Monchongonuc, Gardiners Island, May 17, 1813." This copy was mentioned in the Historical Magazine, in August, 1855, according to an article in the Historical Magazine (April, 1859), vol. 3, p. 124. Information furnished by Mr. Gardiner, in letter of January 9th, 1883, and by Mr. Wm. Wallace Tucker, in letter of February 12th, 1890.

See also The Papers and Biography of Lion Gardiner (St. Louis, 1880), p. 106.

(12) Mr. Benton Lees, New York. An unusually large and fine copy, with many rough leaves. It remained in the original binding of dark blue morocco, gilt edges, and "in the finest condition," until after 1870, when it was rebound in olive levant grog grained morocco, by P. Bedford. Size of the leaf, 7 by 5 inches. With the diamond shaped figure on the Indian new testament title. An originally bound, this copy did not contain the leaf of contents, and therefore was like no. 17 of this list, described
Eliot (J.) — Continued.

BIBLE, ENGLISH TITLE, 1663.

as a fifth variety. The leaf, however, was afterwards inserted from another copy, so that it conforms now with the description of the third variety. On the verso of the title is the stamp of the Bodleian Library of Oxford, by which institution it was sold as a duplicate. It came to the United States about the year 1863, and was offered for sale at $100. Mr. James T. Bruce, of New York, purchased it, and at the sale of his library in New York, April, 1868 (no. 282), it brought $110—against Mr. George Brinley's bid of $112.50—passing into the collection of Mr. John A. Rice, of Chicago, who supplied the leaf of contents from an imperfect copy of the bible in his possession. At the sale of his books in New York, March, 1870 (no. 659), it was bought for $105 by Mr. J. W. Bement, the bookseller, who sold it to Mr. William Meuzies, of New York. It was then learned that the leaf of contents which had been inserted by Mr. Bruce, was from the edition of 1665. See no. 23 of the list of bibles of that edition. This mistake Mr. Meuzies rectified by inserting a genuine leaf from an imperfect copy of the first edition in his possession. He also had the book rebound, preserving its original size. At the sale of his library in New York, November, 1875 (no. 660), it was bought by Mr. Joseph J. Cooke, of Providence, R. I., for $800. When the third portion of Mr. Cooke's library was sold in New York, December, 1882 (Américana, no. 789), the present owner secured the bible for $1250.

(13) Lenox Library, New York. In the original binding of dark blue morocco, gilt edges, containing all of the original blank leaves. Size of the leaf, 7 1/4 by 5 1/4 inches. With the diamond shaped figure on the Indian new testament title. The number 14 is written in large figures on the gilt on the bottom edges. On the first blank leaf is the name in manuscript of an early owner, "A. Jarent Allin, Rector of Sonnerlon near Yarmouth in Suffolk." On the inside of the front cover is the book-plate of the bookbinder, whose memorandum of collation, dated 21st March of that year, is on one of the blank leaves at the end. In July, 1863, he offered it for sale (185 Catalogue, no. 638), at 625, when it was purchased by Mr. Letic. The page headings of Luke 21 and 24, on the recto of leaves L2 and L4, are correctly printed in this copy. See also nos. 16 and 30 of this list.

(14) Library of Trinity College, Dublin. See the Catalogue Librariae Impressarum qui in Bibliotheca Colligti Sorbonensi Et Individuo

Eliot (J.) — Continued.

1. p. 308, where it is entered under the heading of version Americana, as follows: "The Holy Bible, translated into the Indian language (by John Eliot). Cambridge (New Eng.), 1663: 4°. (V. T.) A. f. 13." Below it is the additional entry, "Cambridge, 1661 [sic]. 4°. (N. T.) A. k. 42 and 46." This second press mark may refer perhaps to two copies of the new testament of 1661, bound separately. The bible is probably of this variety, but in the absence of a better description it can not be determined exactly what kind of a copy it is. See also no. 14 of the list of copies of the new testament of 1661.

Copies of the fourth variety: Containing the English general title, the dedication of the whole bible, the leaf of contents, Genesis to Malachi, the Indian new testament title without the diamond shaped figure, Matthew to Revelation, and the metrical psalms with the final leaf of rules. 596 printed leaves, and three blank leaves. The Indian general title, the English new testament title, and the dedication of the new testament are omitted in these copies, which differ from those of the third variety only in the variation of the Indian new testament title.

(15) Mr. Charles H. Kalbudesch, New York. In the original binding of dark blue morocco, gilt edges. Size of the leaf, 7 1/4 by 5 1/4 inches. The Indian new testament title does not contain the diamond shaped figure. This copy is considered to be one of the largest and finest known. Many of the leaves have not been touched by the binder's knife on the front and bottom edges. It came from the library of Philip Yorkes, first Earl of Hardwicke and lord chancellor of England from 1737 to 1756. After the death of the Right Hon. Charles Philip Yorkes, the fourth Earl of Hardwicke, a portion of the library was removed from Wimpole House to London, and sold by auction June 29th, 1888, when the bible (no. 42) was purchased for the present owner by Mr. Quaritch for $596. Information furnished by Mr. Kalbudesch, in letters of July 23d, 1888, and April 15th, 1889.

(16) Lenox Library, New York. In red morocco binding of the present century (about 1877), gilt edges, containing all of the original blank leaves. Size of the leaf, 7 1/4 by 5 1/4 inches. The Indian new testament title does not contain the diamond shaped figure. This copy of the bible was purchased by Mr. Lenox probably some time between 1840 and 1850. It cost him 211. His description of it was printed in the Historical Magazine (October, 1858), vol. 2, p. 197. It has the page headings of Luke 21 and 24 on the recto of leaves L2 and L4, correctly printed. See also nos. 13 and 30 of this list.

Copies of the fifth variety: Containing the English general title, the dedication of the whole bible, Genesis to Malachi, the Indian new testament title with the diamond shaped figure, Matthew to Revelation, and the metrical psalms with the final leaf of rules. 596 printed leaves,
Eliot (J.) — Continued.

20

January 23d, 1890.

logical Seminary about the year 1860. Information furnished by the librarian, Mr. Edmund M. Barton.

Copies of the seventh variety: Containing the English general title, the Indian general title, the leaf of contents, Genesis to Malachi, and the metrical psalms with the final leaf of rules. 468 printed leaves. The dedication of the whole bible and the whole of the new testament are omitted. For other copies of the old testament and metrical psalms, without the English title, see nos. 37-39 of this list.

19) Mr. Frederick F. Thompson, New York.

The old testament and metrical psalms only, bound together in one volume, in calf morocco, gilt edges, by Bradstreet (about 1676). It is accompanied by a copy of the new testament in a separate volume, uniformly bound, for a description of which see no. 16 of the list of manuscripts of 1661. The English and Indian general titles face each other, and are followed by the leaf of contents, with the text on the verso. This is probably the copy of "Eliot's translation of the Old Testament and Psalm Book into the Indian tongue," briefly described with the Indian general title, in Mr. Henry G. Morphy's Catalogue of American Libraries, printed at Brooklyn about the year 1832.

It is said that he bought it in London from Mr. Obadiah Rich, the bookseller, for about 25 shillings. This is probably the copy referred to by Mr. Thompson, in letters of November 30th, 1889, and January 24th, 1890.

Another copy, which was originally of this variety, was made to conform with the description of the third variety by the insertion of the leaf of contents from another copy, and is described under no. 12 of this list.

Copies of the fifth variety: Containing the English general title, the leaf of contents, Genesis to Malachi, the English new testament title with the diamond shaped figure, Matthew to Revelation, and the metrical psalms with the final leaf of rules. 595 printed leaves, and 2 blank leaves. This is probably the copy referred to by Mr. Thompson, in letters of November 30th, 1889, and January 24th, 1890.

A copy of the fifth variety, was made to conform with the description of the third variety by the insertion of the leaf of contents from another copy, and is described under no. 12 of this list.

Copies of the sixth variety: Containing the English and Indian general title, the whole bible, the Indian new testament title. It contains the inscription "The property of Isaiah Thomas, of Boston and Worcester, Printer, 1791," and is without doubt the copy referred to by Mr. Thomas in his History of Printing in America (Worcester, 1810), no. 331, at 30 shillings. Information furnished by the librarian, Mr. Edmund M. Barton.

At the sale of his library in New York, March, 1884, this copy of the old testament and metrical psalms (no. 886), and the new testament (no. 887), were purchased for the present owner for $650, or $340 for each volume. Information furnished by Mr. Thompson, in letters of November 18th and 23rd, 1889.

A copy of the Indian bible with the English title and dedication, probably one of the presentation copies, brought 10 shillings at the sale of the library of the Rev. Lazarus Seaman in London in 1876. Dr. Soanen is rector of Allhallows Church in London, one of the members of the Westminster Assembly of Divines in 1643-47, and also a prominent member of the Corporation for propagating the gospel among the Indians in New England. His name is subcribed with others to one of the addresses prefixed to Strength out of Weakness, London, 1652. The library belonging to him was one of the earliest, if not the first, that was sold by auction in England. The sale catalogue of the library of G. and J. Meerman (Catalogus Librorum Impressorum, vol. 1, p. 29), sold at the Hague in June, 1652, contains the title (no. 17):

"The holy bible, translated into the Indian Language. Cambridge, 1663, mar. verte doré."
MAMUSSE
WUNNEETUPANATAMWE
UP-BIBLUM GOD
NANEESWE
NUKKONE TESTAMENT
KAH WONK
WUSKU TESTAMENT.

Ne quoikhinamuk nashe Wutinnamoh CHRIST
loh aloowelit
JOHN ELIOT

CAMBRIDGE:
Pristcuop nashe Samuel Green kah Marmaduke Johnson.
1663.
Eliot (J.) — Continued.

which brought 16 florins. This collection of books was formed by Gerrart Mercman, the learned typographical antiquary (born 1722, died 1771), and by his son Jan Mercman, the historian and political writer (born 1738, died 1835). The description given in Field’s Essay towards an Indian Bibliography (no. 430), with the English title, was probably not of a copy in his possession, but merely one of the libraries of “books not actually in the author’s collection,” which were included for the purpose of making the list more complete. The copy which Mr. Field owned, notwithstanding his own statement and Mr. Prince’s that it was of the first edition, was really of the second, and lacked both the front and end.

— Mannasse | wunneetupauatamwe | | oohomae uketoohomaongash | David.

Kk, LI. Mm, Xn, Oo, Pp, Qq, Rr, Ss, Tt, Uu, and two, for the old testament; A, B, C, D, E, F, G, H, I, K, L, M, N, 0, P, Q, R, S, T, U, X, T, Z, Aato Zz, Aaaa to Zzzz, Aaaa to Zzzz.

This is the whole bible as issued for the use of the Indians. It differs from the copies already described under the preceding title, in the absence of the English titles and dedications. Some copies of the old testament and metrical psalms were also bound up together, separate from the new testament. These are placed at the end of the list.

Copies of the whole bible: Containing the Indian general title, the leaf of contents, Genesis to Malachi, the Indian new testament title, Matthew to Revelation, and the metrical psalms with the final leaf of rules. 594 printed leaves, and two blank leaves. One of these copies (no. 31) also contains the dedication of the whole bible, and is described as having the variation of the Indian new testament title without the diamond shaped figure. In all the other copies of which particular descriptions have been obtained, the Indian new testament title contains the diamond shapes.

(29) Library of the Boston Athenæum, Boston, Mass. In half leather binding. With the diamond shaped figure on the Indian new testament title. The last two leaves of the metrical psalms and the final leaf of rules are lacking, but have been supplied in manuscript facsimile. On the verso of the first title is written, "Thomas Prince 5 Aug. 1738. Gift of Mr. Shipton." This was the date of its acquisition by Mr. Prince. At the top of the leaf of contents is pasted the printed book-plate: "This Book belongs to The New-England-Library, begun to be collected by Thomas Prince, upon his entering Harvard-College July 1, 1729, and was given by and Prince, to remain there forever." On the first blank leaf is written, "This copy of the Indian Bible belongs to the Old South Church Library Boston." The Rev. Thomas Prince was pastor of the Old South Church in Boston from 1718 until his death, October 23, 1758, aged 71 years. His "New English Library," was one of the largest and most important collections of the kind formed in the eighteenth century. It was bequeathed by Prince’s will to the Old South Church, in the steeple chamber of which it was deposited. During the siege of Boston in 1775-76, the church was used as a riding school by the British soldiers, and many of the books were lost or carried away. In 1814 a small portion of the library was deposited in the rooms of the Massachusetts Historical Society, and the remaining volumes were removed to the house of the pastor, where they were kept.
BIBLE, INDIAN TITLE, 1665.

Eliot (J.) — Continued.

For many years, until a room was fitted up for the reception of the whole library in the Old South Chapel, in Spring Lane, a catalogue was printed in 1846, and in 1866 the entire collection was deposited in the Boston Public Library. The page headings of Loko 21 and 24, on the recto of leaves L2 and L4, are correctly printed in this copy. See the Catalogue of the American Portion of the Library of the Rev. Thomas Prince (Boston, 1866), vol. 119; and the complete catalogue of The Prince Library (Boston, 1870), p. 6.

(22) Library of Bowdoin College, Brunswick, Maine. An imperfect copy, lacking the first forty-two leaves or all leaves of signature L. Exodus xxxiv, 24, six leaves between the old and new testimonies or leaves L32 to A2 (Zechariah viii, 4, to Matthew iii, 16), and the last five leaves of the new testament or leaves U1 to X3 (Revelation x, 8, to the end). The metrical psalms are also lacking, except a small fragment (leaf A4). Five leaves in the old testament, between chapters x and xiii of 1st Chronicles (Cedid to Ddil), are badly mutilated. The book was presented to the library some time previous to the year 1821. It is mentioned in the Historical Magazine (May, 1858), vol. 2, pp. 157, 158. See the Catalogue of the Library of Bowdoin College (Brunswick, 1865), p. 65. Information furnished by the librarians, Mr. George T. Little, in letter of December 16 and 17, 1889.

(23) Library of the British Museum, London. In the Grosvenor collection. Bound in blue morocco. This copy was formerly owned by the Hon. Edward Everett, while minister of the United States to Great Britain, 1841-1845, and was presented by him to the Hon. Thomas Grosvenor (born 1750, died 1846). No exact description of the book has been obtained. See the Bibliotheca Grosvelliana (London, 1848), part 2, p. 451, where it is noticed with the Indian title. See no. 7 of this list.

(24) United Congregational Church, Newport, R.I. Inclosed in a japanned tin box, and deposited in the safe of one of the banks. It is in the original dark calf binding, with clasp, somewhat stained, and probably contains the diamond-shaped figure on the Indian new testament title. On the recto of the second leaf is written: "Ezra Stiles. Bot out of the Library of Rev. Joseph Noyes of New Haven, 1761." The Rev. Joseph Noyes was graduated at Yale College in 1709, ordained pastor of the first church in New Haven in 1716, and died in 1761, aged 73 years. His son, Mr. John Noyes, was graduated at Yale College in 1723, and died in 1767. On the recto of the first blank leaf is written: "Ezra Stiles Ex dono Dr. Johannus Noyes, de Novo Portu, Connecticute." On the title is written: "Ezra Stiles. Y. C." on one of the blank leaves, "Ezra Stiles, Prases." on the first page of the text, "Ecclesiastical Library Newport Rhode Island, Ezra Stiles," and on the inside of the front cover, "Ecclesiastical Library in the Care of the Association of Congregational Pastors, Rhode Island, Ezra Stiles." The Rev. Ezra Stiles was born in 1727, and from 1756 to 1777 was pastor of the Second Congregational Church in Newport. In 1778 he was elected president of Yale College, which office he held until his death in 1785. This copy of the Bible is mentioned in Mr. Bartlett's list, printed in the Historical Magazine (September, 1858), vol. 2, p. 277; and also in Mr. O'Callaghan's American Bibles (Albany, 1865), p. 12. Information furnished by Dr. Elsworth Eliot.

(25) Library of the late Joseph W. Drexel, New York. Bound in Russia extra, back gilt, sides glazed. Size of the leaf, 7 by 8½ inches. With the diamond-shaped figure on the Indian new testament title. On the title is written the name of "E. Hobart." The book was afterwards in the possession of Louis Hayes Petit, Esq., at the sale of whose library in London, April, 1869 (no. 639), it was purchased by Mr. Quinrath the bookseller. He advertised it for sale in July, 1869 (252 Catalogue, no. 12), at 200½. Mr. George Brinley, of Hartford, bought it, and at the sale of the first portion of his library in New York, March, 1879 (no. 786), it was purchased by Mr. Drexel for $550.

(26) Rev. William Everett, Ph. D., Quincy, Mass. In modern binding. The Indian new testament title probably once contained the diamond-shaped figure, "for there is a round spot in the blank space, about the size of the ornament, which has been skilfully repaired, but is evident." This copy was once owned by the Rev. Edward Craven Hawtrey (born 1780, died 1857), head master of Riss School and afterwards provost of the College, and contains his autograph. It was presented by him to the father of the present owner, the Hon. Edward Everett (born 1794, died 1865), then United States minister to England, whose attestation of the gift is dated June 4, 1847. This copy is mentioned in Mr. Bartlett's list, printed in the Historical Magazine (September, 1858), vol. 2, p. 277. Information furnished by Dr. Everett, in letter of December 7, 1889.

(27) Library of Glasgow University, Glasgow. No description has been obtained of this copy, which may perhaps be one of the other varieties. See Dr. John Stuart's introduction to his reprint of Eliot's Indian Primer (Edinburgh, 1877), p. cxxviii, note.

(28) Library of Harvard University, Cambridge, Mass. In leather binding. With the diamond-shaped figure on the Indian new testament title. It contains the inscription: "This Book belonged to the late Rev'd Jno. Fox of Woburn, and is presented by his Son, John Fox of Woburn to Harvard College Library. Feb'y 25th, A. D. 1762." There are also the names of several of the Fox family written on the blank leaves. The Rev. John Fox was born in 1679, graduated at Harvard College in 1698, succeeded his father Jabez Fox as minister of the Congregational church in Woburn in 1730, and died in 1756. See the Catalogue of the Library
PSAL. I.

1 Ichem mpanunu mulia
noh soni matchag
matchag wu tiinamangan;
matchit wokertomang;
Mat nechohonu ummuyeu
matchefomang;
Mat aupein wutapuok
bahanuynog.

2 Okt wutapenemuuonk
God wokertoongonj
Kah wonk mliin阵阵ung, acelch
quiltamangan;
3 Matyog et kiike depot
piip oqnuuenasapuili.
Kuuf ne putiunk mettefionk
niih noh uttoowatchu,
Kah marta nequm anerepp
upropotusa piip
Nubujo wutapenuuomfrite
acelh uunogen piip.
4 Manta psemamwenua
matta nepatuppa
Weba woladeacunemi
wunanuuquilfpu.

Utipiu tuonnonuuogkus
naq tereenuogkus
Waban ut wokerche okkii
amkatamufih.
3 Yowutch marta prantog
matta neqamang.
Jebrah noqetamangan;
Kuunteche wunanuog.
Work matchefesamng
matta ne-pununog.
Michen mutkamangan
wunanumonu.
6 Nwutch Jehova novalenoomay
Woonnumwisenoom;
Uumay mat print evenomen
piip awookomang.

PSAL. II.

Owutch nap penwokoteche;
becowutch teniisthe tugnagas
umanutamnite.

PSAL. III.

Ooohkhtune toh marinim naast
Neg wataanekitchag;
Kah wonk wut ten oasung
ayeuukahicth.
Eliot (J.) — Continued.

of Harvard University (Cambridge, 1830), vol. 1, p. 250. Information furnished by Mr. Wm. H. Tillinghast, in letter of November 21, 1889.

(29) David Hunt, M. D., Boston, Mass. Bound in two volumes. The first volume of Harvard University (Cambridge, 1830), vol. 21 and 24, on the recto of leaves L2 and L4, containing a manuscript description of this copy, it was written by the present owner. Information furnished by Mr. Wm. H. Tillinghast, in letter of November 21, 1889.

The Indian new testament title. On one of the blank leaves is written, "J. Logan." James Logan was born in 1674, came to Pennsylvania as the Secretary of William Penn in 1689, was a member of the Provincial council from 1702 to 1747, mayor of Philadelphia in 1725, chief justice of the supreme court from 1732 to 1729, and acting governor of Pennsylvania from 1728 to 1728. On his death in 1734 he bequeathed his valuable Library of 2,000 volumes to the city of Philadelphia. They were kept in a separate building erected for the purpose until 1792, when the entire collection was annexed to the Library Company of Philadelphia, of which it forms a separate division. Catalogues of the Loganian Library were printed in 1766, 1765, 1783, and 1807. First studies of the general title of this copy and of the first page of Psalms are given in Smith and Watson's American Historical and Literary Curiosities (New York, 1849), plate 48. This copy is also mentioned in Mr. Bartlett's list, printed in the Historical Magazine (September, 1858), vol. 2, p. 277. See the Catalogue of the Library of the Massachusetts Historical Society (Boston, 1859), vol. 1, pp. 127, 128.

BIBLE, INDIAN TITLE, 1663.

In the Collections of this Society, for 1801 (Boston, 1802), vol. 8, p. 33, is the following statement: "In the files of the Historical society there is a leaf of the Indian Bible which belonged to his (Eliot's) colleague, the Rev. Samuel Danforth, in which there are several corrections from the hand of this worthy gentleman. He was settled at Roxbury about the year 1692 (or rather 1690) and died 1674, aged 49. He was the brother of the Deputy-Governor of the same name."

(33) Library Company of Philadelphia, Philadelphia, Pa. Belonging to the Loganian Library. With the diamond shaped figure on the Indian new testament title. On the first title is written the name "J. Logan." James Logan was born in 1674, came to Pennsylvania as the secretary of William Penn in 1689, was a member of the Provincial council from 1702 to 1747, mayor of Philadelphia in 1725, chief justice of the supreme court from 1732 to 1729, and acting governor of Pennsylvania from 1728 to 1728. On his death in 1734 he bequeathed his valuable Library of 2,000 volumes to the city of Philadelphia. They were kept in a separate building erected for the purpose until 1792, when the entire collection was annexed to the Library Company of Philadelphia, of which it forms a separate division. Catalogues of the Loganian Library were printed in 1766, 1765, 1783, and 1807. First studies of the general title of this copy and of the first page of Psalms are given in Smith and Watson's American Historical and Literary Curiosities (New York, 1849), plate 48. This copy is also mentioned in Mr. Bartlett's list, printed in the Historical Magazine (September, 1858), vol. 2, p. 277. Information furnished by Mr. Charles R. Hiddenborn, in letter of December 15th, 1889.

(34) Library of J. Payntz Spencer, fifth earl Spencer, Althorp, England. According to Dibdin's Aedes Althorpianae (London, 1823), p. 92, where the Indian title is given in full, "This copy was in the library of Colbert, — referring probably to Jean Baptiste Colbert, the eminent French statesman and financier (born 1619, died 1683). The famous collection of books known as the Bibliotheca Spenceriana was formed mainly by George John Spencer, the second earl (born 1758, died 1834). No exact description has been obtained of this copy.

(35) J. Hammond Trumbull, LL. D., Hartford, Conn. No description has been obtained.

Eliot (J.) — Continued.

His books 1672. This may be the signature of Enoch Greenleaf, the son of Edmund Greenleaf, who came to New England with his father about the year 1635, was of Malden, Mass., in 1665, and soon after removed to Boston — or of his eldest son, Enoch Greenleaf, who died in 1709. This copy is mentioned in Mr. Bartlett's list, printed in the Historical Magazine (September, 1858), vol. 2, p. 277. See the Catalogue of the Library of the Massachusetts Historical Society (Boston, 1859), vol. 1, pp. 127, 128.
Eliot (J.) — Continued.

of this copy. It is mentioned in Mr. T. W. Field's Essay towards an Indian Bibliography (New York, 1873), p. 120; and in a letter written by Dr. Trumbull in 1879.

(36) Mr. C. F. Gunther, Chicago, Ill. The old testament and metrical psalms only, bound together in one volume, in brown calf. It is accompanied by a copy of the new testament with the English title and dedication in a separate volume, uniformly bound, for a description of which see no. 5 of the list of testaments of 1661. The two volumes were once owned by Edward King, viscount Kingsborough (born 1795, died 1837), and which is referred to by him in his Historical Magazine printed in the enlargement of the same catalogue printed in 1882 (part 2, no. 920). Information furnished by Mr. John Nicholas Brown, in letters of November 27th and December 30, 1889.

(37) Library of the late John Carter Brown, Providence, R. I. The old testament and metrical psalms only, bound together in one volume, in brown calf. It is accompanied by a copy of the new testament with the English title and dedication in a separate volume, uniformly bound, for a description of which see no. 5 of the list of testaments of 1661. The two volumes were once owned by Edward King, viscount Kingsborough (born 1795, died 1837), and in the sale of his library in Dublin, announced for June, but postponed to November, 1842 (no. 56), brought 3 l. Not long after, according to one account, Mr. E. B. Corwin, of New York, purchased them in London for 4 l. There is another statement, however, that they were sold to Mr. Corwin by Bartlett and Welles, the New York booksellers, for $40. At the sale of his library in New York, November, 1856 (no. 2552), the two volumes were purchased for $200 by Mr. John E. Bartlett for Mr. Brown. This copy is mentioned in Mr. Bartlett's list, printed in the Historical Magazine (September, 1855), vol. 2, p. 277. It is also described by Mr. Bartlett, but not with sufficient exactness, in the catalogue of the Brown library printed in 1882 (part 2, no. 920). Information furnished by Mr. John Nicholas Brown, in letters of November 27th and December 30, 1889.

Eliot (J.) — Continued.

The copy formerly owned by Augustus Frederick, duke of Sussex, the sixth son of King George III. (born 1773, died 1843), and which is described under the Indian title in Pettigrew's Bibliotheca Americana (London, 1839), vol. 2, p. 422, was sold by auction with the duke's library, in London, in July, 1844 (no. 1138). A mutilated copy, lacking the titles and many leaves at the beginning and end, was sold with the third portion of the library of the late Joseph J. Cooke, of Providence, in New York, December, 1853 (American, no. 780), for $5. Mr. D. G. Francis, the bookseller, being the purchaser.

Copies of the old testament: Containing the Indian general title, the leaf of contents, Genesis to Malachi, and the metrical psalms with the final leaf of rules. 467 printed leaves, and 1 blank leaf at the end.

Eliot (J.) — Continued.

BIBLE, INDIAN TITLE, 1663.

This copy is mentioned in Mr. Bartlett's list, printed in the Historical Magazine (September, 1855), vol. 2, p. 277. It is also described by Mr. Bartlett, but not with sufficient exactness, in the catalogue of the Brown library printed in 1882 (part 2, no. 920). Information furnished by Mr. John Nicholas Brown, in letters of November 27th and December 30, 1889.

(38) Mr. C. F. Gunther, Chicago, Ill. The old testament and metrical psalms only, bound together in one volume, in crushed levant morocco, gilt top and back, by R. W. Smith (about 1855). The old testament is complete, with the Indian general title and leaf of contents, but four leaves (signature E) are lacking in the metrical psalms, from the middle of Psalm LI to the first part of Psalm LXVII, and many of the leaves have been repaired. On the back of the title is the stamp of the library of Trinity College, Dublin, as a "duplicate sold." The history of this copy, gathered from scattered notices and memoranda, appears to be as follows. In March and April 1870 (259 Catalogue, no. 277), and in July, 1870 (260 Catalogue, no.
Eliot (J.) — Continued.

1771), Mr. Bernard Quahech advertised for sale at 80s, a copy of the whole bible with the Indian titles, lacking signature Pp (32 Samuel iv, 9 to xiii, 22) and Ooo (Raher iv. 11 to Job vi, 19) in the old testament, and signature E in the metrical psalms, but otherwise perfect, in the original calf binding, and without doubts a duplicate from Trinity College. It was purchased by Mr. Henry G. Murphv, of Brooklyn, who took out the new testament portion, which he sent to the binder to be bound separately as a companion volume to his other (better) copy of the old testament and metrical psalms. See no. 16 of the list of testaments, and no. 19 of the list of bibles. At the sale of Mr. Murphy's library in New York, March, 1884 (no. 883), the remainder of the volume, containing the old testament and metrical psalms, described as "without binding, quite imperfect; leaves wanting in many places," was bought by Mr. David G. Francis, the bookseller, for $5. He supplied the imperfections of the old testament out of another imperfect copy in his possession, probably the one which he had purchased for $5 at the sale of the third portion of the library of Joseph J. Cooke, of Providence, in New York, December, 1883 (American, no. 290). The volume was then put into its present binding, and offered for sale by Mr. Francis, first at $125, again in July, 1885, at $450, and in February, 1886 (79 Catalogue, p. 1), at $270, when it was purchased by Mr. Gunther. For the description of another duplicate of the edition of 1693 from Trinity College, but with the English title and dedication, which came into the market with this copy in 1870, see no. 5 of this list.

(29) Library of the Zeeland Academy of Sciences (Zeeuwsch Genootschap der Wetenschapen), Middelburg, Holland. The old testament and metrical psalms only, bound together in one volume, in red morocco, with green silk on the inner covers, and tooled with gilt edges. The title is lacking, but in its place is a manuscript account in Dutch, of which the following is a translation: "All the Bibles of the Christian Indians were burned or destroyed by the heathen savages. This one was saved, and from it a new edition, with improvement, and an entirely new translation of the New Testament, was undertaken. I saw at Roosberri (Roosberrie?), about an hour's ride from Boston, this Old Testament printed, and some sheets of the New. The printing-office was at Cambridge, three hours' ride from Boston, where also there was, close to the borders of the savages, a college of students of another nation. The Psalms of David are added in the same metre. At Roosberri dwelt Mr. Hallot. [N.B.—The Zeland sound of Eliot], a very godly preacher there. He was at this time about seventy years old, and his son was a preacher at Boston. This good old man was one of the first Independent preachers to settle in these parts, seeking freedom to worship. He was the principal translator and director of the printing of both the first and second editions of this Indian Bible. Out of special zeal and love he gave me this copy of the first edition, for which I am, and shall continue, grateful. This was in June, 1660. Jasper Danckaerts." An account of the visit of Jasper Danckaerts or Danckaerts and Peter Sywert to Mr. Eliot in the summer of 1690, when this copy was presented to them, is given in the note to the second edition of the bible. Some time after, the book came into the possession of Mr. H. J. Bloeschaert of Middelburg, and at the sale of his library in April, 1797, in the catalogue of which it was marked as extra rare, was bought by the bookseller Gillissen for $ 25.40, according to one account. It next appeared in the library of Professor Willemsen, whose books were sold by auction in Middelburg, in April, 1794. In the sale catalogue of his library it was described as containing the whole old testament and the psalms in metre, lacking the title and some few leaves in the psalm book. The book was not offered at the sale, however, but was withdrawn, and came into the hands of Professor de Premery, who, in February, 1807, presented it to the Zeeland Academy of Sciences. It was then remarked as something curious that the letter r does not once occur in the whole book. In the Catalogus der Bibliothek van het Zeeuwsch Genootschap (Middelburg, 1845), p. 2, it is entered as "Het Oude Testament in de Amerikaansch-Indiannsche van Wiltsche trad.;" and in the enlarged catalogue of the same library, p. 269, no. 1966, it is described as containing the old testament and psalms in the American Indian Language, 4to, full morocco gilt. A report on the two copies of the Indian bible in the library of this academy was presented at its meeting in December, 1873, by the librarian F. Nagthius, and printed as a separate pamphlet in January, 1874. An English translation of it is in the Proceedings of the Massachusetts Historical Society for 1875-6, pp. 267-269, from which the above particulars have been taken. The other copy is described under no. 4 of this list.

Another copy of the old testament and metrical psalms, but with the addition of the English general title, is described under no. 19 of this list. A copy was advertised for sale by Evington and Cochran of London, in their Catalogus for 1824 (no. 2192), as "The Old Testament, with a metrical version of the psalms," translated by John Eliot, Cambridge (New England), 1663, 4to, calf neat, 18s. In Mr. O. Rich's chronological Catalogue of Books relating to . . . America (London, 1832), no. 351, a copy of "the Indian translation of the Old Testament, and of the Psalms in verse," with the Indian general title, was offered for sale for 2s. 2d.

There is no copy of the edition of 1663 in the library of the American Philosophical Society at Philadelphia, as mentioned in the lists of Mr. Bartlett, Mr. O'Callaghan, Mr. Field, and Mr.
Eliot (J.)— Continued.

26

copies ever owned by these societies are of printed in 1824. According to Mr. Field and peculiar way in which the second edition is en-Paine, and as might be inferred from the pe-;

and. Marmaduke Johnson. 1663. (*)

bible. This is a mistake, however, as the only-poses to the Indians and the rest reddy for

du.sand; of Baxter's Call 1000

and of a thousand; of Baxters Call 1000

Psalters were struck off from the forms

were printed; that is, probably, 500 extra copies

were hound up separately." In another place he

adds: "Fro hundred copies of a Psalter were

printed; that is, probably, 500 extra copies of the

Psalms were worked from the forms used in printing the Old Testament and these— with a special title-page perhaps— were sepa-

rately bound." No copy of this separate issue

appears to be extant.

Mr. Thomas, in his History of Printing in

America (Worcester, 1810), vol. 1, pp. 479, 480, says: "The New-england Version of the

Psalms was printed with the Bible; but I can-

not find that the Indian Grammar was pub-

lished with either of the editions. It accom-

Eliot (J.)— Continued.

panied some copies of the Psalter; i.e. they were occasionally bound together in one vol-

ume small octavo [sic]."

[...]

[...]

Cambridge: printed by Samuel Green and Marmaduke Johnson. 1663. (*)

[...]

Eliot's complete translation of the metrical

psalms ("All-the-singing-songs-of-David") into

the Massachusetts Indian language. In its

preparation he probably used, to a certain ex-
tent. the New England version or "Bay Psalm

Book," which was a translation into English from the Hebrew, originally made by himself, Thomas Wilde. and Richard Marber. first printed in 1646, and in a new form, thoroughly revised, by Henry Damase and Richard Lyon, in 1653.

On the 9th of April, 1663, Mr. Boyle wrote to the Commissioners from London: "upon Mr. Eliot's motion and the goodness of the Worker; we have thought fit and ordered that the Psalms of David in meter shallbe printed in the Indian language." Mr. Eliot also wrote, in a letter to Richard Baxter, dated from "New-

bury, this 6th of the 8th [July 6th], 1663," con-
cerning the Indian work: "The Psalms of David in Metre in their Language, are going now to the press which will be some Diversion of me, from a present Attention upon these other proposed Works." The Commissioners accordingly replied to Mr. Boyle's letter on the 13th of September, 1663, as follows: "The bible being finished ... we shall In-
dueator to Employ him [Marmaduke Johnson] asweecan by printing the psalms and another little Treatise of Mr. Baxters which Mr. Eliott is translating into the Indian language ... We have ordered Mr. Ysher to pre-

sent your honors by the next ship with 20 Cupyves of the bible and as many of the Psalms if printed of before the ships depart-

ure from hence." They were finished at the press, probably, in November or December of the same year. In the treasurer's account pre-

sented at the meeting of the Commissioners in September, 1661, was the charge: "To printing the Indian Psalms 12 sheets at 2 1b. per sheet," 26. As appended to the bible, they fill just thirteen sheets, including the leaf of rules and the final blank leaf, or 32 leaves in all. signatures A to N in fours. For a fuller description see the collation of the Indian bible with the English title.

Although no separate copies have been found, it is probable that some were bound up in that form, and perhaps with special titles.

[...]

[...]

Cambridge, | Printed for the Right
WUSKO
WUTTESTAMENTUM
NULLOORDUMUN
JESUS CHRIST
Nuppoquobwassacusumun.

CAMBRIDGE,
Printed for the Right Honourable
CORPORATION in London, for the
propogation of the Gospel among the In-
dians in New-England 1680.
MAMUSSE
WUNNEETUPANATAMWE
UP-BIBLUM GOD
NANESSWE
NUKKONE TESTAMENT
KAH WOMK
WUSKU TESTAMENT.

Ne quslkljumuk nashpe Wuttinaumoh CHRIST
noh afoowest
JOHN ELIOT.
Nahobio au ontcheroe Pimeumumok,

CAMBRIDGE.
Printeump nashpe Samuel Green. MDCLXXXV.
BIBLE, 1685.

Eliot (J.) — Continued.


Caption: After the completion of the new testament in the autumn or winter of 1681, some copies may have been bound separately for immediate use. The metrical psalms, which were finished in 1682, may also have been appended.

(1) Mr. W. G. Stillwell, Boston, Mass. In modern binding of red morocco, gilt edges. Finished in 1682, and supplied in fac-simile. It was bought by "Miller" for $615. Mr. Henry C. Murphy, of Brookly, was probably the next owner. At the sale of his library in New York, March, 1885, (no. 488) it was bought for $75 by Mr. Joseph F. Sabin, the bookseller, in the name of "Boovert." It remained in his possession until June, 1887, when it was sold for $60, through Mr. Charles L. Woodward, to the present owner. This testament was probably taken out of an imperfect copy of the bible.


Caption of metrical psalms; [tongue,
"vuwuwoomoo Wuttineumoh,
luwomoo Wuttineumoh,

Caption of metrical psalms; [tongue,
"vuwuwoomoo Wuttineumoh,
luwomoo Wuttineumoh,

Caption of metrical psalms; [tongue,
"vuwuwoomoo Wuttineumoh,
luwomoo Wuttineumoh,
Eliot (J.) — Continued.

In September, 1672, all of the remaining copies of the first edition of the Indian Bible were ordered by the Commissioners to be bound. It is probable that the edition was soon exhausted. Many copies were lost or destroyed in the Indian wars of 1675-76. As a new edition was much needed, Mr. Eliot began, about the year 1675, to revise the whole work. He also petitioned the Commissioners to reprint it. From the records it appears that it was resolved, at the meeting held in Plymouth, March 26, 1678, "In reference unto the Removed Mr. Eliot's motion for reprinting the bible in the Indian Language; The Commissioners having had some Debate about that matter doe judge it most expedient to Refer the determination thereof to the next meeting of the Commissioners." Accordingly, when they met again, in Boston, August 23, 1679, "Appeared, the Reverend Mr. John Eliot, and made a motion referring to the reprinting of the Bible." Concerning the extent of Mr. Eliot's labor on the new edition, Dr. Trumbull remarks: "In the revision he was greatly assisted by the Rev. John Cotton of Plymouth, but it is not true that 'the second edition of the Indian Bible was,' as Cotton Mather asserts, 'wholly of Mr. Cotton's correction and amendment.' Eliot's correspondence with Boyle proves that he was himself actively engaged in the work, though he acknowledges his indebtedness to Mr. Cotton, who, he writes [July 7, 1688], 'has helped me much in the second edition.'" The Rev. Thomas Prince, in the manuscript catalogue of his New England Library, makes the following statement: "'Ye Rev. Mr. John Cotton of Plimouth being well seer, with ye 2° Ed. Langs was des' by ye Ind. Commiss° to correct ye 2° Eliot's ware of 1685; took this method—while a good Reader in his study read ye Eng Bible alone, Mr. Cotton silently look'd along in ye same Place in ye 2° Ed. Bible: & after He thot of Ind. words w'ih the judg'd or express'd sense better, There He substituted ye. & this 2° Ed. is accorded to Mr. Cotton's correction." Mr. Eliot himself, in his Roxbury Church Records, Boston, 1881, p. 196, wrote: "When the Indians were hurried away to an Island at half an hour's warning, poor souls in terror ye left their goods, books, bibles, only some few carried ye bibles, the rest were spoilt & lost. So ye' ye ware w'ih finish'd, & ye returned to ye place ye' ye greatly improved; but ye' especially beheld ye want of Bibles, ye' made me meditate upon a 2° Impression of or Bible, & accordingly took pains to revise the first edition. I also intrusted ye John Cotton to help in ye work, he having obtained some ability so to doe; he read over the whole bible, & whatever doubts he had, he writ ye down in order, & gave ye same to me ye' I drank among ye Indians. I obtained the favor to reprint the New testament & psalms, but I met w'ih much ob-

Eliot (J.) — Continued.

struction for reprinting the old testament, yet by prayers to God, Patience & intreatye, I at last obtained; ye' also, praised be the Lord." The desired authority having been obtained the printing of the new testament was at once begun. This was probably early in 1680. In the summer of the same year the two Labadists, Jasper Dankers and Peter Snyder, visited Boston and Cambridge, on their return from New Netherlands to Holland. The following extract of their journal for July 7th and 8th, 1680, is from the translation made by Mr. Henry G. Murphy: "The best of the ministers whom we have yet heard, is a very old man, named John Eliot, who has charge of the instruction of the Indians in the Christian religion. He has translated the Bible into their language. We had already made inquiries of the booksellers for a copy of it, but it was not to be obtained in Boston. They told us it had been here from the old edition; it would be from Mr. Eliot. We determined to go on Monday to the village where he resided, and was the minister, called Roxbury. . . . 8th. Monday. We went accordingly, about eight o'clock in the morning, to Roxbury, which is three-quarters of an hour from the city. . . . On arriving at his house, he was not there, and we, therefore, went to look around the village, and the vicinity. We found it justly called Roxbury, for it was very rocky, and had hills entirely of rocks. Returning to his house we spoke to him, and he received us politely. Although he could speak neither Dutch nor French, and spoke but little English, and was unable to express ourselves in it always, we managed, by means of Latin and English, to understand each other. He was seventy-seven years old, and had been forty-eight years in these parts. He had learned very well the language of the Indians, who lived about there. We asked him for an Indian Bible. He said in the late Indian war, all the Bibles and Testaments were carried away, and burnt or destroyed, so that he had not been able to save any for himself; but a new edition was in press, which he hoped would be much better than the first one, though that was not to be despised. We inquired whether any part of the old or new edition could be obtained by purchase, and whether there was any grammar of that language in English. Thereupon he went and brought us the Old Testament, and also the New Testament, made up with some sheets of the new edition, so that we had the Old and New Testaments complete. He also brought us two or three small speci-

mens of the grammar. We asked him what we should pay him for them; but he desired nothing. The latter history of this copy of the old testament is given in the list of copies of the first edition, under no. 39.

On November 4th, 1689, Eliot wrote to the Hon. Robert Boyle: "Our praying Indians, both in the islands, and on the main, are, considered together, numerous; thousands of
Eliot (J.) — Continued.

souls, of whom some true believers, some learners, and some are still infants, and all of them beg, cry, entreat for bibles, having already enjoyed that blessing, but now are in great want. . . . We are at the 19th chap. of the Acts, and when we have impressed the new testament, our commissioners approve of my preparing and improving also the old." The new testament was finished at the press in the autumn or winter of 1682, and closely followed by the impression of the metrical psalms, which were completed in 1682. Some copies of the book may then have been bound for immediate use, because, according to Mr. Eliot's letter written two years before, the Indians were begging, crying, and importunately desirous for bibles, of which they were in "great want." Dr. Trumbull, however, supposes that "few copies, if any," were "made up separately."

The printing of the old testament was begun in 1682, after the metrical psalms had been finished. On the 15th of March, 1683, Mr. Eliot wrote to Boyle: "The great work, that I travel about, is, the printing of the old testament, that they may have the whole bible. They have had the whole, in the first impressions, and some of the old they still have, and know the work and use of it; and therefore they are importunately desirous of the whole. I desire to see it done before I die, and I am so deep in years that I cannot expect to live long; besides, we have but one man (viz. the Indian printer) that is able to compose the sheets, and correct the press, with understanding. For such reasons, so soon as I received the sum of near 400l. for the bible work, I presently set the work on foot; and one tenth part, or near is done: we are in Lercitus. I have added some part of my salary to keep up the work, and many more things I might add, as reasons of my urgency in this matter." Three months later, on the 21st of June, 1683, he wrote again: "Your hungry alums do still cry unto your honour for the milk of the word in the whole book of God, and for the bread of life, which is now upon in the whole bible, and are very thankful for what they have, and importunately desire to enjoy the whole bible of God. . . . My age makes me importunate. I shall depart joyfully, may I but leave the bible among them, for it is the word of life; and there be some godly souls among them, that live thereby. The work is under great improvements and discouragements." On the 27th of November, 1683, in another letter to Boyle, he wrote: "Although my hasty venture to begin the impression of the old testament before I had your honour's (viz. may have pleased us some intimate) some digest, yet I see that your love, bounty and charity, doth still breath out encouragement unto the work, by supplies of 400l. unto the work, for which I do return my humble thankfulness to your honour, and take boldness to intreat favour for two requests. First, I pray, that you would please to accept an apology for my haste. I am deep in years, and sundry say, if I do not procure it printed while I live, it is not within the prospect of human reason, whether ever, or when, or how, it may be accomplished. . . . My second humble request is, that you would please to draw a curtain of love over all my failures, because love will cover a multitude of transgressions. The work goeth on, with more comfort, though we have had many impediments, partly by sickness of the workmen, for it is a very sickly and mortal time with us, as also the rigour of the winter doth now obstruct us. The work goeth on, I praise God, the sabbath is sanctified in many places, and they have still fragments of their old bibles, which they make conscience of;" the progress of the work is related in another letter to Boyle, dated April 22, 1684: "The last gift of 400l. for the reimpession of the Indian bible doth set a diadem of beauty upon all your former acts of pious charity, and commandeth us to return unto your honours all thankful acknowledged, according to our abilities. It pleased the worshipful Mr. Stoughton, to give me an intimation, that your honours desired to know the particular present estate of the printing Indian; as also, when Moses's pentateuch is printed, to have some copies sent over, to evidence the real and good progress of the work. . . . As for the sending any number of Moses's Pentateuch, I beseech your honours to spare us in that; because so many as we send, so many bibles are maimed, and made incomplete, because they want the five books of Moses. We present your honours with one book, so far as we have gone in the work, and humbly beseech, that it may be acceptable, until the whole be finished; and then the whole impression (which is two thousand) is at your honours command. Our slow progress needeth an apology. We have been much hindered by the sickness this year. Our workmen have been all sick, and we have but few hands, one Englishman, and a boy, and one Indian; and many interruptions and diversions do befal us; and we could do but little this very hard winter." The old testament appears to have been completed in the autumn of 1685. A brief address was then prepared, "To the Honourable Robert Boyle Esq: Governor, And to the Company, for the Propagation of the Gospel to the Indians in New-England, and Parra adjacent in America," dedicating to them "this second Edition of the Holy Bible" in the Indian language, "much corrected and amended." This dedication, dated "Boston Octob. 23, 1685," and signed by William Stoughton, Joseph Dunlop, Peter Bulkeley and Thomas Hookway, was printed on one side of a single leaf, and inserted after the first title in the few presentation copies sent abroad. A contemporary reference to the bible is found in a letter from Samuel Sewall to Stephen Dammer, written from Bos-
Eliot (J.) — Continued.

In the summer of 1688, Mr. John Dunton, the London bookseller, made a visit to Mr. Eliot, an account of which he gave in his Life and Errors, as follows: "My next ramble was to Roxbury, in order to visit the Rev. Mr. Eliot, the great Apostle of the Indians. He was pleased to receive me with abundance of respect; and inquired very kindly after Dr. Annesley, my Father-in-law, and then broke out with a world of seeming satisfaction, 'Is my brother Annesley yet alive? Is he yet converting souls to God? Blessed be God for this information before I die.' He presented me with twelve Indian Bibles, and desired me to bring one of them over to Dr. Annesley; as also with twelve 'Speeches of converted Indians,' which himself had published." In a letter to Boyle, dated "Roxbury, August 29, 1686, in the third month of our overthrow," Mr. Eliot wrote: "Our Indian work yet liveth, pleased to receive me with abundance of respect; and not they only, but we suppose, the Generosity of the more constant Gentlemen through the Country. Indeed the considerations which we have already and almost unavoidable, may be of some weight in the matter. For if the printing of the Psalter with the Gospel of John, in so correct a manner as may be for Satisfaction, have taken up so long a time, as above a year; how much time will necessarily go to so great a Work as that Of the whole Bible! For the doing of which also, it will be necessary to take off those persons from their Ministry among the Indians, who are of all men the most essential to the Indian Service. In the mean time 'tis the opinion of many, That as little Money as would be expended on a new Edition of the Indian Bible, (and not much more time) would go very far towards bringing them to a sort of English Generation. It is very sure. The best thing we can do for our Indians is to Anglicise them in all agreeable Instances; and in that of Language, as well as others. They can scarce retain their Language, without a Tincture of other Savage Inclinations, which do but ill suit, either with the Honor, or with the Christianity. The Indians themselves are Divided in the Desires upon this matter. Though some of their aged men are tenacious enough of Indian-tongue (which is not all to be wondered at) Others of them as earnestly wish that their people may be made English as fast as they can. The Reasons they assign for it are very weighty ones; and this among the rest, That their Indian Tongue is a very penurious one although the Words are long enough! and the great things of our Holy Religion brought unto them in it, unavoidably arrive in Terms that are scarcely more intelligible to them than if they were entirely English. But the English Tongue would presently give them a Key to all our Treasures and make them the Masters of another sort of Library than any that ever will be seen in their Barbarous Lingua. And such
Eliot (J.) — Continued.

of them as can speak English, and themselves vastly accommodated for the entertaining and communicating of Knowledge, beyond what they were before. And it is hoped, That by good English Schools among the Indians, and some other fit methods the grand intention of Anglicising them would be soon accomplished. The Truth is, when we sit down and count the cost, we much suspect our Ability to go through the Cost of printing the Bible; and yet supporting the annual expenses which must be born on other Accounts, or else the Evangelical work among the Indians fall to the ground. That which adds a very great weight unto the Scale we are upon, is this: The Indians, though their number and their distance be now so small, do considerably differ in their Dialect. The former Editions of the Bible were in the Dutch Dialect. But if it be done in English, which would best suit the most valuable body of our surviving Indians, those on the Main, and at Nantucket would not understand it as well as they should. The Books written by two eminent Preachers in their Tongue, the Indians complain of a Difference in them that is considerable. Their Language is also continually changing; old words are wearing out, and new ones coming on. And a discreet person whom we lately employed in a visitation of the Indian Villages, inserts this as one article of his Report, about this particular matter.

"There are many words of Mr. Eliot's forming which they never understood. This may be a grief to them. Such a knowledge in their Bibles, as our English ordinarily have in ours, they seldom any of them have; and there seems to be so much difficulty to bring them unto a competent knowledge of the Scriptures, as it would be to get a plausible acquaintance with the English Tongue."

"Your Commissioners in general were not acquainted with the Letters that were sent from certain particular Gentlemen here, which gave the Representation that has solicited your extraordinary charity to run into that Channel of a New Edition for the Indian Bible. We therefore thought it our Duty to throw in our own Representation on the other side, that so the more consultative Wisdom and Judgment of the Corporation may weigh all things, and proceed thereupon to their final Resolutions. When those are made known unto us, what ever they shall be, we shall think it our Duty to fall in with them, and pursue them to the uttermost."

"Being always Your House's (and the Company's) most faithful most sincere and humble Serv't."
Eliot (J.) — Continued.

is the following manuscript note: "American Antiquarian Society; from Col. James W. Sever, Dec. 4, 1858." A reprint of the leaf of dedication to the Hon. Robert Boyle is inserted. Information furnished by the librarian, Mr. Edmund M. Barton.

(3) Library of the American Antiquarian Society, Worcester, Mass. A second copy, in old calf binding, lacking the general title, the first leaf of Genesis, 36 leaves at the end of the new testament or all after signature Z (26 Con- tinuas xii. 4 to the end of Revelation), and the whole of the metrical psalms. It contains the autograph of an Indian owner, "Josiah Spotsbeer his Bible," who was a relative of Daniel Spotsbeer, one of the Indians purchased at Nantucket in 1699. Numerous manuscript notes in the same hand are scattered through the volume. This copy is not mentioned in the catalogue of the society's library printed in 1837, but it is probably the one referred to in Mr. Bartlett's list. (4) Library of the American Philosophical Society, Philadelphia, Pa. In old leather binding, lacking the general title and some other leaves, but containing the leaf of contents, the Indian new testament title, and the leaf of rules at the end. At the front of the volume is bound a copy of Eliot's Indian Grammar (Cambridge, 1806), pp. 66, on the title of which is the autograph of Ebenezer Hazard, the historian (born 1746, died 1817), who perhaps gave it to the library. Information furnished by the librarian, Mr. Edmund M. Barton.

(5) Library of Andover Theological Seminary, Andover, Mass. A second copy, in modern leather binding, lacking 16 leaves in the old testament, or signatures Ttuuto Zzz (Psalms xviit to ixxx), and the leaf of rules at the end. On the verso of the new testament title is a manuscript note in Indian, signed: "Xvix pasuk [X:] na [x] Co." On the verso of the first blank leaf is written: "Presented to the Boston Athenæum by Christopher Gore Esqr." This is probably the copy referred to in Mr. Bartlett's list, printed in the Historical Magazine (September, 1858), vol. 2, p. 277. (6) Bodleian Library, Oxford. No description has been obtained of this copy. See the Catalogue Librorum Impressorum Bibliothecce Bodleianæ (Oxonii, 1833), vol. 1, p. 256, where it is briefly entered under the heading of version Virginiana, title of which is the following manuscript note: "and 4°. Cambr. 1655." (7) Library of the Boston Athenæum, Boston, Mass. In modern leather binding. It is mentioned, together with no. 8, in Mr. George Livermore's manuscript list, made about the year 1855. See the Catalogue of the Library of the Boston Athenæum. (Boston, 1874), vol. 1, p. 256.

(8) Library of the Boston Athenæum, Boston, Mass. A second copy, in modern leather binding, lacking 16 leaves in the old testament, or signatures Ttuuto Zzz (Psalms xviit to ixxx), and the leaf of rules at the end. On the verso of the new testament title is a manuscript note in Indian, signed: "Xvix pasuk [X:] na [x] Co." On the verso of the first blank leaf is written: "Presented to the Boston Athenæum by Christopher Gore Esqr." This is probably the copy referred to in Mr. Bartlett's list, printed in the Historical Magazine (September, 1858), vol. 2, p. 277. (9) Boston Public Library, Boston, Mass. In the Prince collection, press mark 21.5. In the leather original binding. This copy also contains the original dedication to the Hon. Robert Boyle, printed on a single leaf, verso blank. Inside of the first cover is written: "Oridal Rawson Ejos Liber, 1714." The Rev. Mr. Raw- son (born 1660, died 1715), was minister of the church in Medfield from 1680 until his death. He was well acquainted with the Indian lan- guage, into which he translated several works. The Bible was afterwards in the possession of the Rev. Thomas Prince, who included it in his "New-England Library," which was bequeathed by will to the Old South Church in Boston at his death in 1758. A brief historical notice of this collection is given in the note to no. 21 of the list of bibles of 1663. In the year 1814 about three hundred volumes of the Prince collection, including this copy of the

BIBLE, 1685.

Eliot (J.) — Continued.

oriental languages in Harvard College from 1786 to 1816. This is probably the copy referred to in Mr. Bartlett's list, printed in the Historical Magazine (September, 1858), vol. 2, p. 277. (9) Boston Public Library, Boston, Mass. In the Prince collection, press mark 21.5. In the leather original binding. This copy also con- tains the original dedication to the Hon. Robert Boyle, printed on a single leaf, verso blank. Inside of the first cover is written: "Oridal Rawson Ejos Liber, 1714." The Rev. Mr. Raw- son (born 1660, died 1715), was minister of the church in Medfield from 1680 until his death. He was well acquainted with the Indian lan- guage, into which he translated several works. The Bible was afterwards in the possession of the Rev. Thomas Prince, who included it in his "New-England Library," which was bequeathed by will to the Old South Church in Boston at his death in 1758. A brief historical notice of this collection is given in the note to no. 21 of the list of bibles of 1663. In the year 1814 about three hundred volumes of the Prince collection, including this copy of the
Eliot (J.) — Continued.

bible, were deposited in the rooms of the Massachusetts Historical Society, where they remained until 1859, when they were removed to the Old South Chapel. In 1860, the entire Prince collection was deposited in the Beacon Public Library. Mr. George Livermore was the first to call attention to the leaf of dedication to the Hon. Robert Boyle, about the year 1655, at which time this copy was supposed to be the only one containing it. See the Catalogue of the Library of Rev. Thomas Prince (Boston, 1840), p. 191, where this bible is briefly mentioned; and the Catalogue of the American Portion of the Library of the Rev. Thomas Prince (Boston, 1868), no. 111, where it is described as containing an apostrophe in the first word of the title (Mammon's) which is not found in other copies. This apostrophe, however, is probably not original. See also the complete catalogue of The Prince Library (Boston, 1870), p. 6. For another copy containing Mr. Rawson's autograph, see no. 20 of this list.

(10) Library of Bowdoin College, Brunswick, Maine. In the original leather binding, lacking the leaf of rules at the end, and showing marks of much use. On the blank page of the leaf of contents between the old and new Testament is written: "Samuel Miller's, Esq. | Book. Given him by | his Dear Deaoeassed | father | Stephen Minott. Annos | 1729." Stephen Minot was born in 1662. He was a merchant and the enlarged edition of the same catalogue (Boston, 1870), p. 65. In another place he adds: "Between the leaves of one of Mr. Brinley's copies was found an autograph letter from Zachary Rossowt, an Indian preacher at Gayhead, Martha's Vineyard, to Solomon Bryant, the pastor of the Indian church at Marthaspe (Mass.), written in 1639." The book will perhaps be sold with the fifth portion of Mr. Brinley's library. The four other copies of this edition which were in his collection are described under nos. 15, 53, 49 and 54 of this list. See also no. 53.

(12) Library of the British and Foreign Bible Society, London. No description has been obtained of this copy. See the complete catalogue of the Library of the British and Foreign Bible Society (London, 1865), p. 59.

(13) Library of the British Museum, London. This copy also contains the original dedication to the Hon. Robert Boyle, printed on a single leaf, verso blank. It was purchased from a Mrs. George, of Wicriss, in April, 1859. Information furnished by Mr. R. N. Bain, in letter of May 9, 1885.

(14) Library of the late John Carter Brown, Providence, R. I. It is mentioned in Mr. Bartlett's list, printed in the Historical Magazine (September, 1858), vol. 2, p. 277. See also Mr. Bartlett's Catalogue of Books relating to North and South America in the Library of John Carter Brown (Providence, 1869), part 2, no. 947 and the enlarged edition of the same catalogue (Providence, 1870), part 2, p. 1317.

(15) Library of the late John Carter Brown, Providence, R. I. A second copy, "in the original calf binding, well preserved, back gilt, lettered in BIBLIA HEBREO NOVA ANGLICE." Size of the leaf, 7½ by 5½ inches. This copy also contains the original dedication to the Hon. Robert Boyle, printed on a single leaf, verso blank. It once belonged to Henry Hastings, fourth and last marquis of Hastings, and was kept in his library at Desington Park, Derbyshire, England. After his death in 1865, the library was sold by auction at Nottingham, December 29, 1865. According to Dr. Trumball, the Indian bible is not named in the catalogue, but is known to have been one of the "three others" lumped with lot 33, "Biblia Hebraica, Oxon. 1730," etc. A writer in the New York Evening Mail for April 26, 1869, states that the lot containing the bible was bought by Mr. Quarto for 210. He understood it for sale in April, 1869 (249 Catalogue, no. 560), for 720. It was purchased by Mr. George Brinley, of Hartford, and at the sale of the first portion of his library in New York, March, 1873 (no. 709), was bought for 980 by Dr. Trumball, from whom it passed to the Hon. Henry C. Murphy, of Brooklyn. After Mr. Murphy's death, the bible was sold with his library by auction in

**Eliot (J.) — Continued.**

See the Historical Magazine (December, 1887), second series, vol. 2, pp. 391, 392. Dr. Trumball refers to it as one of Mr. Brinley's copies, in the Memorial History of Boston (Boston, 1860), vol. 1, p. 471. In another place he adds: "Between the leaves of one of Mr. Brinley's copies was found an autograph letter from Zachary Hosseit, an Indian preacher at Gayhead, Martha's Vineyard, to Solomon Bryant, the pastor of the Indian church at Marthaspe (Mass.), written in 1639." The book will perhaps be sold with the fifth portion of Mr. Brinley's library. The four other copies of this edition which were in his collection are described under nos. 15, 53, 49 and 54 of this list. See also no. 53.
Eliot (J.) — Continued.

Bartlett purchased it for $950, for the Brown New York, March, 1884 (no. 884), when Mr. leaves of the metrical psalms or signatures L13 or signatures A to D (Genesis i to xxxiii),46 in the Psalms, one in Hosea (Kkkkk2), one in Hebrews (Red), and leaves in other places. Many leaves are mutilated, including the new testament title. The volume appears to have been put together from two imperfect copies of the same edition, the first portion comprising from Genesis xxxiv (seg. E) to Hosea 1x. 10 (Kkkkk1), and the second portion from Hosea xi. 5 (K34443) to Psalms xvi. 14 of the metrical version (129), inclusive. On a blank page at the end of the old testament is written, "James Keph his book," and a little below, "Thomas Egon." The date 1670 also appears in some Indian writing. There are also manuscript notes in Indian scattered through the book. This copy is mentioned in the Historical Magazine (November, 1858), vol. 2, p. 34; and also in Dr. Dexter's bibliography of Congregationalism (no. 1903), appended to his Congregationalism . . . as seen in its Literature (New York, 1880), of which it was supposed to be of the first edition. Information furnished by Rev. Henry M. Dexter, in letter of January 6, 1890. The headlines and marginal text of some pages have been partly cut away by the binder's knife. Some extracts from Duponceau and Mayhew are written on the blank leaves at the beginning. On the title is written, "McKen. 1800." This without doubt is the Rev. Joseph McKean (born 1776, died 1818), minister of the Congregational church in Milton, Mass., from 1797 to 1804, and afterwards Boylan professor of rhetoric and oratory in Harvard College. At the sale of his library in Boston, August, 1818 (no. 118), the bible brought $4.56. This may be the same copy that was sold with the library of George P. Guild, Esq., in Boston, October, 1850 (no. 650), for $20. On the recto of the first blank leaf is written, "$30.00." It was afterwards owned by Mr. Peter Force, the historian (born 1790, died 1868), and is mentioned as being in his possession in the Historical Magazine (August, 1859), vol. 3, p. 284. It was sold with his collection of books and manuscripts to the Library of Congress in 1867. See the Catalogue of Books added to the Eliot (J.) — Continued.

Library of Congress from December 1, 1866, to December 1, 1867 (Washington, 1868), vol. 1, p. 84.

(16) Congregational Library, Boston, Mass.

In modern calf binding, with marbled edges, lettered on the back: TT BIBLUM SUS. J. ELLIVT. 1655. It lacks the last 8 leaves of the metrical psalms or signatures Eus to Yyd (Psalms exix. 49 to the end), and the final leaf of rules. The blank page between the old and new testaments is written, "James Keph his book," and a little below, "Thomas Egon." The date 1670 also appears in some Indian writing. There are also manuscript notes in Indian scattered through the book. This copy is mentioned in the Historical Magazine (November, 1858), vol. 2, p. 34; and also in Dr. Dexter's bibliography of Congregationalism (no. 1903), appended to his Congregationalism . . . as seen in its Literature (New York, 1880), of which it was supposed to be of the first edition. Information furnished by Rev. Henry M. Dexter, in letter of December 9, 1889; and by Rev. William H. Cobb, in letter of January 6, 1890. (17) Library of Congress, Washington, D. C. In modern calf binding, with marbled edges, lettered on the back: TV BIBLUM SUS. J. ELLIVT. 1655. It lacks the last 19 leaves of the metrical psalms or signatures Eus to Yyd (Psalms exix. 49 to the end), and the final leaf of rules. The headlines and marginal text of some pages have been partly cut away by the binder's knife. Some extracts from Duponceau and Mayhew are written on the blank leaves at the beginning. On the title is written, "McKen. 1800." This without doubt is the Rev. Joseph McKean (born 1776, died 1818), minister of the Congregational church in Milton, Mass., from 1797 to 1804, and afterwards Boylan professor of rhetoric and oratory in Harvard College. At the sale of his library in Boston, August, 1818 (no. 118), the bible brought $4.56. This may be the same copy that was sold with the library of George P. Guild, Esq., in Boston, October, 1850 (no. 650), for $20. On the recto of the first blank leaf is written, "$30.00." It was afterwards owned by Mr. Peter Force, the historian (born 1790, died 1868), and is mentioned as being in his possession in the Historical Magazine (August, 1859), vol. 3, p. 284. It was sold with his collection of books and manuscripts to the Library of Congress in 1867. See the Catalogue of Books added to the Eliot (J.) — Continued.

Library of Congress from December 1, 1866, to December 1, 1867 (Washington, 1868), vol. 1, p. 84; and the Alphabetical Catalogue of the Library of Congress (Washington, 1878), vol. 1, p. 701. (18) Library of the Connecticut Historical Society, Hartford, Conn. No exact description has been obtained of this copy, but it is supposed to be still in the possession of the society. It is said to be "nearly complete," but it probably lacks the general title and some leaves at the beginning and end. According to Dr. Trumbull, "in many places, particularly the books of Genesis and Isaiah and the Psalms, the paper is fairly worn out by use." The book contains about a hundred copies of the owner, probably of Martha's Vineyard: "Ye elish a you nooasoopawork," i.e., "I, Elisha, this my writing," and men, "thee my piple" (bible). In 1890, there were two Indian preach¬ers at Gayhead, on Martha's Vineyard, named respectively Abel and Elisha, the latter of whom was perhaps the owner of this volume. On the blank page between the old and new testaments is written, "Rev. from the Rev. Mr. Experience Mayhew by Mr. Ebenezer Allen, April, 1719." This copy of the bible, together with no. 19, was probably once owned by the Rev. Thomas Robbins, whose library was presented to the Connecticut Historical Society in 1844. See the note to the following number. It is briefly described by Dr. Trumbull in the Historical Magazine (October, 1838), vol. 2, p. 303; and again more fully in the Memorial History of Boston (Boston, 1880), vol. 1, p. 472. (19) Library of the Connecticut Historical Society, Hartford, Conn. A second copy, more imperfect than the other, is or was in this so¬ ciety's library. No description of it has been obtained, but it is briefly mentioned by Dr. Trumbull in the Historical Magazine (October, 1838), vol. 2, p. 303. These two copies (nos. 18 and 19) were probably owned by the Rev. Thomas Robbins, D. D., who was born in 1777, and died in 1856. From 1808 to 1827, he was minister of the south parish of East Windsor, Connecticut, in which place he began the for¬ mation of the extensive library which he pre¬ sented to the Connecticut Historical Society in 1844. In 1852 he was installed pastor of the church in Mattapoisett, in the town of Rochester, Massachusetts, where he remained for nearly thirteen years. On the 24th of July, 1858, he visited a Captain Bylles, at Edgartown, on Martha's Vineyard, and looked at his father's books. In his diary for July 25th, he writes: "Mr. Bylles let me have ten old books, including a broken Eliot's Bible. Paid his mother, $7.00." On the 27th, after his return to Mattapoisett, he writes: "Looked over my old books. Find that I have got parts of three copies of the Indian Bible." In August of the same year, he visited the Rev. Phineas Fish, minister of the Indians at Cuttuit, in the Marsh¬ pens district, and "paid him for an Eliot's
BIBLE, 1885. 35

Eliot (J.) — Continued.

slightly cut into by the binder's knife. On the
verse of the new testament title in written:
"Ebenecor Cosanus of Eastham | Aug. 24,
1728," the first line of which is repeated in an¬
other hand. There was a John Cosens, an In¬
dian preacher and schoolmaster at Munano-
yick, near Eastham, in 1606, who may have
been a relative. On the same page is the fol¬
lowing inscription, apparently written by an¬
other person: "sam Laban hogonti [or hos¬
suit] | ye noton piqen [June 11 years 1747.
] munumunyqun Solomon piqun | amonu
4 Pou | keep my Comangement eternally in
also many Indian words in manuscript scat¬
tered through the metrical psalms, which ap¬
pear to be variations or different spellings of
certain printed words. The bible was also
once owned by Mr. Gabriel Furman (born
1800, died 1854), who was justice of the Brook¬
lyn municipal court from 1837 to 1839, state
senator from 1839 to 1842, the author and editor
of several historical works, and a well-known
book collector. At the sale of his library in
New York, December, 1864 (no. 1741), the
book was purchased by Alexander W. Bradford
for $11. Mr. Bradford (born 1815, died 1867),
whose autograph is on one of the blank leaves,
was surrogate of New York city and county
from 1848 to 1851, a well known jurist, and the
author of the work entitled American Antiq¬
uites, published in 1841. At the sale of his li¬
brary in New York, March, 1868 (no. 67), it
brought $85, Mr. Jaques, one of the executors
of Mr. Bradford's will, being announced as the
purchaser. Shortly after, it came into the
hands of Mr. Sabin, the bookseller, who sold it
to Mr. John A. Rice, of Chicago. While in
Mr. Rice's possession, the leaf of contents was
probably taken out, and inserted in his copy of
the first edition, no. 12 of the list of bibles of
1693. At the sale of his collection of books in
New York, March, 1879 (no. 663), it brought
$120. The next owner was Dr. Edmund B.
O'Callaghan, the historian (born 1797, died 1880).
It is mentioned as being in his possession, in
Mr. Paine's list, printed in 1873. When Dr.
O'Callaghan's books were sold in New York, De¬
cember, 1882 (no. 851), the bible was purchased
by the present owner for $140.

(21) Library of Dartmouth College, Hanover,
N. H. A second copy, lacking the general
title, several leaves at the beginning and end
of the old testament, the last 27 leaves of the
metrical psalms or all after Psalm lixi, and
the last 12 leaves of his half leather binding
are inscribed: "Sarah Perry Her Indi¬
as Bible written in New England in the year 1717," etc.
The name of David Lyon is also written on the
same page. In another place is a manuscript
note by Thomas Perry, dated 1723. The fol¬
lowing inscription is found on another page:
"The Exx. of the Widow Perry Late of Rox¬
bury present this Bible to Mr. Pe¬
obody for his care under his care in Rox¬
bury." Below this is written in a dif¬
erent hand: "The Esrs. of the Wido Perry Late of Rox¬
bury present this Bible to Mr. Pe¬
obody for the Indians under his care in Rox¬
bury." The Rev. Oliver Peabody (born 1698, died 1752),
was sent in 1721 as a missionary to the Indians in
Natick, who were then without a church or
minister. In 1729, a new church was formed
there, consisting partly of English and partly
of Indians, and Mr. Peabody was regularly or¬
dained as its pastor. Here he remained until his
death, with the exception of one season when
he was employed as a missionary to the Mo¬
hegan tribe of Indians in Connecticut. By
his exertions, "the Indians were so improved
in regard to their education, that many of them
could read and write as well as understand the
English language." Information furnished by
Dr. Dexter, in letters of January 7th and 31st, 1890.

(22) Rev. Henry M. Dexter, Boston, Mass.
A fragment less than half of a copy of the sec¬
da edition. It lacks all before 1st Kings vi.
(1719), all of the new testament excepting a
few leaves, and the whole of the metrical
psalms. It is mentioned in Dr. Dexter's bib¬
liography of Congregationalism (no. 1903), ap¬
peared to his Cong-regationalism . . . as seen
in its Literature (New York, 1889), at which
time it was supposed to be of the first edition.
Information furnished by Mr. M. D. Bisbee, in letters of January 7th and
23d, 1890.

(23) Mr. Wilburforce Eames, Brooklyn, N. Y.
In the binding, lacking the general title, the first four leaves of Gene¬
sis (chap. 1 to 27) or signature A, a portion of
one leaf in Lamentations (Zzzz4), and the leaf of
course of Psalms which has been supplied in facsimile. The text of several pages has been

(20) Library of Dartmouth College, Hanover,
N. H. A copy lacking the general
title, the last leaf of the metrical
psalms, and the final leaf of rules. This is perhaps the copy men¬
tioned in Mr. Nathaniel Paine's list, printed in
1673. Information furnished by the librarian,
Mr. M. D. Bisbee, in letters of January 7th and
31st, 1890.

Eliot (J.) — Continued.
Eliot (J.)—Continued.

(26) Library of Glasgow University, Glasgow. No description has been obtained of this copy. See Dr. John Smith's introduction to his reprint of Eliot's Indian Primer (Edinburgh, 1877), p. xxvii, note.

(27) Mr. C. F. Gunther, Chicago, Ill. In modern morocco binding, lacking one leaf in Genesis from chap. vii. 12 to iv. 27 (44), and four leaves in the metrical psalms from cx. 3 to cxix. 163 (sig. Uv), all of which have been supplied in fac-simile. A number of leaves which were stained, torn, or cut into, have been neatly repaired. On the verso of the leaf of contents are the three following inscriptions, apparently in the handwriting of as many different persons: first, "Asaph his Book | Asaph his Bible Sent to | Exp. Mayhew;" second, "Reef from the Reeq. | Mr. Mayhew from Martha's Vineyard, | April 22, 1717." and third, "att. February the 14 year 1749 | obit Zachary | hoysveit Gayhead | nontompeantog." Manuscript notes in Indian are also found on the verso of the new testament title, on the verso of the last leaf of Revelation, and in many other places on the margins.

About the year 1885, while in half leather binding of purple morocco, at the top of the first title, which is mounted, is the autograph of an early owner, Josiah Cotton (born 1768, died 1842), who was minister of the first Unitarian church in Dorchester from 1793 to 1836. At the sale of his library in Boston, January 20th, 1843 (p. 11), it appeared as "Eliot, John. Indian Bible. 4to. Cambridge, 1665." and was purchased by Dr. Edward A. Crowninshield for $30. See the Proceedings of the Massachusetts Historical Society for 1867-69, p. 427. Information concerning the Harris catalogue furnished by Mr. Wm. B. Tilghman, in a letter of December 4th, 1889. After Mr. Crowninshield's death in 1859, the book was catalogued to be sold by auction with his library in Boston, in November, 1859 (no. 390), where it was described as bound in morocco. The auction sale, however, did not take place in Boston, as the entire collection was bought by Mr. Henry Stevens, and taken by him to London, where the rarest books where withdrawn, and the remainder sold by auction in July, 1860.

The book was sold, probably at private sale, to the earl of Crawford and Balcarres. In Prothero's Memoir of Henry Brothax (London, 1868), p. 228, is the following anecdote of that learned librarian of Cambridge, which seems to relate to this copy of the bible: "The readiness and accuracy of his bibliographical knowledge were astonishing. Many years ago, when he was as yet only a beginner, he gave a remarkable proof of this. It was in the year 1861. He happened to be in Mr. Quaritch's shop in Piccadilly, when that well-known bookseller received a request from the late Earl of Crawford and Balcarres for a 'collation,' i.e. a bibliographical description, of a very rare book, the Virginian or Massachusetts Bible, a large folio in two volumes, printed in Charles II's reign. Not being able to lay his hand on any collation of the book, Mr. Quaritch referred to Brothax, who at once wrote down a complete collation of the book from memory. It was sent to Lord Crawford the same evening, and proved to be quite correct. Any one who knows what the collation of such a book is, will be able to appreciate the feat." The earl of Crawford died in 1859, and was succeeded by his son, Alexander William Crawford Lindsay, the present earl. At the sale of the first portion of his library in London, June, 1867 (no. 384), the book was described as bound in morocco. The auction sale, however, did not take place in Boston, as the entire collection was bought by Mr. Gunther.

(28) Library of Harvard University, Cambridge, Mass. Presented to the library some time before the year 1860. On one of the blank leaves is a pencil copy of an inscription said to be taken from the bible once owned by Professor Elting, as given below. See the Catalogue of the Library of Harvard University (Cambridge, 1830), vol. 1, p. 256.

In 1818, Mr. Israel Thorndike, of Boston, purchased the library of Dr. Daniel Elting, the German historian, of Hamburg (born 1747, died 1817), and presented it to Harvard University. This collection of books contained a copy of the Indian bible of 1685, which appears to have been exchanged as a duplicate. At a meeting of the corporation of Harvard
Eliot (J.) — Continued.

Bible (1685).

Field's library in New York, May, 1875, (no. 617), where it was described as "wanting beginning and end, and otherwise imperfect," it brought $35, and was purchased for the library of Yale College. In 1883, it was sold as a duplicate, together with no. 29, to the present owner, through Mr. D. G. Francis. About a dozen more leaves were taken out of it to complete no. 28. Information furnished by Dr. Ellsworth Eliot; and by Mr. Hubbard, in letter of January 9th, 1890.

(M3) Rev. John F. Hurst, D. D., bishop of the Methodist Episcopal Church, Washington, D. C. In modern binding of purple morocco, extra, by Ziesenisdorf. This copy was offered for sale by Mr. Bernard Quaritch in April, 1884 (325 Catalogue, no. 10698); for 180£; and again in April, 1887 (375 Catalogue, no. 57870), for 185£. It was afterwards consigned to Mr. J. W. Benton, the New York bookseller, who sold it to the present owner at a reduced price.

(32) Charles R. King, M. D., Andalusia, Pa. In modern leather binding. This copy also contains the original dedication to the Hon. Robert Boyle, printed on a single leaf, verso blank. It was once owned by the Hon. Rufus King (born 1755, died 1827), a member of Congress from 1784 to 1786, and United States minister to England from 1796 to 1803. He purchased it in London about the year 1802, and had it there rebound, and wrote upon one of the blank leaves an extract from Douglass's British Settlements in North America. It was next owned by his son, the Hon. John A. King, of Jamaica, N. Y. (born 1788, died 1867), who was a member of Congress in 1849, and governor of New York from 1857 to 1855. From him it passed to his son, the present owner. Information furnished by Dr. King, in letter of January 4th, 1890.

(33) Mr. Levi Z. Leiter, Washington, D. C. In modern binding of blue levant morocco, sides filleted and paneled, and enclosed in a dark green morocco box. Size of the leaf, 7 by 6 inches, nearly. It lacks the leaf of rules at the beginning and end, and the final blank leaf, but has the general title and its accompanying blank leaf in duplicate, at the end of the old testament. The presence of these duplicate leaves is explained by Mr. Henry Stevens, in a note printed in the Brinley catalogue, as follows: "Sheet Peppe, the end of the Old Testament, is bound up as originally printed; that is, Pppp is the title to the old and New Testament, reverse blank; and Pppp is blank on the recto, and has the List of the Books on the verso. The cut-off of the two middle leaves of this sheet, then makes the blank leaf and the title at the front of the book. In this copy, these two leaves are in duplicate, and as clean and fresh as they were in 1683." On the upper corner of the first title is written, according to Dr. Trumbull, the autograph of "Jo. Bailly. Jan. 11 1683 N. E." This was the
Elliot (J.) -- Continued.
Rev. John Baily (born 1644, died 1697), who was minister of the church in Watertown from 1665 to 1692, when he removed to Boston. The next owner was probably Mr. Edward Rawson, the former secretary of Massachusetts colony, who died in 1693. He gave it to his son, whose autograph is on the blank leaf preceding the title, as follows: "Grindall Rawson | His Indian Bible | Given him by his Father | 1712." The Rev. Grindall Rawson (born 1659, died 1715), minister of the church in Medford from 1680 until his death, was well acquainted with the Indian language, into which he translated several works. The bible was afterwards in the possession of Mr. Henry Stevens, of London, who had it rebound. From him it was purchased in 1873 by Mr. George Brinley, of Hartford, Conn., for the sale of whose library in New York, March, 1879, 700, was bought by Mr. Leiter for $500. For the description of another copy of this edition containing Mr. Rawson's autograph, see no. 9 of this list.

(34) Lenox Library, New York. In modern binding of blue morocco, gilt edges. Size of the leaf, 7 1/4 by 5 3/4 inches. This copy was owned by the Rev. Edward Craven Hawtrey, provost of Eton College (born 1789, died 1862), and contains the following inscription in his handwriting on a blank page at the beginning: "Of this Translation of the Bible another edition was printed in the year 1685 at Cambridge in Virginia. A copy of this Book was formerly in my Possession and given by me to the Hon. E. Everett, the accomplished Minister of the United States to Gt. Britain in 1844. Mr. Everett was formerly Professor of Greek in the College of Cambridge. E. H." See no. 26 of the list of books of 1685. At the sale of a portion of Dr. Hawtrey's library in London, July, 1853 (no. 425), the bible was purchased for 22l. by Mr. Henry Stevens, for Mr. Lenox. Mr. Lenox's description of this copy was painted in the "Catalogue of Books Ancient and Modern, lately selected in London and Paris, for sale by Charles C. Little and James Brown, Boston (no. 217), where it was described as "a fine clean copy of this very rare work, elegantly full bound in Russia, gilt," and priced at $25. "On the 3d of March, 1842," according to a writer in the "Proceedings of the Massachusetts Historical Society for 1867-69, p. 427, Mr. Livermore "saw on sale, at Little and Brown's, a copy of Elliot's Indian Bible, the price of which was twenty-five dollars. He could not think of buying it, but his brother bought it and generously presented it to him." About the year 1853, Mr. Livermore had a few copies reprinted of the leaf containing the dedication to the Hon. Robert Boyle, for insertion in this copy and in those of his friends. Information furnished by Mr. Wm. H. Trillinghust, in letter of December 4th, 1889; and by Mrs. Livermore, in letter of January 24th, 1889.

(35) Lenox Library, New York. A second copy, in modern binding of dark blue morocco, gilt and blind tooled, gilt edges, by Haynes of Oxford. Size of the leaf, 7 1/4 by 5 3/4 inches. With many unchained leaves. This copy also contains the original dedication to the Hon. Robert Boyle, printed on a single leaf, verso blank. It is perhaps the same copy that was advertised about the year 1872 or 1873, in a "List of Scarce and Valuable Books relative to America, on sale by John Bohn, Bookseller, 5, High Street, Canterbury, England, p. 1, where it is described as a "Fine and very large copy, with rough leaves, in blue morocco extra, blind-tooled in the old style, gilt edges," and priced in ink at 150l., but without any mention of the dedication leaf. In March, 1874, it was advertised for sale by Tritton & Co., of London, in their No. 3 Catalogue of Choice, Rare, and Curious Books, p. 33, "with the exceedingly rare dedication to the Honourable

Elliot (J.) -- Continued.
Robert Boyle, Esq.," and priced at 160 guineas. It was purchased by Mr. Lenox soon after.

(36) Library of Leyden University, Leyden, Holland. Presented by Rev. Increase Mather. No exact description has been obtained of this copy. See the "Catalogus Librorum tam imprimorum quam manuscriptorum Bibliothecae Publicae Universitatis Lugduno-Batavae" (Lugduni apud I.J. Willems, 1710), p. 298. In the "Appendix bibliothecae, qui post impressum priorum catalogum, Bibliothecos accessorium," where it is entered as follows: "Biblia Sacra, lingua Indica Americae, ex versione John Eliot, Cambridge 1685. Dono Crescentii Matherti, in quart. Theol. 241 II." Information furnished by Dr. George H. Moore.

(37) Library of George Livermore, Cambridge, Mass. In modern Russia binding. This bible was once owned by the Hon. Thomas L. Winthrop (born 1750, died 1811), who was lieutenant-governor of Massachusetts from 1839 to 1841, and president of the Massachusetts Historical Society and American Antiquarian Society. In February, 1848, it was advertised in a "Catalogue of Books Ancient and Modern, lately selected in London and Paris, for sale by Charles C. Little and James Brown, Boston (no. 217), where it was described as "a fine clean copy of this very rare work, elegantly full bound in Russia, gilt," and priced at $25. "On the 3d of March, 1842," according to a writer in the "Proceedings of the Massachusetts Historical Society for 1867-69, p. 427, Mr. Livermore "saw on sale, at Little and Brown's, a copy of Elliot's Indian Bible, the price of which was twenty-five dollars. He could not think of buying it, but his brother bought it and generously presented it to him." About the year 1853, Mr. Livermore had a few copies reprinted of the leaf containing the dedication to the Hon. Robert Boyle, for insertion in this copy and in those of his friends. Information furnished by Mr. Wm. H. Trillinghust, in letter of December 4th, 1889; and by Mrs. Livermore, in letter of January 24th, 1889.

(38) Library of the Long Island Historical Society, Brooklyn, N. Y. An imperfect copy, lacking the general title, the first 19 leaves of Genesis or all before chap. 31, 2 (434) the last leaf of the old testament (Ps. 150), and the whole of the new testament and metrical psalms. The lower margins of the volume are also very imperfect. This seems to be the copy which is described among the books belonging to Mr. Henry Stevens, in the catalogue of Mr. Crowninshield's library, sold in London, July, 1869 (no. 1867), containing "The Old Testament in the Indian Language, by John Eliot, imperfect, wants leaves, and the lower margin much injured by rats or other irreverent vermin." It sold for $350, and was bought in the name of "Hotten." Mr. Henry L. Murphy, of Brooklyn, was the next owner. He made a memorandum in the book
BIBLE, 1685.

Eliot (J.) — Continued.
that it was purchased by him in London for $6. It was afterwards presented by him to the Long Island Historical Society. Information furnished by Miss Jessie R. Francisco, in letters of December 13th and 26th, 1889.

(39) A copy advertised for sale by Massa- chusetts Historical Society, Boston, Mass. In half leather binding, lacking the general title, the six leaves of the metrical psalms, or all after Psalm cxvi. 1, and the final leaf of rules. At the beginning of the volume is inserted the original dedication to the Hon. Robert Boch, printed on a single leaf, on the verso of which is written: "Samuel Danforth's book. Cost for binding, 3d." This leaf, which appears to have been taken out of another copy of the bible, was found separate among the miscellaneous papers in the library of the Society, about the year 1856 or 1856. The writer of the inscription was probably the second Samuel Danforth (born 1666, died 1727), minister of the Congregational church in Taunton, and the author of a dictionary of the Indian language, compiled from the town bible. Mr. Bartlett mentions this copy in his "History of Middlesex County, Mass. A good copy, "inclosed in a casket of the town. A circular was also furnished by Mr. George R. Howell, in letter of January 28th, 1890.

(40) Library of the Massachusetts Historical Society, Boston, Mass. In half leather binding, lacking the general title, the six leaves of the metrical psalms, or all after Psalm cxvi. 1, and the final leaf of rules. At the beginning of the volume is inserted the original dedication to the Hon. Robert Boch, printed on a single leaf, on the verso of which is written: "Samuel Danforth's book. Cost for binding, 3d." This leaf, which appears to have been taken out of another copy of the bible, was found separate among the miscellaneous papers in the library of the Society, about the year 1856 or 1856. The writer of the inscription was probably the second Samuel Danforth (born 1666, died 1727), minister of the Congregational church in Taunton, and the author of a dictionary of the Indian language, compiled from the town bible. Mr. Bartlett mentions this copy in his "History of Middlesex County, Mass. A good copy, "inclosed in a casket of the town. A circular was also furnished by Mr. George R. Howell, in letter of January 28th, 1890.

(41) Library of the Morse Institute, Natick, Mass. A good copy, "inclined in a casket made from the large oak tree under which the apostle first gathered his dusky audience." See the American Bibliopolist for February, 1876. The bible was once owned by the Hon. John Pickering, the philologist (born 1777, died 1846), and at the sale of his library in Boston, September, 1846 (no. 803), was bought by Mr. O. Thayer for the town of Natick, according to a memorandum in the book. Dr. Trumbull, however, states in the Brinley catalogue that it was bought by Mr. Brinley. A tea party was given at Natick on the 28th of October of the same year, in order to raise money for the purchase of this copy, to be preserved in the ar-
Eliot (J.) — Continued.

the first nine leaves of Genesis or all before chap. xxvi. 4 (C2), the leaf of contents, the new testament title, the first 18 leaves of the new testament or all before Mark i. 33 (C3), another leaf in Mark chap. iii. 30 to v. 22 (E4), the testament or all before Mark i. 33 (E3), another testament title, the first 18 leaves of the new testament title, the first ten leaves of Genesis or all before chap. xxvi. 20 (C3), five leaves at the end of the old testament or all after Zechariah iv. 13 (Xnnnn4), the leaf of contents, the new testament title, the first seven leaves of Matthew or all before chap. xii. 46 (E1), and a dozen or more leaves at the end of the metrical psalms. On the blank page at the end of the book is written: 'Johanna Wainwright Libor Deum & Fide Josias Willard Junr 19, 1783.' The donor of this volume, Josiah Willard (born 1831, died 1756), was the son of the Rev. Samuel Willard, of Boston, and was secretary of Massachusetts from 1717 until his death. The next owner, John Wainwright, according to Dr. Trombley, was "probably the Harvard graduate of 1750, son of Col. John, of Ipswich... a few years afterwards it came into the possession of Josiah Attwood, alias Josiah, who left his name on several pages and scribbled memoranda on the margins. He seems to have been one of the Christian Indians who lived near Duxbury or at Mattakesit. In one place he wrote, 'Josiah Nell, 1718'; in another, 'Josiah Attwood yeu watahwin in March 18 in... s. v. A. this belongs to him,' &c. On the margin of one page is a note, dated at January 7, 1725. 'The Massachusett Indians did not pronounce the r, substituting n for it. The writer was 'at this time at the house of Panmohkauwut, who lives at Duxbury' (at cheqopim at weshl Panmohkauwut noh pameneg ut Togspane). In another place the name of Duxbury is differently spelled — 'Eliot, Mary May 20, 1715, ut weshl panmohkauwut ut rakaqey kah yeh wutaquit panmohkauwut. (46) Library of the Pilgrim Society, Pilgrim Hall, Plymouth, Mass. An imperfect copy, lacking the general title, the first ten leaves of Genesis or all before chap. xxiv. 20 (C2), fire leaves at the end of the old testament or all after Zechariah iv. 13 (Xm), the leaf of contents, the new testament title, the first seven leaves of Matthew or all before chap. xii. 46 (E1), and a dozen or more leaves at the end of the metrical psalms. On the blank page at the end of the book is written: 'Johanna Wainwright Libor Deum & Fide Josias Willard Junr 19, 1783.' The donor of this volume, Josiah Willard (born 1831, died 1756), was the son of the Rev. Samuel Willard, of Boston, and was secretary of Massachusetts from 1717 until his death. The next owner, John Wainwright, according to Dr. Trombley, was "probably the Harvard graduate of 1750, son of Col. John, of Ipswich... a few years afterwards it came into the possession of Josiah Attwood, alias Josiah, who left his name on several pages and scribbled memoranda on the margins. He seems to have been one of the Christian Indians who lived near Duxbury or at Mattakesit. In one place he wrote, 'Josiah Nell, 1718'; in another, 'Josiah Attwood yeu watahwin in March 18 in... s. v. A. this belongs to him,' &c. On the margin of one page is a note, dated at January 7, 1725. 'The Massachusett Indians did not pronounce the r, substituting n for it. The writer was 'at this time at the house of Panmohkauwut, who lives at Duxbury' (at cheqopim at weshl Panmohkauwut noh pameneg ut Togspane). In another place the name of Duxbury is differently spelled — 'Eliot, Mary May 20, 1715, ut weshl panmohkauwut ut rakaqey kah yeh wutaquit
BIBLE, 1685.

Biot (J.) — Continued.

(40) Library of Dr. Trumbull, New Haven, Conn. A copie bound in red morocco, extra gilt, with vellum linings and guard-leaves, by F. Bedford. Since the first, 7½ by 3½ inches. By a mistake of the binder the leaf of rules and the final blank leaf were inserted at the end of the old testament. According to Dr. Trumbull, "the volume has been skillfully cleaned throughout, the margins of some short and worn leaves extended, and the deficiencies, if any were bound, are supplied in facsimile so perfect as to escape detection." On one of the blank leaves is a penciled memorandum, "From the library of Jonathan Edwards." This refers, perhaps, to the elder Jonathan Edwards (born 1703, died 1758), who was missionary to the Stockbridge Indians from 1743 to 1757, and president of the College of New Jersey in 1757-58. His son, Jonathan Edwards (born 1745, died 1818), a grandson of the governor of Massachusetts. He was the agent of Connecticut in London in 1693, and governor of the same colony from 1698 until his death. This copy of the bible was acquired by Yale College some time before the year 1685. It is one of the two copies mentioned in Mr. Pain's list, printed in 1673. It was then slightly imperfect, lacking a signature or about four leaves, which were afterwards supplied out of another copy (no. 29). Information furnished by Dr. Ellsworth Eliot; and by the librarian, Mr. Addison Van Name, in letters of December 30th, 1890, and January 29th, 1890.

For a description of two other copies of this edition formerly in the library of Yale College,
Eliot (J.) — Continued.

which were sold as duplicates, see nos. 29 and 30 of this list.

In Dewitt's historical Discourse delivered in the North Reformed Dutch Church (New York, 1837), p. 78, it is related of the Rev. Heinrich Suyuys, who was minister of the Collegiate Reformed Dutch Church in New York from 1682 to 1701, that "at the publication of John Eliot's celebrated Indian Bible he procured it and sent it to the Synod of Amsterdam," Mr. Samuel Sewall, during his visit to England, wrote as follows in his diary for February 23, 1672: "View'd Winchester College, the Chapel, Library built in the midst of the Green within the Cloisters. Left my Indian Bible and Mr. Marter's Letter there." This copy may still be preserved in the College Library at Winchester.

The copy mentioned in White Kennett's Bibliotheca Americana Primordia (London, 1713), pp. 154, 155, was probably in the author's possession at that time. According to Mr. Henry Stevens, "The Books named in Bp. Kennett's Catalogue were promised to be left by will to the Society for the Propagation of the Gospel in Foreign Parts, should that Society provide accommodation for them, but that condition not having been fulfilled, the books were not separated from the Bishop's Miscellaneous Library, and probably now form part of the Cathedral Library of Peterborough."

In Rivington and Cochran's Catalogue (London, 1824), no. 2290, a copy was offered for sale of "The Old and New Testament, with a metrical version of the psalms, by J. Eliot," Cambridge (New England) 1680-5, 4to, calf neat, for £1 1s. An auction Catalogue of Books in every department of Literature and Science, sold by Evans, in London, October 26-30, 1828, contains the following entry: "379 Holy Bible, in the West Indian language, by Eliott, Cambridge, (New England) 1680-5, 4to, calf neat, for £1 1s."

Cochran for £1 1s. The copy owned by Richard Heber, Esq., was described as follows among the bibles in the Bibliotheca Heberiana, part 10, sold in London, May 30th and 13 following days, 1836: "417 — in the Indian language, by J. Eliot. Cambridge, 1835. 4°. It brought 2s. 10d."

A copy of the second edition was once in the library of the American Bible Society at New York, as appears from its Catalogue of Books (New York, 1835), p. 27, where it is entered twice, first with the heading of Massachusetts version as "Eliott's Indian Bible. 4to. Cambridge, 1635 (sic). (E.)", and again with the heading of Mohican version as "The Mohican Bible. 4to. Cambridge, 1635. (E.)" In the enlarged catalogue of this library (New York, 1850), pp. 46, 47, both entries are repeated, but the press-marks are left blank, because the book was missing. Dr. Edward W. Gilman, the present librarian, informs me that no trace of the book has since been found. Mr. Bartlett includes in his list the name of Edward Everett as the owner of a copy of the edition of 1635, which is probably a mistake, as Dr. William Everett informs me (December, 1880) that no copy of this edition is in his possession.

The following memoranda relate to copies of which the edition or date is not specified. Mr. Samuel Sewall, in his diary for April 7th, 1718 (Mass. Hist. Soc. Coll., fifth series, vol. 7, p. 180), writes: "I procure Mr. William Denison's Will. Her brother ... brought the widow to town. ... I gave her £2, to give her sister Weld for her Indian Bible." Mr. Denison was a resident of Roxbury, whose wife's maiden name was Weld. Dr. A. C. Thompson, of Roxbury, had a copy of one of the editions, but he informs me now (December 12th, 1889) that he sold it "fifty or more years ago." A writer in the Historical Magazine (October, 1858), vol. 2, p. 388, says: "we believe also that Mr. Samuel G. Drake, of Boston, has a copy." As Mr. Drake was at that time a bookseller, it is probable that the bible was in his possession for a short time only. Another copy, of which the date is unknown, was formerly in possession of the Rev. William Allen, of Northampton, Mass. (born 1784, died 1868, and is mentioned in the Historical Magazine (November, 1858), vol. 2, p. 313; but I am now informed (December 21st, 1889) by his son, the Hon. William Allen, of New York, that he has a copy of one of the editions, but he informs me now (December 12th, 1889) that he sold it "fifty or more years ago." A writer in the Historical Magazine (May, 1859), vol. 3, p. 158, in his description of the copies at Bowdoin College, Brunswick, Maine, adds: "I have heard that a copy of this Bible is owned in Portland, and that several others are to be found in the State."

In a collection of books belonging to Mr. W. Elliot Woodward, of Roxbury, sold in New York, in April, 1869 (no. 38), was "a Part of an Indian bible, 117 leaves, comprising a part of Genesis, with all or nearly all of the six following books, a portion of Isaiah, Jeremiah, and a part of the New Testament," which brought $5.50. At the sale of Mr. John K. Whipple, Jr., in Boston, March, 1879 (no. 841), was "A Part of Indian Bible, 11 leaves," which sold for $4.37.

A copy of one of the editions was once in the possession of the Rev. Edwarda Westerloo (born 1738, died 1870), who was pastor of the Dutch Reformed church in Albany from 1790 until his death. His son, Rensselaer Westerloo, was a member of Congress from 1817 to 1819, and died at Albany in 1851. From his family it was obtained by the Rev. Aaron Lloyd, in whose possession it remained for a number of years. He offered it for sale several times at the low price of $75, and finally sold it November 15, 1864, to George P. Phillips & Co., the New York booksellers, for $8. The book then lacked one leaf or more at the beginning, but was described as being otherwise in good condition. After Mr. Phillips had sold it to one of his customers, the book was sent to Paris, where the imperfections were supplied by facsimile, and it was handsomely bound Accord-
ELIOT (J.) — Continued.

The records of the Commissioners show that the book was printed by Marmaduke Johnson, "with our own printer," Samuel Green.

On the 6th of July (6th of the 6th, 1663), Mr. Eliot wrote from Roxbury to Mr. Richard Baxter in London, as follows: "My Work about the Indian Bible being (by the good hand of the Lord, though not without difficulties) finished, I am meditating what to do next for those Sons of this our Morning; they having no Books for their private use, of ministerial composing.

... I have therefore purposed in my heart (seeing the Lord is yet pleased to prolong my life) to translate for them a little Book of yours, intituled, (A Call to the Unconverted): The keeness of the Edge, and vividness of the Spirit of that Book, through the blessing of God, may be of great use unto them. But seeing you are yet in the Land of the Living, (and the good Lord prolonging your days) I would not presume to do such a thing, without making mention thereof unto your self, that so I might have the help and blessing of your Counsel and Prayers. I believe it will not be unacceptable to you, that the Call of Christ by your holy Labours, shall be made to speak in their Ears, in their own Language, that you may preach unto our poor Indians. I have begun the Work already, and find a great difference in the Work from my former Translation: I am forced sometime to alter the Place, for the facilitating and fitting it to our Language, in which I am not so strict as I was in the Scripture. Some things which are fitted for English People, are not fit for them, and in such cases, I make bold to fit it for them. But I do little that way, knowing how much beneath Wisdom it is, to show a Man's self witty, in mending another Man's Work," etc. The Commissioners also wrote to the Corporation in England, concerning the printer Marmaduke Johnson, on the 18th of September, 1663: "the bible being finished... Wee shall Endeavour to Employ him as wee can by printing the psalms and another little Treatise of Mr. Baxter which Mr. Eliot is translating into the Indian language which is thought may be veryfull and profitable to the Indians." In reply to Mr. Eliot's letter, Mr. Baxter wrote, in a letter dated from Acton near London, November 30th, 1663, as follows: "We very much rejoice in your happy Work (the Translation of the Bible) and bless God that hath strengthened you to finish it. If any thing of mine may be honored to contribute in the least measure to your blessed Work, I shall have great cause to be thankful to God, and wholly submit the Alteration and use of it to your Wisdom. I think the Assemblies Catechism should be next the holy Scriptures, most worthy of your Labours." In the account of his own life and times (Reformed Resistance, London, 1669), Mr. Baxter also mentions this work: "Mr. Eliot sent the King first the New Testament and then the whole Bible, translated and printed in the in-
Eliot's Call to the Unconverted, 1688.

Baxter's Call to the Unconverted, 1668.

Eliot (J.) — Continued.

Eliot (J.) — Continued.

dian Language: Such a Work and Fruit of a Plantation, as was never before presented to a King. And he sent word, that next he would print my Call to the Unconverted, and then The Practice of Piety: But Mr. Boyle sent him word it would be better taken hence, if the Practice of Piety were printed before any thing of mine.

In another place he writes: "When Mr. Eliot had printed all the Bible in the Indians' language, he next translated this, my Call to the Unconverted, as he wrote to us here: and though it was here thought prudent to begin with the Practice of Piety, because of the early and distant of the times against me, he had finished it before that advice came to him."

Mr. Eliot finished this translation on the last day of the year, as appears from the date at the end of the reprint: "Finitur, 1663, December 31." It went to the press early in 1664, and was finished in or before August of the same year. On the 7th of March, 1664, the Corporation in London wrote to the Commissioners in New England: "wec can not but take notice of Mr. Eliot's great pains and labour amongst the poor Indians and the good Effect that hath followed thereon; and also his care in translat'ng the bible into the Indian Language and amending upon the Correcting of the presses whilst the said bible was printing; and now his translating a treatise of Mr. Baxter's into said Language; which altho' at present the poor Indians and the good Effect that hath attended vpon the Correcting of the press is followed thereon; and also his care in translat'ng the bible into the Indian Language and amending upon the Correcting of the presses whilst the said bible was printing; and now his translating a treatise of Mr. Baxter's into the said Language; which albeit at present we can not gratefully acknowledge; yet when enabled thervnto shall endeavor to make a proportionable Requital."

After the book had been printed, Mr. Eliot wrote to the Commissioners at Hartford, on the 25 of the 6th (August 25th, 1664), as follows: "Touching the Press, I thank God & yourselves for the good success of the work in it. Mr. Baxter's Call is printed and disprooed... My request also, in respect to Mr. Johnson, is, that seeing the Lord hath made him instrumentall to finish the Bible, and Baxter, and is now returning for England, you would please to give him his due encouragement; and such further countenance and commendation, as your wisdom shall see meet to afford him."

When the Commissioners met at Hartford in September, 1664, they wrote to the Corporation in England: "as I said about the Presse, I thank them for the good success of the work in it. Mr. Baxter's Call is printed and disproed... My request also, in respect to Mr. Johnson, is, that seeing the Lord hath made him instrumentall to finish the Bible, and Baxter, and is now returning for England, you would please to give him his due encouragement; and such further countenance and commendation, as your wisdom shall see meet to afford him."

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The copy owned by the Rev. William Jenks was sold in Boston, December, 1867, for $27; Mr. Irby's, which is perhaps the same copy, bound in brown levant morocco by Bodle, was sold in New York, March, 1879 (no. 782), for $125, and was purchased for Yale College.

[—] Manitoowopa | ponantamoonk | Samanthaan | Christianah | Uttoh woh an | ponantog | Wussikitekahonat | God | 1 Tim 4 8 | Manus oonk omtamoonk pushkitekongash yeyeu at ponau | tamoonk kah ne paomoung.

Cambridge: | Printed in the Year 1865.

Translation: Godly | living | Directs | Christian | how to live | in Truth | God.

Title 1 leaf within a border of small ornaments verso blank, text entirely in Indian pp. 2-188. 16°. Signature A to M in eights, including two blank leaves at the end.

The second edition of Eliot's translation into the Massachusetts Indian language of Baxter's Call to the Unconverted. It ends on page 188 with a brief prayer, below which are the words: "Finitur, 1663, December 31." See the facsimile of the title-page.


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[—] Manitoowopa | ponantamoonk | Samanthaan | Christianah | Uttoh woh an | ponantog | Wussikitekahonat | God | 1 Tim 4 8 | Manus oonk omtamoonk pushkitekongash yeyeu at ponau | tamoonk kah ne paomoung.

Cambridge: | Printed in the Year 1865.

Translation: Godly | living | Directs | Christian | how to live | in Truth | God.

Title 1 leaf within a border of small ornaments verso blank, text entirely in Indian pp.
WEHKOMAONGANG
ASSUAM
PEANTOGIG
Kah nstum Quinnup wig,
Tech-moque mache wosche Peant-
amwog. Oah wob lamwutten-
ase Peantamwog.
Waa'ankwosig wungetou wob
notompead og.

USSOWESU
Mr. RICHARD BAXTER.

K A H
Yayeu guhkiminan en INDIAN
Wuttiwoni owa'angeeni.
WuTchomomontumminaw oswuol
God ut Gvart Jesu ur, kah
onmaheonat INDIAN.

FAC-SIMILE OF THE TITLE-PAGE OF BAXTER'S CALL, 1688.
Manitowompae
Pomantamoonk;
Sanpwhinau
Christianoh
U:nh woh, an
Pomantog
Wuffikriteahonat
G O D.

1 Tim 4:8.

Cambridge:
Printed in the Year 1665.
FAC-SIMILE OF THE TITLE-PAGE OF BAYLY'S PRACTICE OF PIETY, 1685.
Eliot (J.) — Continued.

3-397, table of contents pp. [298-400], 16th.
Signatures A to Bl in eights. See the fac-simile of the title-page.

Mr. Eliot's translation into the Massachusetts Indian language of Lewis Bayly's *Practice of Piety*, but "considerably abridged," according to Dr. Trumbull, whose translation of the Indian title is given above. The author of this treatise was bishop of Bangor, and died in 1631. His "sole claim to fame," as Prof. Test remarks, "is the above-mentioned 'Practice of Piety,' which, published early in the century, obtained at once the extraordinary popularity that it long maintained in puritan circles. The date of its first publication is not known, but in 1613 it had reached its third, and in 1619 its eleventh edition. In 1630 a twenty-fifth edition, and in 1735 a fifty-ninth edition was published." The printed list of editions and translations of the *Practice of Piety*, prepared by William Cooke, F. S. A., contains seventy-eight titles. Mr. J. E. Bailey, F. S. A., has called attention to the entry by John Hodges in the Stationers Hall Register (ii, 473), on 1 Jan., 1621-2, of what was probably the first edition of the book.

On the 6th of the 5th (August 6th), 1663, Mr. Eliot wrote to Mr. Richard Baxter in London, announcing that he had begun to translate into the Indian language that author's *Call to the Unconverted.* Mr. Eliot's translation into the Massachusetts Indian language of Mr. Bayly's *Practice of Piety* was prepared for sale by Mr. Quaritch in October, 1873 (291, Catalogue, no. 16787), bound in red morocco by Bayrd, for 90s. It was purchased by Mr. Brinley, and at the sale of the first portion of his library in New York, March, 1879 (no. 595), it was bought for the library of Yale College for $250.

"When this Work is done," he writes to Mr. Baxter, "if the Lord shall please to prolong my Life, I am meditating of Translating some other Book: In which way and manner of a Christian Life and Practice I purpose, if the Lord will, to set upon that for after time wee hope to haue all books for the indians vs printed upon easier termses by our owne printer especially if it please your honors to send over a fonte of Pica letters Roman and Italian which are much wanting for printing the practice of piety and other workes; and see when the Presses shalbeSupposed: for the view of the English wee shalbe careful that due allowance be made to the stocke for the same." The translation was finished by Mr. Eliot in 1666, and the book was printed in the same year, probably by Samuel Green. Under date of September 12th, 1667, the records of the Commissioners contain the following charge for binding: "To two hundred Practice of piety at 6d."

*Copies seen:* American Antiquarian Society, Boston, Yale.

Probably the only copy that has come into the market in recent years is the one advertised for sale by Mr. Quaritch in October, 1873 (291, Catalogue, no. 16787), bound in red morocco by Bayrd, for 90s. It was purchased by Mr. Brinley, and at the sale of the first portion of his library in New York, March, 1879 (no. 595), it was bought for the library of Yale College for $250.

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Manitowompae pomantamoonk | Sampwahanau Christianoh Uttoh woh an | pomantog | Wissikkittenhonat | God. | 1 Tim. 4. 8. Manittoomk ohnoomoo qusohotlongash yeuken au poonan tawoonpakant kah ze pronounced.


Title 1 leaf within a single line border versus blank, text entirely in Indian, pp. 3-268, 279-333, table of contents pp. [234-235] versus blank, 16th. Signatures A to Y in eights. See the fac-simile of the title-page.

The second edition of Mr. Eliot's translation of Bayly's *Practice of Piety* into the Massachusetts Indian language. Dr. Trumbull has called attention to the four typographical errors in the title. The printing of this edition was probably begun late in 1685, and finished in the summer of the following year. On the 29th of August, 1686, Mr. Eliot wrote from Roxbury to the Hon. Robert Boyle: "Our indians are yet living, praised be God; the bible is some parts, many hundreds bound up, and dispersed to the Indians, whose thankfulness I intimate to you..."
Eliot (J.) — Continued.

The Indian Grammar, 1666.


A copy was sold in the library of Rev. William Jenks, in Boston, December, 1867, for $84; and another, imperfect at beginning and end, for $8.90. In 1873 Mr. Quaritch advertised a copy for sale (291 Catalogue, no. 18671), from the library of Charles Nodier, bound in red morocco by Thompson of Paris, for $101. It was bought by Mr. Brinley, and at the sale of his library in New York, March, 1879 (no. 797), it was purchased for $36 for the Lenox Library. Mr. Brinley's other copy (no. 796), lacking seven leaves, and bound in blue levant morocco by Bedford, was bought at the same sale by Dr. Trumbull, for $42.50.


The language of which this grammar treats was specifically that of the Massachusetts tribes of Indians, dwelling near the sea-coast of the present state of Massachusetts. "It was spoken," according to Dr. Trumbull, "with some differences of dialect which cannot now be accurately indicated, by the Wampanoags of Plymouth colony, the Narragansets and Niantics, the islanders of Nantucket and Martha's Vineyard, the Montauks, &c." In the introduction to the reprint of the grammar, Dr. John Pickering remarks: "It has also been called the Nonantum language; but more frequently the Natick tongue, apparently from the accidental circumstance, that Eliot established his first Indian church in the town called Natick, which was near Boston and was once the town of greatest note among the Indians in this quarter." Mr. Eliot himself writes: "We Metacquoits pronounce the n. The Nipmuck Indians pronounce it. And the Northern Indians pronounce r." To illustrate this difference in pronunciation he mentions the word for dog (Arum, Atim, and Atrim) in these three dialects.

In Mr. Eliot's letter of August 25th, 1694 (25 of the 8th, 61), to the Commissioners at Hartford, inferring that the Corporation in England had advised him to "ake a translation of the Practice of Piety," he adds: "Moreover, they are pleased to put me upon a Grammar of this language, w'th my son and I have oft spoken of, but now I must, (if the Lord give life and strength) be doing about it. But we are not able to do much in it, because we know not the latitudes and corners of the language; some general and useful collections, I hope the Lord will enable us to produce. And for these reasons my request is, that you would please to continue my interpreter's salary, w'th ten pounds more added to w'th I was told to make mention of afore." He also wrote to Mr. Boyle, August 26th, 1694: "You are pleased to intimate unto me a memorandum of your desire, that there may be a grammar of our Indian language composed, for publick and after use, which motion, as I doubt not but it springeth from your elf, so my answer unto yourself about it will be most proper. I and my sons (John and Joseph) have often spoken about it. But now I take your intimation as a command to set about it. When I have finished the translation of the Practice of Piety, my purpose is, if the Lord will, and that I do live, to set upon some essay and beginning of reducing this language into rule; which, in the most common and usful points, I do see, is reducible; though there be corners and anomalies full of difficulty, he reduced under any stated rule, as you yourself know, better than I, it is in all languages. I have not so much either insight or judgment, as to dare to undertake anything worthy the name of a grammar; only some preparatory collections, t.at at way tending, which may be of no small use unto such as may be studious to learn this language. I desire, if God will, to take some pains in it. But this is a work for the morrow; today my work is translation, which, by the Lord's help, I desire to attend unto."

The grammar was finished and printed in 1666, in an edition, probably, of about 500 copies, according to Dr. Trumbull. The records of the Commissioners contain, under the date of September 12th, 1667, the following charge for binding: "To 4 hundred and fifty Indian grammar books, not stated, to be bound in levant morocco, for $4.34. From this charge it may be inferred that the books were merely sewed and issued in paper covers. Some copies may have been sent to England in sheets, to be bound there for presents. Dr. Trumbull supposes that "a few were bound with copies of the New Testament of 1663 [sic];" and Mr. Thomas says that "it accompanied one copies of the Psalter; i. e. they were occasionally bound together in one volume small octavo [sic]."

In the dedication to the Hon. Robert Boyle, prefixed to this book, Mr. Eliot writes: "You were pleased . . . to Command me (for such an respect have your own wise and reasonable Motions, to my heart) to Compile a Grammar of this Language, for the help of others who have an heart to study and learn the same . . . I have made an Essay unto this difficult Service, as I hold together some Bones and Ribs.
The Indian Grammar
Begin: or, an Essay to bring the Indian Language into Rules,
For the Help of such as desire to learn the same, for the furtherance of the Gospel among them.

By John Eliot.

Ex. 15:13. Thou shalt not for a fierce people, a people of a deep speech in a thou shalt perceive of a flattering tongue, that they cannot be understood. Ver. 15. as I have sworn that I will gather all Nations and Tongues, and they shall come and see my Glory.

Gen. 19:14. And there was given him Dominion, and Glory, and a Kingdom, that all People, Nations and Languages should serve him, &c.

Is. 19:7. There is no speech nor language where their voice is not heard.

Matt. 24:23. From the rising of the Sun, even to the going down of the same, my Name shall be great among the Gentiles, &c.

Cambridge:
Printed by Marmaduke Johnson. 1666.
THE

Logick Primer.

Some Logick Notions to inculcate the

INDIANS in the knowledge of the Rule of

Reason; and to how to make use thereof:

Especially for the Instruction of such as are Teachers

among them,

Composed by J. E. for the use of the Indian Missions.

The use of this Logick Key is to open the 6th Treasure of

the Holy Scriptures.

Acts 8.31. How can I understand them, unless some

man should guide me? Lord Jesus help me to help

them, that they may come to the knowledge of thy Truth. What

I have done is weak. To form Words of Art is a work that

requireth time and judgment. I have ventured to break

the Ice. Lord raise more able Workmen to follow; and to

mend both the Foundation and Building.

Anomayag.

Logick.

Anomayag.

Logick the 6th;

Anomayag ne kukkuwheg,

where every thing

may happen, nih

kiike eekooma

moo, kah kogahkenasumoomo,

or opened
to be

afah wofluumoo wabram-

unak.

Anomayag.
Eliot (J.) — Continued.

preparatory at least for such a work. It is not
worthy the name of a Grammar, but such as
it is, I humbly present it to your Honours, and
request you An adversions upon the Work," etc.
On the last page he gives a short a count
of his method of learning the language, for
which see the biographical sketch at the end
of this article.

Copies seen: Bodleian, British Museum,
Brown, Lenox, Dr. George H. Moore, Trum-
bull.

There is also a copy in the library of the
University of Göttingen; one in the library of
the University of Edinburgh; bound with the
new testament of 1661; and another in the
library of the American Philosophical Society
at Philadelphia, bound with the bible of 1683.
A copy was sold by auction in London, May,
1859, for £3. 18s. This may be the copy now
in the Lenox Library, which contains the stamp
of the binder: "Bound by Pratt for H. Stevens
1859." Mr. Brinley's copy, bound in lack
blue morocco, was sold in New York, March,
1879 (No. 791), for $57.50, Dr. Trumbull being
the purchaser.

The Indian grammar begun: or, an
essay to bring the Indian language into
rules, for the help of such as desire to
learn the same, for the furtherance of
the gospel among them. By John Eliot.
[Thirteen lines of scripture texts.]
Cambridge: printed by Marmaduke
Johnson. 1666.

In Massachusetts Hist. Soc. Coll. second
series, vol. 9 [second edition], pp. 223-312, liv,-
Boston, 1832, 1-0. (Pamph.)

[The Logick Primer. Some Logical
Notions to initiate the Indians in the
know.-ledge of the Rule of Rea-
son; and to know how to make use
thereof. Especially for the Instruction of
such as are Teachers among
them. Composed by J. E. for the use
of the Praying Indians. The use of this
Iron Key is to open the rich Treasury
To give subtilty to the simple; to the
young man knowledge and discre-
ion.]

[Cambridge:] Printed by M. J.
1672.

40 unnumbered leaves as follows: 1 blank
leaf, title leaf within a border of small orna-
ments verse blank, introductory remarks in En-
glish 1 leaf, text in the Massachusetts Indian
language with verbatim English interlinear
translation from the recto of the fourth leaf
(A4) to the recto of the thirty-third leaf (E4),
text in Indian alone from the recto of the thirty-
third leaf to the recto of the fortieth leaf, end-
ing with "Finis." verse blank, 32°. Signatures
A, B, C, D, and E in eights. The running head-
ing is: "The Logick Primer." See the fac-
similes of the title-page and of two pages of
the text.

In 1670, Mr. Eliot set up at Natick "a lecture
in logic and theology," which was attended by
the Indians once every fortnight during the
summer season. The purpose of the lecture
was "the better to prepare and furnish them
with abilities to explicate and apply the script-
ures." On the 26th of September of the same
year he wrote to the Corporation in London
about the work among the Indians as follows:

"And seeing they must have Teachers amongst
themselves, they must also be taught to be
Teachers: for which cause I have begun to

Eliot (J.) — Continued.

added from Mr. Duponceau, giving the nume-
rals, I-18, of the true Nanticoke, the Nanticoke
according to Dr. Barton, and the Bambara Afri-
cans.

Copies seen: Boston Athenæum, British Mu-
seum, Brown.

Reprinted again as follows:

The Indian grammar begun: or, an
essay to bring the Indian language into
rules, for the help of such as desire to
learn the same, for the furtherance of
the gospel among them. By John Eliot.

Twelve lines of scripture texts.]
Cambridge: printed by Marmaduke
Johnson. 1666.

In Massachusetts Hist. Soc. Coll. second se-
ries, vol. 9 [second edition], pp. 223-312, liv-
Boston, 1832, 8°. (Pamph.)
Eliot (J.) — Continued.

touch them in the Art of Teaching, and I find some of them very capable. And while I live, my purpose is (by the Grace of Christ assisting) to make it one of my chief cares and labours to teach them some of the Liberal Arts and Sciences, and the way how to analyze, and lay out into particulars both the Works and Word of God; and how to communicate knowledge to others methodically and skillfully, and especially the method of Divinity." He also wrote to the Hon. Robert Boyle, in a letter dated September 20th, 1670: "Touching the present state of this work with the Indians...your honour's will, that I have undertaken and begun a kind of academical reading unto them, in their own language, thereby to teach the teachers and rulers, and all that are desirous of learning." Concerning this undertaking Dr. Francis remarks; "We cannot suppose that he purposed, or expected, to indoctrinate the natives in the technical forms or subtle distinctions of the logic of the schools. The object of his lectures was to accustom them, in some degree, to clear and methodical habits of thought, that they might arrange and express their ideas on religious subjects with propriety. These instructions seem to have been designed chiefly for such as were to be trained to the office of teaching and expounding. In aid of this design, Eliot published, in 1672, an Indian Logick Primer, which was printed by Johnson at Cambridge. Natick became a kind of seminary, from which teachers went forth among their brethren at the other stations."

At a meeting of the Commissioners, held in New Plymouth, September 6th, 1672, it was resolved, that "Mr. Henrickah Vafer is ordered to pay out of the Indian Stockes in his custody...To Marmeduke Johnson for printing stitching and cutting of a thousand Indian Logick Primers." 61.

The following introductory remarks are prefixed to the book: "These few short Logical Notes are easily for a Third, to lead my Readings to them, and to guide them to follow me through the principal and most useful Principles, whereby they may be in some measure enabled to understand, open, and improve the plain things of the Kingdom of Christ Jesus revealed in the Scriptures. And touching these Notes, I may say as the Ennuch said to Philip, Acts 8:31. How can I understand them, unless someone should guide me? Lord Jesus help me to help them, that they may come to the knowledge of thy Truth! What I have done is weak. To form Words of Art, is a work that requireth time and judgement. I have adventured to break the ice; Lord raise more fishermen to follow, and to mend both the Foundation and Building."

Dr. Trumbull gives a brief title of this little paper in his list of "Books and tracts in the Indian language or designed for the use of the Indians," but he had not seen it and evidently was not aware of its being in the Indian lan-

--- and Rawson (G.) Sampwuttekaihe | quinapppekompamain. | Wahunwunook oggssumessomog Sampwuttekaihe | Wannumptaanwaenung | Mache wusukhiman ut English-Mane Ummontowanom nasuhe. Ne muttle-wannegene Wuttineennoh Christ | Noh asseevesit | Thomas Shepard | Quinapppendm | en Indiano Ummontowanomast nashepe | Ne Qattianantamwewuttineennoh | Christ | Noh asseevesit | John Eliot. | Kahuwhutche ut siyenongash oggssumesso onchtueumpan | Nasuhe | Grindal Rawson. | [Eight lines of scripture texts in Indian.] | Cambridge. | Printed by Samuel Green, in the Year, 1659. Translation: The sincere convert (literally, 'man who stands turned-about'), knowing there are few sincerely, who believe, having been written in Englishman's language by a very excellent servant of Christ who is named Thomas Shepard is turned into Indian language by that honoured servant of Christ who is named John Eliot. And some in places a little amended by Grindal Rawson. Title 1 lab within a single line border verse blank. Anakausuongane Petutteaonk (C, 6 Introduction) with articles of belief 1 leaf, text entirely in Indian pp. 1-261 verse blank, 16th. Signatures A to X. In four, including a blank leaf at the end. In the Massachusetts Indian language. See the face-place of the title-page, of which Dr. Trumbull's translation is given above.

On the 25th of August, 1664, Mr. Eliot wrote to the Commissioners at Hartford: "Touching the Prerise, I thank God & yourselves for the good success of the work in it. Mr. Baxter's Call is printed and dispenced. And though I have Mr. Shepard's Syntecare Core! & Sound
FAC-SIMILE OF THE TITLE-PAGE OF SHEPARD'S SINCERE CONVERT.
Eliot (J.)—Continued.
Believer all most translated, though not fitted and finished for the press, yet by advertisement, set the honorable Corporation, I must lay that by and full upon the Practice of Piety, was I had intended to be the last." Twenty-four years later, in a letter to the Hon. Robert Boyle, dated July 7th, 1639, he mentions "Mr. John Cotton, who helped me much in the second edition of the bible," and then adds, "And also I must commit to him the care and labour of the revival of two other small treatises, viz. Mr. Sheppard's Sincere Concert and Sound Believer, which I translated into the Indian language many years since; and now I hope that the honourable corporation will be at the charge to print them, by your honour's favour and countenance. But I cannot commit them to the press without a careful revision, which none but Mr. Cotton is able to help me to perform.

The Sincere Concert was printed in the following year, with the Indian title given above. It was revised for the press, however, not by Mr. Cotton, but by the Rev. Grisnall Rawson, minister of the church in Mendon, "who had learned to preach to the Indians in their own language, and was for many years active in mission work among them." Mr. Eliot's Indian translation of the Sound Believer was probably never printed. The first edition of the Sincere Concert in English is dated London, 1641, the first edition of the Sound Believer, London, 1645.


A copy of this book, lacking the title and bound with Rawson's Nakanunnit mensurament of 1691, brought $12 at the sale of the Rev. William Jenks's library in 1867. One of Mr. Brinley's copies, bound in blue levant morocco by Bedford, sold in 1870 (no. 880) for $40. Mr. Bartlett buying it for the Brown collection; another, bound with Rawson's Nashauanittue Meninnunk, in blue morocco by Bedford, (no. 884), was purchased for Yale College library by and fall upon the Practise of Piety, for the honorable Corporation, I must lay that the honourable corporation will be at the charge to print them, by your honour's favour and countenance. But I cannot commit them to the press without a careful revision, which none but Mr. Cotton is able to help me to perform.

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Eliot (J.) — Continued.

the English in 1637. The territory subject to the sachem of the Narragansetts, the second great nation, "extended about thirty or forty miles from Sakunk river and Narragansett bay, in the easternmost limits of the Pequots. This nation, "extended about thirty or forty miles south and west border, and the easternmost limits of the Poquots. This sachem held dominion over divers petty governours; as part of Long Island, Block Island, Cavensit, Niantick, and others; and had tribute from some of the Nipmuck Indians, that lived remote from the sea. The chief seat of this sachem was about Narragansett bay and Cannonicut island; the jurisdiction of Rhode Island and Providence plantations, and part of Connecticut people, possess their country." The third nation, called Wassamenangs or Pawunnawockts (Pokanokets), "lived to the east and northeast of the Narragansetts; and their chief sachem held dominion over divers other petty sagamores; as the sagamores upon the island of Nantucket, and Nepe, or Martha's Vineyard, of Nauwett, of Mannamoyk, of Sakwatuit, Nobequindit, Mattakes, and several others, and some of the Nipmucks. Their country, for the most part, falls within the jurisdiction of New Plymouth colony." The Massachusetts, "being the next great people northward, inhabited principally about that place in Massachusetts bay, where the body of the English now dwell. These were a numerous and great people. Their chief sachem held dominion over many other petty governours; as those of Weechagaskas Nepesnot, Punipamag, Nonanum, Neshaw, some of the Nipmuck people, as far as Pokomtakte, as the old men of Massachusetts affirmed. They were in hostility very often with the Narragansetts; but held amity, for the most part, with the Pawunnawockts. who lived on the south border, and with the Pawunnawockts, who inhabited on their north and northeast limits. Pawtucket is the fifth and last great sachemship of Indians. Their country lieth north and northeast from the Massachusetts, whose dominion reacheth so far as the English jurisdiction, or colony of the Massachusetts, doth now extend; and had under them several other smaller sagamores; as the Pennakeskas, Agaromes, Nataakeeks, Pawtataways, Accountants, and others."

An account of the earliest attempts to civilize and convert these tribes was printed at London in 1633, in the tract entitled \"New England First Fruits,\" in which an appeal was also made for help to continue the work. Among the difficulties of the undertaking, enumerated in that publication, was "the diversity of their own Language to it self; every part of that Country having its own Dialect, differing much from the other."

It was among the Massachusetts Indians that Mr. Eliot began his missionary labors. He commenced the study of their language probably about the year 1643, or perhaps earlier. In a letter dated February 28, 1649 (2. of the 12. 1648), he wrote: "There is an Indian living with Mr. Richard Callicott of Dorchester, who was taken in the Pequot Wars, though belonging to Long Island; this Indian is ingenious; can read: and I taught him to write, which he quickly learnt, though I know not what use he now maketh of it; He was the first that I made use of to teach me words, and to be my Interpreter." At the end of his Indian grammar (Cambridge, 1660), Mr. Eliot gives the following account of his method of learning the language: "I have now finished what I shall do at present: And in a word or two to satise the prudent English reader who of those new ways of Grammar, which no other Learned Language (so farre as I know) use: I thus inform him: God first put into my heart a common passion over their poor Souls, and a desire to teach them to know Christ, and to bring them into his Kingdome. Then presently I found out (by Gods wise providence) a pregnant witted young man, who had been a Servant in an English house, who pretty well understood our Language, better then he could speak it, and well understood his own Language, and had a clear pronunciation: Thus I made my Interpreter. By his help I translated the Commandments, the Lords Prayer, and many Texts of Scripture: also I compiled both Exhortations and Prayers by his help. I diffidently marked the difference of their Grammar from ours: When I found the way of them, I would pursue a Word, a Noun, a Verb, through all variations I could think of. And thus I came at it. We must not sit still, and look for Miracles: Up, and be doing, and the Lord will be with thee. Prayer and Pains, through Faith in Christ Jesus, will do any thing." In 1646 Mr. Eliot began to preach to the Indians in their own tongue. About the middle of September he addressed a company of the natives in the wigwam of Catawamassit, the sachem of Nepesnot, within the limits of Dorchester. His next attempt was made among the Indians of another place, "those of Dorchester mill not regarding any such thing."

On the 30th of October he delivered a sermon before a large number assembled in the principal wigwam of a chief named Waban, situated four or five miles from Roxbury, on the south side of the Charles river near Watertown mill, now in the township of Newton. The services were commenced with prayer, which, as Mr. Shepard relates, "was new in English, being not so farre acquainted with the Indian language as to express our hearts herein before God or them." After Mr. Eliot had finished his discourse, which was in the Indian language, he "asked them if they understood all that which was already spoken, and whether all of them in the Wigwam did understand or
Eliot (J.) — Continued.

In 1647 the Indians commenced to fence in the grounds of their new settlement and to build a stone wall, for the making of which Mr. Eliot provided them with shovels, spades, mattocks, and crowbars of iron, "and to encourage their slothfulness, promised to give a great or sixpence a rod, if they would thus far attend their own good, and work for themselves." They "took him to be too difficult," he writes, September 24th, 1647, "to help them with tools faster than I can get them, though I have now bought pretty store, and they (I hope) are at work. The women are desirous to learn to spin, and I have powered wheels for sundry of them, and they can spin pretty well. They began to grow industrious, and find something to sell at market all the year long." In March the ministers of Boston visited the "Indian Lecture" at Nonantum, for the purpose of inspecting the new undertaking. Several months later Mr. Eliot accompanied Mr. Wilson and Mr. Shepard on a visit to Yarmouth, where he improved the opportunity by preaching to "the poor Indians in these remote places about Cape Cod." According to Mr. Shepard's account of this journey, "We first found these Indians (not very free from ours) to understand (but with much difficulty) the usual language of those in our parts, partly in regard of the different dialect which generally varies in 40 or 60 miles, and partly and especially in regard of their not being accustomed unto several languages about the holy things of God, wherein Mr. Eliot excelled any other of the English, that in the Indian language about common matters excelled him: I say therefore although they did with much difficulty understand him, yet they did understand him, although by many circumstantial variations of speech and the help of one or two Interpreters, which were then present," Before the end of the year Mr. Eliot went on a journey up the country towards Merrimack river, for the purpose of preaching to the Indians in that neighborhood. Further particulars of these visits are given in Shepard's Clear Sunshine of the Gospel breaking forth among the Indians in New-England, London, 1648. In the summer of 1648 Mr. Eliot made four visits to the western Indians, who lived about forty miles from Roxbury, and induced Shawsan, "the great Sachem of Niskawang," to listen to his preaching. He also visited some of the southern Indians at Tibuctoctor Tiantquant. In one of his letters he remarks: "There is a great fishing place upon one of the Falls of Merrimack River called Pawtucket, where is a great confluence of the Indians every Spring, and thither I have gone these two years in that season, and intend so to doe next Spring (if God will) . . . This last Spring I did there meet old Papassaconway, who is a great Saganow, and hath been a great Witch in all mens esteem . . . and a very politick wise man. The last year he and all his sons fled when I came, pretending fear that we would kill him. But this year it pleased God to bow his heart to hear the word . . . There is another great fishing place about three-score miles from us, whether I intend (God willing) to go next Spring, which belongs to the forenamed Papassaconway; which journey, though it be like to be both difficult and chargeable for horse and men, in sitting provisions yet I have sundry reasons which bow and draw my heart thereunto." In another place he writes: "Some of Sudbury Indians, some of Concord Indians, some of Mastic Indians, and some of Dedham Indians are ingenious, and pray unto God, and some-
times came to the place where I teach to hear the word. "Little Indians are all taught save one, . . . principally because their Sachem is naught, and careth not to pray unto God." Mr. Eliot also mentions the discouragements which attended the work of fencing and wailing the new settlement at Nausetum, in order to protect the gardens and cornfields of the Indians from the cattle of the English, which did much damage. "A place must be found," he writes, "(both for this and sundry other reasons I can give) some what remote from the English, where they must have the word constantly taught, and government constantly exercised. . . . Such a project in a fit place, would draw many that are well minded together, but it will be too chargeable. . . ." The Indians about us which I constantly teach, do still diligently and desiderately attend, and in a good measure practice (for the outward part of religion, both in their families and Sabbath) according to their knowledge; and by degrees come on to labour." A particular account of these matters was given by Mr. Eliot in Winslow's publication entitled, The Glorious Progress of the Gospel, among the Indians in New England, London, 1649. The account of Mr. Eliot's work during the year 1648, in his own words, is as follows: "I had, and still have, a great desire to go to a great fishing place, Namaskake upon Merrimack; and to see the men that travel by an unknown great River which we cannot pass with our horses, nor can we well go to it on this side the river, unless we go by Nausaway, which is about, and bad way, unbeaten, the Indians not naught that way; I therefore hired a hardy man of Nausaway to lead out a way and mark the trees, so that he may Pilot me thither in the spring, and be hired Indians with him and his; and in the way passed through a great people called Sowahagen Indians, some of which had heard me at Pautuket and at Nausaway, and had carried home such tidings, that they were generally stirred with a desire that I would come and teach them; and when they saw a man come to cut out a way for me that way, they were very glad; and when he told them I intended to come that way the next spring, they seemed to him full of joy, and made him very welcome. But in the Spring, when I should have gone, I was not well, it being a very sickly time, so that I saw the Lord prevented me of that journey; yet when I went to Pautuket another fishing place, where from all parts about they met together, thither came divers of those Sowahagen Indians, and heard me teach, and I had conference with them; and among other things, I asked whether Sowahagen Indians were desirous to pray to God; they answered; yea, I asked how much desired it; they answered again, that is 44, and with such affection as did much affect these Christian men that I had with me in company." In the summer of the same year

Eliot (J.) — Continued.

by visitation the aged Sachem at Quadagut three score miles Westward." He also wrote, in a letter dated December 29th, that "a Nipmuck Sachem hath submitted himself to pray unto the Lord, and much desires one of our chief ones to live with him and teach him and those that are with him." This year Mr. Eliot lost one of his chief friends and advisers in this work, the Rev. Thomas Shepard, who died on the 25th of August, 1646.

In the meantime, the interest excited in England by the published accounts of the labors among the Indians by Mr. Eliot in Massachusetts and Thomas Mayhew on Martha's Vineyard, resulted in the institution, by act of parliament, July 27th, 1649, of a missionary society called the "Corporation for the Propagation of the Gospel among the Indians in New England." Contributions were soon raised and forwarded to the Commissioners of the United Colonies for the propagation of the gospel in New England. The progress of the mission among the Indians in the following year (1650) is related by Mr. Eliot himself in several letters. On the 18th of February, he wrote: "The work of the Lord through his grace doth still go on formerly, and they are still full of questions, and usually they now be, to know the meaning of such Scripture, as I have translated and read, and in a poor measure expounded to them, they long for to proceed in that work which I have in former letters mentioned to them, to inhabit in a Towne, to be under the government of the Lord, and to have a Church and the Ordinances of Christ among them." In another letter he gives some additional particulars: "But declared unto them how necessary it was, that they should first be Civilized, by being brought from their scattered and wild course of life, unto civil Cohabitation and Government. . . . And therefore I propagnded unto them, that they should look out some fit place to begin a Towne, unto which they might resettle, and there dwell together, enjoy Government, and be made ready and prepared to be a People among whom the Lord might delight to dwell and reign. . . . We accordingly attended thereunto, to search for a fit place, and finally, after sundry journeys and travels to several places, the Lord did by his special providence, and answer of prayers, pitch us upon the place where we are at Natick." This was in the summer of 1650. Mr. Eliot was encouraged to commence the long delayed and expensive undertaking by the expectation of help from the new Corporation in England. The site chosen for the Indian town was about eighteen miles southwest of Boston, on the banks of the Charles river. The territory was granted to the "praying Indians," according to Dr. Fennel, by the inhabitants of Dedham, at the intercession of Mr. Eliot. The Indians gave the people of Dedham, in exchange, the township which is now called Deerfield. In this place the grass was cut, and timber felled and
Eliot (J.) — Continued.

squared for the building of a meeting house and fort. In a letter dated October 21st, Mr. Eliot writes: "Our work in civilizing them will go on the more slowly for want of tools; for though I have bought a few for them, we can do but little, for alas a few will set but a few on work, and they be very dear too." He remarks in another place: "In prosecution of this work in the year 1654 we begun by the Lords assistance our first Towne at Natieck, where we built a Fort, and one dwelling-house." The name is said to signify "a place of assembly." See Mr. Eliot's letters in Whitfield's tract entitled, The Light appearing more and more towards the perfect Day, or, A farther Discovery of the present state of the Indians in New-England, 1651. Mr. Eliot had been without an assistant in the ministry of the church in Roxbury since 1641; but the increase now made some help necessary. The Rev. Thomas Davenport was therefore ordained, on the 24th of September, 1650, to be his colleague in that church, which office he filled for twenty-four years. In 1651, some of the tools and other necessaries having arrived from England, the 'praying Indians' were removed from Nonantum to Natieck, where the work of laying out the town was completed. On the 28th of April, Mr. Eliot wrote: "Besides those works which concern Religion and Learning, we are also doing (according to the measure of our day of small things) in the civil part of this work, we have set out some part of the Town in several streets, measuring out and dividing of Lots, which I set them to do, and teach them how to doe it; many have planted Apple-Trees, and they have begun divers Orchards, it's now planting-time, and they be full of business. ... We also have begun a Pallizadoe Fort, in the midst whereof we intend a meeting-house and a Schola-house, but we are in great want of Tools, and many necessaries, and when we cannot we must be content to creep; this present work I am going to Pawtucket, the great Fishing place upon Merimeke, where I hear many doe expect my coming, with a purpose to submit themselves unto the Lords assistance our first Towne at Natieck, where we built a Fort, and one dwelling-house." Another letter, written towards the end of the year, continues the relation: "Therefore upon the sixt day of the sixt Moneth of this present year [August 6th, 1651], (their Pallizadoe Fort being finished) they had a great meeting, and many came together from diverse parts, and finally they did solemnly choose two Rulers among themselves, they first chose a Ruler of an Hundred, then they chose two Rulers of Fifties, then they chose Ten or Tithing Men. ... And lastly, for that dayes work every man chose who should be his Ruler of ten, the Rulers standing in order, and every man going to the man he chose. ... After this work was ended, they did enter into Covenant with God, and each other, to be the Lords people, and to be governed by the word of the Lord in all things." On October, Governor Endicott and about thirty of the chief men of Boston, visited Mr. Eliot's lecture at Natieck, the new Indian Towne." In the same year, Mr. Winthrop advised Mr. Eliot, "to send two discreet men to the greatest and most potent Sachem among the Narragansets, to answer such Questions as they might propound, and to attend them up to call on God." He therefore writes: "I did accordingly, and sent him a Present by them; but the proud Sachem did little less than despise the offer, though he took the present; So they thought they should have returned without success; but when they came among the poor people, especially such as were a little more remote from the great and proud ones, they received them with great gladness. There is a great Countrey lying between Connecticoot and the Massachusetts, called Nipmuck, where there be many Indians dispersed, many of which have sent to our Indians, desiring that some may be sent unto them to teach them to pray unto God. And sometimes some of our best men doe goe to several places for a little while, and return againe, and not without success." On the 22nd of October there came to the general court of Massachusetts, "one Pumakummin Sachem of Quinquabagge, dwelling amongst or a little way from them, and others several of the Sachems of a small Degree, between Conectacott and the Massachusetts, called Nipmut, where there be many Indians dispersed, many of which have sent to our Indians." The Indians of Natieck being now, as Mr. Eliot remarks, "come under Civil Order, and fixing themselves in Habitations, and bending themselves to labour, as doth appear by their works of Fencings, Buildings &c. and especially in building without any English Workmen's help, or direction a very sufficient Meeting-House, of fifty foot long twenty five foot broad, near twelve foot high betwixt the joints, well sawed and framed (which is a specimen, not only of their singular ingenuity, and dexterity, but also of some industry) I say this being so, now my argument of delaying them from entering into Church Estate, was taken away. Therefore in way of preparation of them therunto, I did this Summer [1652] call forth sundry of them in the days of our publick Assemblies in Gods Worship; sometimes on the Sabbath when I could be with them, and sometimes on Lecture days, to make confession before the Lord of their Covenant, and of their present knowledge of Christ, and experience of his Grace which they solemnly doing,
Eliot (J.) — Continued.

I wrote down their confessions: which having done, and being in my own heart hopeful that there was among those fit Matter for a Church, I did request all the Elders about us to hear them read, so that they might give me advice what to do in this great, and solemn business. A meeting was accordingly held in October at Natick, at which those confessions were read and translated in the presence of the ministers of Roxbury. The conclusion, however, was not favorable to Mr. Eliot's project, for it was resolved, "not to proceed any further at present, yet so to carry the matter, as that the Indians might in no wise be discouraged, but encouraged." Mr. Eliot was then desired to declare it to the Indians, which he did to this purpose.

That the Magistrates, Elders, and other Christian People present, did much rejoice to hear their Confessions, and advised them to go on in that good way; but as for the gathering a Church among them this day, it could not be, etc. These confessions were printed with Mr. Eliot's relation in the tract entitled, Tears of Repentance; Or, a further Narrative of the Progress of the Gospel among the Indians in New-England, London, 1655.

Mr. Eliot's original purpose was to have brought all the "praying Indians" together at Natick. "But it so fell out," he writes in 1654, "that because the Cohannets (or Dorchester) Indians desired a place which they had reserved for themselves, and I finding that I could not at that time pitch there without opposition from some English, I refused that place, and pitched at Natick, where I found no opposition at present. This choice of mine did move in the Cohannets Indians a jealously that I had more affectation unto those other Indians than unto them. By which occasion (together with some other Providences of God, as the death of Cutshamoquin, and the coming of Josias, to persuade the Indians to go on in that good way; but as for the gathering a Church among them this day, it could not be, etc."

Mr. Eliot's account and the confessions of the Indians, six years passed before the first Indian川me was signed by Mr. Eliot, was made public. The conclusion, however, was not favorable to Mr. Eliot's project, for it was resolved, "not to proceed any further at present, yet so to carry the matter, as that the Indians might in no wise be discouraged, but encouraged." Mr. Eliot was then desired to declare it to the Indians, which he did to this purpose.

The progress made by Mr. Eliot in translating the scriptures and other books into the Indian language is related in the notes to the preceding titles. In 1653 a primer or catechism had been printed, and in 1655 the book of Genesis and the gospel of Matthew had passed through the press. The next three years were largely employed in the translation of the whole Bible, which was finished in the autumn or winter of 1658. A portion of the psalms of David in Indian metre was printed about the same time. On the 19th of December, 1655, Mr. Eliot wrote: "For my selfe I feele my strength to decay, and I am not able to doe and bear what I have done, and although temptation may sometime breed wavering, yet my soul doth desire & believe, that I shall live and dye in the work." His two eldest sons, John and Joseph, began to help him in the Indian work, and to learn the Indian language, about this time. See Mr. Eliot's letters, printed in A further Account of the Progress of the Gospel amongst the Indians in New-England, London, 1669.

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In April, 1659, preparations were made for another public examination of the Indian converts, "in order to their admission into Church-fellowship." The meeting was held at Roxbury, on the 5th of July, when eight of the Indians made their confessions of faith before the ministers, elders, and interpreters assembled there. "This is the third time," Mr. Eliot writes, "that the Praying Indians (some of them) have been called forth into publick, to make open confession of the Name of Christ, to come under the publick tryal of Gods people, whether they be indeed Christians, as fit matter for a Gospel Church."

The decision of this conference was, that some of the principal of the Indians should "be seasoned in Church-fellowship, in communion with our English Churches, before they should be Churches among themselves." They were accordingly admitted on trial for a season by the church in Roxbury. Mr. Eliot's account and the confessions of the Indians were printed in the tract entitled, A further Account of the Progress of the Gospel Amongst the Indians In New-England, London, 1669.

In the latter part of October, 1659, there was printed in London a book entitled The Christian Commonwealth, which had been written by Mr. Eliot nine or ten years before. After the restoration of Charles II. in 1660, the governor and council of Massachusetts colony considered that the republican sentiments of this publication, if allowed, "to pass unnoticed and unapproved, might be represented to their disadvantage." The book was therefore formally condemned and suppressed on the 18th of March, and in the following May a retraction signed by Mr. Eliot, was made public. The
Eliot (J.) — Continued.

... continued. Eliot (J.) — Continued.

... concluded.
Eliot's (J.) — Continued.
signed "J. E."
Mr. Eliot writes of the Indians: "God hath in mercy raised up sundry among themselves to a competent ability to teach their Countrymen. Many have been sent forth by the Church this Winter to divers places, and not without good success. . . . I find it necessary for me to instruct them (as in Principles of Art, so) in the way of communicat¬ing the good knowledge of God, which I conceive is most familiarly done by way of Dialogues; an Essay whereunto I do here present you; purposing, if the Lord will, and that I live, to do more of the like kind hereafter." In the preface he remarks: "These Dialogues are partly Historical, of some things that were done and said; and partly Instruc¬tive, to show what might or should have been said or done that may be (by the Lords assistance) hereafter done and said, upon the like occasion. . . . For sundry weighty Reasons I desire and entreat, that our Learned Indians should learn at least the English Tongue; our Indian Churches holding Communication with the English Churches, must perform that Service in the English Tongue. If the Lord give life, and length of days, I may hereafter put forth these or the like Dialogues in the Indian Tongue." The following extract is from page 14: "At first this [m]atter of praying to God was a lit¬tle thing, like a Cloud in the West of the big¬ness of a mans hand, but now the Cloud is great and wide, and spreadeth over all the Country. Nop and Nantucket, and Nanne¬nek Islands, Moshbopag, and many parts of the main Land, to the utmost bounds of this Country Eastward. And VVestward, not only all the Massachusetts pray, but also a great part of Nipmuck." In 1671, the second Indian church in Massachusetts was organized at Han¬samessett. The English, which was printed in 1672, was also prepared by Mr. Eliot for the instruction of the native teachers. On the 24th of August, 1673, Mr. Eliot wrote to the Rev. Increase Mather: "There be six churches gathered, according to the order of gathering churches among the English, one at Natick, one at Hassamessett, 28 miles to the west, one at Mashpee 20 miles east of Plymouth, two at Martyns Vineyard, and one at Nantucket. . . . All are furnished with officers, saving the church at Natick, and in modesty they stand off, because as long as I live, they say, there is no need; but we propose (God will¬ing) not always to rest in this answer. . . . We have schools; many one read, some write, sundry able to exercise in publick, are sent by the church to teach in new praying places and who live remote from the churches and some or other in great distress. . . ." The Indian missionaries sent out from Mr. Eliot's school of logic and theology at Natick, in the winter of 1678-79, and in the three fol¬lowing years, for the purpose of preaching the gospel to the pagan tribes in the western parts of the colony, were the means of gathering nine more towns in the Nipmuck country. These towns were situated from forty to seventy miles west and southwest of Boston. Their names were Manchage, Chabanakong¬konum, Massasett, Quasiliest, Wabquisiset, Pakachong, Wascnicag, Wesakim and Quas¬bang. In July, 1679, and again in September, 1674, Mr. Eliot visited most of these new places, in company with Mr. Daniel Gookin, the official superintendent of the Indians. The object of the journey was to confirm the new converts in the Christian religion, "to settle teachers in every town, and to establish civil government among them, as in other praying towns." At this period the fourteen principal towns of praying Indians under Mr. Eliot's supervision, within the jurisdiction of Massa¬chusetts colony, were supposed to contain 1,100 souls, of which about 145 were at Natick. In Plymouth colony, and on the islands of Nan¬tucket, Martha's Vineyard and Chappaquidick, the number of converts under the care of Mr. Richard Brooms and Mr. John Cotton was estimated at nearly 2,500. Mr. Eliot's cate¬chisms and translations were probably used by all these Indians. On the 19th of Novem¬ber, 1674, the death of Mr. Danforth deprived Mr. Eliot of his colleague at Roxbury. Dur¬ing the next fourteen years he was without a helper in that church. The disastrous war with Philip, sachem of Pokanoket and of all the Wampanoags, began in the latter part of June, 1675. Cotton Mather relates of this sachem that "when Mr. Eliot once offered to preach to him and his people, the Monster entertain'd it with Contempt and Anger, and after the Indian Mode of joining Signs with Words, he took a Button upon the Coat of the Reverend Man, adding, That he cared for his Gospel, just as much as he cared for that Button." The Narragansett, who were Philip's allies, had also refused to listen to the teachers sent to them by Mr. Eliot. But after this war began, "the Lord Jesus," as Gookin remarks, "before the expiration of 18 months, destroyed the body of this Narragan¬sett nation, that would not have him to reign over them." The severest effects of the war were felt by the inhabitants of Massachusetts colony, and by Mr. Eliot's Indian converts. The situation of the old praying towns was such, "that the Indians in them might have been improved as a wall of defence about the greatest part of the colony." But the advice and pleadings of Mr. Eliot in their behalf re¬ceived but little attention. Both he and Mr. Gookin were publicly insulted and reviled for taking their part. The English, in their ani¬mosity against all Indians without exception, "could with difficulty be restrained from involving in one common destruction the whole
Eliot (J.) — Continued.

race." The Indian towns in the Nipmuck country were forced to join the enemy. The other praying towns were broken up, and many of the converts were forced to flee from the English to the woods for safety. On the 30th of October, the Natick Indians, about 200 in number, were forcibly removed from their town, and confined on Deer Island, in Boston harbor, "encouraging and exhorting one another with prayers and tears." The Ponkoup Indians were taken to the same place about a month later, and the Nahabah Indians in the following February. Here they remained during the winter, exposed to much suffering. In May, 1676, after some of the ill feeling against them had subsided, they were taken back to their main land, where they were permitted to remain during the summer. In August, King Philip was slain, and the war soon after brought to a close. The Wampumgoaps and Narragansetts were almost exterminated. In the spring of 1677 the remnant of the praying Indians returned to their old plantations at Natick and Ponkoup, where they were encouraged and taught by Mr. Eliot. The eastern Indians of Cape Cod and other places in Plymouth colony, as well as those of Nantucket and Martha's Vineyard, "felt very little of this war comparatively."

Mr. Eliot's "Harmony of the Gospels" was printed in English at Boston in 1676. In the following year his "Brief Answer To a Small Book written by John Norcot against Infant-Baptisme," was published at the same place. The new edition of the Indian bible, commenced in 1699, was five years in passing through the press. In a letter written by Mr. Eliot to the Hon. Robert Boyle, on the 13th of March, 1699, there is a reference to "those remote Indians, to the North-West, whose language agreeth with ours, so that they and we can speak to each other's understanding." Mr. Boyle had sent to him $50, which sum was intended to be used, whenever occasion offered, for a mission among those tribes. In the same letter Mr. Eliot mentions "our Wameset Indians, who are our most northerly plantation." Another letter to Boyle, dated April 22d, 1681, relates that "the stated places of worship for the Indians, in the Massachusetts, since the wars, are contracted into four, Natik, Ponkoup, Wameset, and Chaenahumkatawok." In Plymouth colony there were about ten places, on Martha's Vineyard ten, and on Nantucket five. In 1685, a second edition was issued of Boyle's "Practise of Piety in Indian. About the same time, or in the following year, there was printed, probably at Cambridge, a little tract containing The Dying Speeches of several Indians. In the preface Mr. Eliot writes: "Here be but a few of the Dying Speeches & Connexes Of such Indians as dyed in the Lord. It is an humbling to me that there he no more, it was not in my heart to gather them, but Major Gookins hearing some of them rehearsed, he first moved that..."
is descended equally from the Naticks and the Hassanamiscoes. Their whole number is twelve. From the same report it appears that the whole number of Indians in the state of Massachusetts in 1861 was a little over sixteen hundred. They were mostly divided into sixteen tribes, viz.: the Chappaquiddick, the Christian town, the Gay Head, the Mashpee, the Herring Pond, the Natick, the Punkapog, the Towy or Fall River (descendants of the Wampanoag), the Hassanamisco, the Dudley (descendants of the Nipmucks), the Dartmouth (descendants of the Wampanoag), the Yar-